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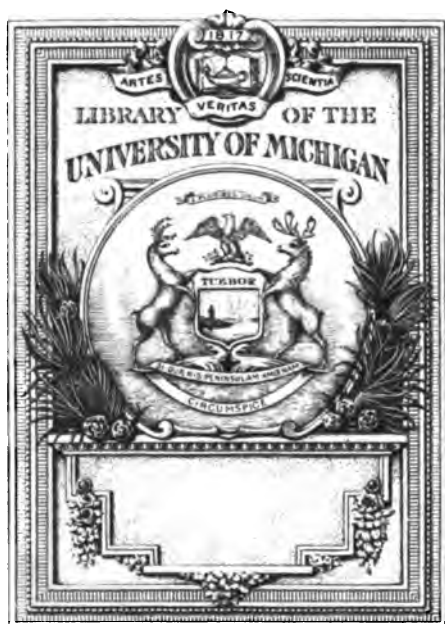
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THE

BRITISH CRITIC,

A NEW REVIEW,

FOR

JANUARY, FEBRUARY, MARCH, APRIL,
MAY, AND JUNE.

M DCC XCIV.

— *fi delectaris aceto*

Non facit ad stomachum nostra lagena tuum. MART,



VOLUME III.

London :

PRINTED FOR F. AND C. RIVINGTON,

NO. 62, ST. PAUL'S CHURCH-YARD.

1794.



P R E F A C E.

TO paint ungrateful labour perpetually recommending, the fable of Sisyphus has often been employed. But if, to those parts of our monthly task, wherein we are obliged to censure or condemn, we should be tempted to apply that comparison, or any one equivalent to it, the case is very different; whenever we can allow ourselves to praise; and we should rather seek for images of pleasure frequently renewed, the returns of light, or succession of delicious seasons, to illustrate what we feel in such exertions. If to the monthly circuit of our business these representations are occasionally applicable, much more have we reason to exult, whenever we return to our periodical employment of recording the literary triumphs of our country. These, even after our first intervals, of four months each *, appeared considerable; and may be expected now more fully to gratify both our readers and ourselves, when we have the scope of half a year through which to view their progress. It is a pleasure also of no trifling magnitude, to be conscious that when we consecrate in our writings the fame of our contemporaries, we are enabled by their circulation to extend it very considerably; and that while we distribute praise, we are allowed in some degree to share it. We are not merely servants at the feast, who supply the guests with luxuries to

* The two first volumes of the BRITISH CRITIC consisted of only four months each, because the work commenced with the fifth month of the year. In future there will be annually two volumes of six months each.

which we may not aspire, but rather confidential friends of the great host, the public, who, having assisted in the decoration and arrangement of the table, are admitted to a respectable place among the company.

In the arrangement of our retrospect we shall not make any material alteration; for though we pretend not that our first method ~~was so exact~~ as not to admit of amendment, we see no reason to attempt a scrupulous refinement. In settling the precedence of the sciences, much might be disputed concerning their respective dignity; but with little more advantage to the disputants, than where the minutiae of rank are contested, among idle men, or captious women. We are not for levelling in either case, but we can laugh at the frivolous niceties of etiquette, which contends for things indifferent.

DIVINITY.

We begin this division of our subject, as we began it in our last Preface, by the mention of *Bishop Horne*. The *two volumes of posthumous sermons* there alluded to appeared about that time; and we allowed ourselves to employ three portions of our Review in producing specimens of their merit*. We will not deny that in bringing them so particularly forward, we perhaps suffered the rigour of criticism a little to give way to the partiality of esteem. Towards that good prelate every sincere friend to religion felt an attachment proportioned to his zeal for that truth which he illustrated by his life, at least as ably as he contended for it with his pen; and we should be sorry not to be capable of enthusiastic sensations in behalf of exemplary goodness. We contend not that the Bishop's writings are in all respects unrivalled, or his style exempt from imperfections, but we pronounce without hesitation, that his sermons evince uncommon warmth of piety, and are calculated to produce it: and that the passages cited

* No. I. p. 74. II. p. 185. III. p. 298.

P R E F A C E.

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from them by us were such as for the general good of society, cannot be too widely circulated: In a word, Bishop Horne's sermons are worthy of the goodness and reputation of their author; and by recommending them with warmth, if we have increased the number of purchasers, we have probably contributed to confirm the virtues, and invigorate the piety of many individuals. Another Bishop, happily not yet removed from his earthly trust, has lately also added to the stores of English divinity. This volume, which is the second published by the *Bishop of London* *, drew from us commendations which, we doubt not, we shall hear reverberated, even with augmentation, from every quarter. In a case where we might possibly incur even the slightest suspicion of adulation, we were studious not to say too much, but what we did not allow ourselves to say, the extracts we produced will sufficiently say for us. There is no doubt that this volume will soon reach the number of editions the first has attained already. Good sermons, it is well known, and greatly to the honour of this country, do not frequently want purchasers. Nor were *the sermons* of the late *Dr. Cosens*, comprised in two posthumous volumes †, unworthy of an honourable notice. The author had been admired as a preacher, and his sermons were, we observed, more calculated to support that reputation from the pulpit, than from the press. They contain many passages happily conceived and some strong traits of pathetic, but are not eminent for polish of style. A small volume of *six practical* ‡ *sermons* by *Mr. Ed. Whitaker*, has also contributed very laudably to the means of religious improvement. Several single sermons of great merit have also appeared, among which it might be injustice to many, to specify a few particularly. The best of them we hope to see preserved hereafter, more effectually, in the volumes of their respective authors. Of large works in divinity nothing more important has for some time been added to our domestic literature than *the introduction to the New Testament*, by the late *Professor Mi-*

* No. VI. p. 665. † No. VI. p. 670. ‡ No. VI. p. 701.

Michaelis *. The translation with numerous annotations, is executed by the learned and ingenious *Mr. Marss*, of St. John's College, Cambridge, and published at the press, and with the assistance of that University, in defraying the expence; an assistance highly honourable both to the University and to the editor. This publication contains at present only half of the original work of *Michaelis*: but we earnestly hope to see the three volumes increased to six by the addition of the remainder. In its present form it is perfect as far as it goes, respecting matters of general introduction, and affords, perhaps, more topics for important attention and investigation to students in divinity, than any book that has been published for some time. Yet the remaining part, which contains the particular introduction to each book of the New Testament, ought by all means to be presented to the English, as it has to the German public. As the conclusion of our general observations on this book appears at the same time with this preface, we shall have nothing further to remark upon it. A small tract, of Observations on a famous passage in *Justin Martyr* †, employed by the Romish Church to defend the worship of angels, drew our attention to it, though anonymous: nor was it till we had printed our remarks upon it, very much at length, that we learnt it to be the production of *Mr. Bryant*. It is worthy of him. We need say no more. The important publication of the *Beza MS. at Cambridge*, under the direction of *Dr. Kipling* ‡, required much care in the revision. It is of so much consequence that manuscripts of such antiquity and authority should be rendered imperishable by *fac-similes*, and of such consequence secondarily, that those *fac-similes* should be executed in the very best manner, that, without the smallest inclination to be captious, we allowed ourselves to state exactly where we thought it might be improved, and wherein the positions of the editor in his preface appeared unsound. At the same time we bore a willing

* No. VI. p. 601. † No. III. p. 269.

‡ No. II. p. 139. No. IV. p. 361.

testimony to the uncommon splendor of the work, and the general care of the Professor. A work which Michaelis earnestly desired to see, but lived not to receive, must, on its appearance, be welcomed; but it must also be examined. In *Dr. Symonds's* second part of his *Observations on the expediency of revising the English version of the New Testament*,* we saw, as there had been in the first, too eager a desire to make out a necessity for alterations, and consequently many very trivial remarks; but yet many things also, that whenever a revision can with propriety be undertaken, will contribute to the perfection of that work. But it is time for us to turn our eyes towards

HISTORY.

Were we to allow ourselves even a larger scope than we take at present, and to resume our recapitulation only annually or biennially, it would happen sometimes that particular topics would be but slenderly supplied with matter. The article History, after our last short period of four months, appeared respectable; now, from a larger interval, we have less of importance to bring forward. The first volume of *Mr. Polwhele's Historical views of Devonshire* †, a work subsidiary, or supplementary to his proper history of that county, laid us under the necessity of controverting some extraordinary positions there advanced, but yet drew from us, and deserved, such commendations respecting the execution of particular parts, as the pen of such a writer will always command. *Mr. Belsham's Memoirs of the Kings of Great Britain of the House of Brunswick* ‡, gives a recent and important period of our national history, not altogether free from the bias of particular partialities, but with elegance, ability, and, in the main, with fidelity. It is a contribution to the stores of our history which will be conspicuous even in this age of historical composition. The *Inquiry into the*

* No. III. p. 330. † No. III. p. 241. IV. 400. V. 541.

‡ No. V. p. 501.

*Life of Alexander the Great**, by Sir Richard Clayton, from the French of *Baron de St. Croix*, is not only a good translation of a valuable original, but much enhances the utility of that work, by many judicious notes, and corrections of considerable errors. We regard the reign of Alexander as one of the most interesting parts of ancient history; which will be seen by the care with which we entered into the defence of Arrian's account of the battle of Issus †: and we shall always be happy to pay attention to any work from which that period can derive elucidation. The subject, as we have said, is far from being exhausted. Many errors yet remain to be removed, and many points, particularly of geographical knowledge, with respect to the marches and voyages of that conqueror, to be cleared up. Even a minute fragment of truly authentic history is valuable. For this reason, a short tract on the *Conspiracy of the 10th of August*, by *M. Bigot de Sainte Croix* ‡, one of the Ministers to Louis XVI. at the time, and an eye witness of all that he relates, engaged our attention more than in proportion to its size §. It does honour to the writer, and will probably remain as one of the best documents on the subject of that dreadful period. The *Memoirs of the Agency of Gregorio Panzani* || in England, during three years, for the purpose of settling disputes among the Roman Catholics, are by their editor *Mr. Berington*, almost advanced into a history of that sect in England since the Reformation. The subject of the book is not attractive, but it is made the most of.

BIOGRAPHY.

The *Lives of the Deans of Canterbury*, by *Mr. Todd* ¶, may be mentioned, not as an important, or very use-

* No. V. p. 510. VI. 620. † P. 620—629.

‡ A different person, and indeed a little different in name, from the Baron de St. Croix above-mentioned.

§ No. III. p. 263. IV. p. 425.—The book is sold by Edwards in Bond-street, which was not marked on our copy.

|| No. I. p. 11. ¶ No. VI. p. 662.

ful, but as an agreeable work ; from its nature a compilation, but collected with care, and delivered in a pleasing manner. *The Life of Bishop Taylor* *, published by Mr. *Wheeldon*, is only his funeral sermon by Bishop *Rust*, and the book merely a tribute to his merits, in certain selections from his works. A real life of that Prelate, if any new materials for it could be found, would interest many readers. Of Mr. *Chalmers's Life of Ruddiman* † we shall speak in our next Preface.

A N T I Q U I T I E S.

In a short article ‡, we took upon us to announce, though yet imperfect, the *Via Appia* of *Carlo Labruzzi*, published under the auspices of Sir Richard Hoare, because we are anxious to see a work of such uncommon importance to the science of Antiquities completed, to which point, without being known and patronized, it cannot easily attain. Inscriptions are interesting, not only to the antiquarian but to the historian, grammarian, and every student in the languages, and this publication promises to comprehend more original inscriptions than any single work that has yet appeared. In our first volume and preface we noticed the two first volumes of the *Indian Antiquities*, by Mr. *Maurice* §, as a work of singular merit ; the third volume has since been given to the public, and is conducted with equal industry and ingenuity ||. To the completion of this design also we fervently wish success. The substance of Mr. *Bryant's* celebrated Analysis of Ancient Mythology, is presented in a convenient form of abridgment in Mr. *Holwell's Mythological Dictionary* ¶, which, though it might have been improved by the revision of the original author, is executed with diligence, and certainly announced with modesty.

* No. IV. p. 431. † No. VI. p. 611. ‡ No. II. p. 184.
§ Vol. I. p. 1. Pref. p. 150. vii. || No. V. p. 487. ¶ No. III. p. 293.
T O P O —

TOPOGRAPHY.

A more splendid work of this kind than the *History of the Rivers of Great Britain** cannot often be produced. Nor is it always that, in such productions, the written part corresponds so well, in elegance of style, and judicious management of its topics, to the general merits of its class; beauty, and accuracy of delineation, and typographical magnificence. The first volume published demands this testimony, and we doubt not that those which are to follow will continue to deserve it.

TRAVELS.

It might admit of a doubt, whether the *Journal of Dr. Moore*, the first volume of which we noticed in our first Preface †, and the second remains to be mentioned ‡ here, should be classed with History or with Travels. Its title brings it to the latter division, but its contents, which are chiefly a narration of the events of France in the year 1792, and the beginning of 1793, refer it to History. This entertaining author has appeared usually in the character of a traveller, and as he makes his movements in that country the vehicle of his relation, we think it not expedient to remove it. If less lively than some former productions of Dr. Moore, this work is, on many accounts, deserving of applause. It carries with it much interest, and doubtless, authenticity, and the reflections of the writer are such as do him honour. Travels are for ever varied, as the objects of the traveller differ. Dr. Smith is a scientific traveller, and, in his *Sketch of a Tour on the Continent* §, we were so much interested by his botanical notices, and yet more by his anecdotes of eminent Professors in that and other sciences, that it was with regret we found him turning

* No. VI. p. 649.

† Vol. I. Pref. p.

‡ No. I. p. 22.

§ No. III. p. 245.

occasionally to the hacknied topics of *tourists*, palaces, and pictures. Mr. Gray, who published *Letters during the course of a Tour through Germany, &c.** may be called a moral traveller; unless to moral any person should think it necessary to annex the idea of dull, which certainly we do not mean. Mr. Gray is a spirited observer of local peculiarities, and their tendencies. Both these tours may be read with distinct kinds of pleasure, though the ground over which their authors went is in many parts the same. Such is the advantage of a fertile subject, handled by minds of different casts.

P O L I T I C S.

This certainly ranks among the subjects that are inexhaustible, and the circumstances of the present times employ many minds in discussing it, both generally and particularly. No person has lately given a more general scope to his ideas than Mr. Wilde, though writing on a particular topic, in his *Address to the Society of Friends of the People*†. With a fluency of eloquence by no means common, he has made his defence of Mr. Burke a vehicle for many opinions, which the vivacity of his style has usually rendered interesting to his readers. With many merits, his performance has only the fault of redundancy. This work, as well as Mr. Chalmers's *Estimate of the Comparative Strength of Great Britain, &c.*‡ may be termed a book, the rest which we have to notice in this class are pamphlets only, by their size, but several of them considerable in point of merit. Mr. Chalmers has, in this edition, prefixed a pamphlet to his book, and a pamphlet of no little force of wit and reasoning, his dedication to Dr. Currie of Liverpool, in the character of Jasper Wilson. The great Question of Peace or War produced several publications of merit, among which on

* No. IV. p. 374. † No. II. p. 177. ‡ No. V. p. 164.

the side of the necessity of war, the most remarkable were that of *Mr. Vansittart on the Propriety of concluding Peace**; *Mr. Miles on the Conduct of France towards Great Britain*†; *Mr. Bowles, on the Objections to the War*‡, which he examines and refutes. On the opposite side, the *Letters on the Concert of Princes*§, though extended by much irrelevant matter, and rendered heavy by the mode of that extension are best worthy of notice. But a production not originally intended for a pamphlet, the *Speech of Lord Morrington*||, delivered in the House of Commons, on Jan. 21, 1794, carried with it more complete conviction concerning the necessity of the war, than any single work. The proceedings of the French are there laid open, from their own documents, in the clearest and most perfect manner. *Mr. Brand*, in a most able tract on the proposition of altering the constitution of the House of Commons¶, has thrown many original lights on that important subject: which is also very ably handled in the appendix to *Mr. Pye's Translation of Xenophon on the Athenian Government*** , a production still more masterly than the French translation noticed in our second volume, (p. 215) and in all respects deserving of attention. In a very excellent manner, *Mr. Owen* of C. C. Coll. Cambridge, drew up a *Retrospect*††, containing reflections on the state of religion and politics in France and Great Britain; and promises to be an eminent reasoner on political subjects. Two French pamphlets, after being much noticed in their original form, have been made English by translation, and certainly deserve to have their appearance recorded. These are, the final publication of *Brissot*‡‡, in which he unveiled many of the iniquitous mysteries of his own party, and of his adversaries; and the *Considerations on the French Revolution*, by *M. Mallet du*

* No. I. p. 68. † No. I. p. 71. ‡ No. V. p. 539. § No. II. p. 167. || No. IV. p. 406. ¶ No. VI. p. 686. ** No. V. p. 574. †† No. V. p. 551. ‡‡ No. IV. p. 450.

*Pan**, a writer who defended true liberty in France, much longer than it was safe to do so, and now in exile from that country, continues to labour in the cause of order. These are the chief, though by no means all the productions of merit, to which the present circumstances have given birth.

LAW.

The commencement of a new work, by *Mr. Williams*, of the Inner Temple, intended to deliver the whole Law relative to the duty and office of a justice of the Peace, was noticed in the first number of this volume †. On a comparison of what there appeared, with the great work already existing on that subject, we saw some reason to prefer, and some to censure this. We wait for the completion of the design, before we attempt to record a decided opinion. The reports of *Peere Williams, Esq.* ‡ a book of the most established estimation in the law, republished in a manner truly masterly by *Mr. Cox*, of Lincoln's-Inn, afford a treasure to the practical lawyer; which, though such works are generally known throughout the profession, it would be unpardonable in us not to mention. As far as our recommendation can go, we unequivocally approve, and felicitate the students and professors of the law on its appearance.

POETRY.

We have but few triumphs of the Muses to record. Those ladies continue their reserved disposition, and bestow their favours very sparingly. One of their own sex has been not altogether unheard by them §: *Pæter Pindar* has continued to have a kind of success in his boisterous mode of courtship ||; and one or two young poets have displayed that promise of talents, which leaves us room to hope for something more

* No. V. p. 575. † No. I. p. 16. ‡ No. V. p. 553. § *Mrs. Robinson*, No. II. p. 171 and 198. || No. II. p. 192.

perfect in their future efforts*. *Mr. Knight*, with no small degree of felicity, in parts, at least, of his production, has formed a didactic poem on the subject of *landscape* †: and *Mr. Whitehouse* has presented us with *odes* of considerable vigour ‡. The completion of *Mr. Tasker's* volumes gives to the public many approved compositions in a convenient form, with the accession of some that are new §. His works in general certainly deserve commendation, and such a patronage as might be useful, as well as honourable, to him. Having said this, we must, for the present, dismiss the topic of poetry.

ENGLISH CLASSICS REPUBLISHED, OR
TRANSLATED.

Shakspeare, the inexhaustible resource of publishers has appeared under a new form by the care of *Mr. Rann* ||; who, printing the text correctly in a large octavo, has subjoined only such notes as tend to the necessary elucidation of the author, for common readers. The illustrations of this poet, in a volume of curious prints, deserve also to be recorded ¶. A selection has lately been produced from the works of our early poets **, which, as it renders accessible and purchasable, what was scattered before in volumes not easy to collect, and of some cost, must be acceptable to all who interest themselves in the history of British genius. Our incomparable epic poet has had a handsome tribute paid to his merit by Sign. *Mariottini*, whose commencement of his translation of the *Paradise Lost* †† evinces a great share of industry; and, though not faultless, promises a work which may be respected both in Italy and England.

* *Wm. Hampson* No. II. p. 197, and *Mr. Bidlake*, No. V. p. 528.
† No. IV. 382. ‡ No. VI. p. 654. § No. VI. p. 659. || No. VI. p. 688. ¶ No. VI. p. 688. ** No. VI. p. 692. †† No. II. p. 172.

ANCIENT CLASSICS.

The London *Variorum* edition of the works of Horace*, was too interesting a subject of enquiry for us to dismiss it lightly. After having examined it with peculiar care, we are entitled to pronounce, that, as in beauty it is equal to any encomium, so in correctness, and judicious selection of materials, it might have exceeded any thing that has hitherto appeared, had not the original contriver of the edition been snatched away by a fate, which every friend to literature must long lament: or had not the surviving editor confided rather too implicitly in his own unassisted powers to carry on the work to its completion. With every defect that we have thought ourselves obliged to state, it is a publication that will do no little honour to the British press.

NOVELS.

As these productions thicken upon us, we have thought it necessary to give them a separate title, and have placed them after books of a poetical kind, to which, as works of invention, they are nearly allied. In this class we have seen lately several productions worthy of notice. The lovers of such reading will find amusement not altogether unprofitable in the perusal of *Selima*†; of *The Castle of Wolfenbach*, by Mrs. Parsons‡; of the *Devil in Love*, translated from the French of Mr. Gazotte§. *The Widow*, by Mrs. Robinson||; *Henry*, an anonymous novel¶; *The Wandrings of Warwick*, by Mrs. Smith**, and the *Maid of the Hamlet*, by R. M. Roche†† may also be read with pleasure. We do not with peculiar warmth recommend the reading of these novels, because we think almost every other innocent species of reading more advantageous: but

* No. I. p. 48. II. 121. III. 302. IV. 412. † No. II. p. 199.
 ‡ No. II. p. 199. § No. I. p. 78, and II. 207. || No. III. p. 336.
 ¶ No. IV. p. 443. ** No. VI. p. 678. †† No. VI. p. 694.

to those who are determined to read nothing better, or who require relaxation from severer application of the mind, we can safely point out these, as exhibiting marks of ingenuity and elegant fancy; and as in general favourable to the interests of morality. *Herman of Unna*, translated from the German of *Professor Kramer* *, appeared to us in a higher light. Much of the subject matter there is new, and of a nature peculiarly curious and interesting, and the whole fable is well contrived and well conducted. We read it with pleasure, and recommend it with equal satisfaction. *The Cavern of Death* †, is rather a tale than a novel, yet it is a tale of much poetical invention and spirit, told in elegant language. *Mr. Jephson's* political romance entitled *The Confessions of James Baptiste Couteau* ‡, is as of another species. It is a spirited satire on crimes, alas! too real; and the greatest interruption to the force of its humour is the melancholy reflection which suggests itself too frequently, that the atrocious character of a French *Sans Culotte*, &c. delineated in it, is, perhaps, not at all exaggerated.

MATHEMATICS.

A work of very high importance in this branch of study, was announced by us in the very first page of this present volume. This was *Taylor's Tables of Logarithms* §. When we consider with what trouble tables of logarithms are constructed, how very long a work it is to bring them to their conclusion, how painful they must be to transcribe, and how very difficult to correct in the printing, a wonder is almost excited how they are ever given to the public. Proportioned, however, to the difficulty of obtaining must be the satisfaction of receiving, and we heartily congratulate the mathematical world on the acquisition of these

* No. III. p. 278. † No. IV. p. 444. ‡ No. VI. p. 616.
§ No. I. p. 1.

very extensive and accurate tables. *Mr. Mackay's* two volumes, *on the Theory and Practice of finding the Longitude**, form also an important addition to the stores of knowledge in that part of the science. The quantity of matter collected and well arranged by the judicious author, the utility of his rules, and the neatness of his demonstrations, entitle him to the thanks of all who seek for information on the subject of his book. *Dr. Beddoes*, with infinite contempt for all who have taught before him, particularly for Euclid, proposes to substitute sensible images in the place of demonstration, in teaching the truths of geometry †. As this is a new proposal, we mention it, but we have much doubt of its adoption among men of science.

ASTRONOMY.

It is always with peculiar satisfaction that we see the abstruser parts of science cultivated by men of rank and fortune. It is thus, or by active services to their country, that they can best refute the illiberal cavils of those who wish to level all distinctions: and, however it may have been in other states, in this we certainly have reason to be proud of the number of them, in proportion to their whole amount, who are distinguished in one or other of these ways. *Sir Henry Englefield*, by his publication *on the Determination of the Orbits of Comets* ‡, proves that he is not merely a dilettanti in the science, but a sound proficient, capable of judging various systems, and of supplying deficiencies in practical parts of its most difficult branches. Astronomy is a science in which instruments are required of such complication, magnitude, and expence, that were it destitute of royal, noble, or corporate patronage, it must quickly languish. At present it is well supported. Favoured and cultivated with success by the sovereign, and some even

* No. III. p. 259. † *Observations on the Nature of Demonstrative Evidence*, No. V. p. 561. ‡ No. V. p. 481.

of the very highest among our nobility *; besides having establishments appointed for it in our Universities. May its progress be proportioned to these encouragements!

NATURAL HISTORY AND PHILOSOPHY.

In these branches the industry of the present times is constantly awake, and every day produces either new discoveries, or new modes of circulating the knowledge that has been acquired. The treatises on *Animal Electricity*, by Drs. Valli † and Fowler ‡, present a vast number of curious and interesting experiments on a property very lately observed by Sign. Galvani, and though very diligently pursued for the time, not yet fully investigated. Mr. Read § and Dr. Peart ||, both write with ingenuity on the subject of *Electric Atmospheres*, and positive and negative electricity; and, though some difficulties are not yet solved by either, the curious, as is usual in contests between able men, may glean instruction from both sides of the controversy. The *Natural History of Birds* has been familiarized to common readers by a very useful compilation ¶ from the latest and most approved naturalists: and Botany, both indigenous and exotic, continues to be circulated for general instruction in the periodical works of Sowerby ** and Curtis ††.

MEDICINE.

Nor do the pursuits of medicine suffer any intermission; our physicians have long been distinguished for learning and sagacity, and they continue to maintain their character. On the *Structure, Oeconomy, and Diseases of the Liver* we have lately had a most excellent and instructive treatise from Dr. Saunders ††.

* *The Duke of Marlborough* is said to be a profound astronomer.
 † No. III. p. 253. ‡ No. VI. p. 682. § No. V. p. 573. || No. V. p. 574. ¶ No. V. p. 537. ** No. II. p. 247. †† No. IV. p. 424. ‡‡ No. I. p. 34.

Mr. Forbes has republished, with additions, his treatise on the *Gravel and Gout**; and the same has been done by *Dr. Withering*, with respect to his account of the *Scarlet Fever and Sore Throat*†, an useful and original performance. A most painful and obscure disease, often lurking where it is unsuspected, *The Disease of the Hip Joint*, scrofulous in its origin, and generally formidable in its effects, has received a most material elucidation from the sagacity and attention of *Mr. Ford*‡, from whose discoveries and mode of practice the most beneficial effects may be expected. *Dr. Crump's Enquiry into the Nature of Opium*§, and *Mr. White's Treatise on the Struma or Scrofula*||, are both works that deserve the attention of practitioners. Few greater plans have been meditated than that of *Dr. Haygarth* of Chester, for exterminating the natural small pox, which is detailed in two octavo volumes¶. It is impossible not to wish success to an endeavour so philanthropic, nor would we by any doubts of ours, throw even the shadow of an obstacle in its way. It is well conceived, and ably explained. May it have better fate than plans in general which depend on the careful co-operation of very many individuals! The novelty of a *Medical Spectator*** endeavouring to unite amusement with professional instruction, deserves at least to be mentioned: though the author seems too much devoted to a particular hypothesis. Of *Hamilton's Regimental Surgeon*†† also it would be injustice not to speak in terms of commendation.

ARTS.

Music will never want admirers while any taste for elegance subsists; and to enable those admirers to attain with ease some knowledge of its history, has been the endeavour of *Mr. Eastcott*, in his *Sketches of*

* No. III. p. 333. † No. IV. p. 385. ‡ No. V. p. 532.
 § No. VI. p. 642. || No. VI. p. 646. ¶ No. V. p. 555.
 ** No. VI. p. 698. †† Vol. II. p. 389, and III. No. I. p. 43.

the Origin *, &c. of this art. *Hogarth illustrated*, by Mr. John Ireland †, is a work which, by its speedy re-appearance in a second edition, testifies how attentive the public is to the merits of that most original and unrivalled artist. More works on Hogarth will yet be produced, and all, it is probable, will be eagerly received.

PUBLICATIONS OF LEARNED SOCIETIES.

Under this title, rather than in the sweeping class of Miscellanies, should we at first have placed such respectable productions as the *Asiatic Researches*, the *Memoirs of the Manchester Society*, &c. We now correct our error, and distinguish them as they ought to be distinguished. Of our attention to the *Asiatic Researches* we have given ample proof, in allotting to the third volume of that work no less than four articles ‡. Some of the treatises in that volume have a degree of importance which entitles them to the most ample discussion. We therefore gratified ourselves, and, we doubt not, our readers, by considering them at large. The second volume of the *Memoirs of the Manchester Society*, contains also many curious papers §, it does honour to the members that compose it, and we hope to see the work continued long with equal spirit.

MISCELLANIES.

Of works reducible only to this class, very few remain to be noticed. Mr. D'Israeli's *Dissertation on Anecdotes* || may be mentioned as an entertaining tract: and Mr. Tweddel's *Academical Productions* ¶, consisting of essays in verse and prose, in Latin and in English, could not well be introduced in any other place. The style and genius of the author deserved

* No II. p. 149. † No. IV. p. 439. ‡ Vol. II. p. 405, and of this, No. II. p. 153. No. IV. p. 387. No. VI. p. 630. § Vol. II. p. 360, and of this, No. I. p. 61. || No. I. p. 38. ¶ No. V. p. 517.

and obtained our commendation ; to his sentiments on particular subjects, we could not but object. As an agreeable Miscellany, and a very commendable proof of talents in a young author, we mentioned with pleasure, and we again mention, the *Country Spectator* * by Mr. Middleton, who, at the time when it appeared was curate of the place in which it was published. Finally an elegant effusion of genius, on a subject well deserving of its efforts, the *Funeral Oration for Louis XVI*, † requires our notice : after which, we recollect little, if any thing, of consequence sufficient to be thus brought forward ; or suitable to our plan of recording only what we can commend, among the subjects of the critiques contained in this volume.

* No. V. p. 571. † No. V. p. 570.



T A B L E

TO THE

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THE
BRITISH CRITIC,

For JANUARY, 1794.

QUI MONET QUASI ADJUVAT.

PLAUT.

ART. I. *Tables of Logarithms of all Numbers, from 1 to 101,000; and of the Sines and Tangents to every Second of the Quadrant. By Michael Taylor, Author of the Sexagesimal Table. With a Preface and Precepts for the Explanation and Use of the same, by Nevil Maskelyne, F. R. S. Astronomer Royal. Very large quarto. 4l. 4s. Wingrave.*

EVERY publication which tends to the abridgment of labour, and the promotion of accuracy, must be acceptable to the literary world, but more particularly so to that part of it for whose use the work was intended. If we measure life by the multiplicity or importance of the things transacted, we may consider performances of this nature as contributing to its prolongation; for they enable us to investigate subjects of such extent and variety, as without assistance we should be unable to examine.

Among devices of the above-mentioned tendency, and among contrivances for assisting man in his approximations to truth, logarithms hold a very distinguished place. They aid the mathematician, in many of the higher departments of abstract science, in carrying on his demonstrations, in freeing his reasoning from complex and cumbersome expressions, and in enabling him to exhibit his conclusions in the most neat and elegant terms. Recourse is had to them in every enquiry to which trigonometry, either plane or spherical, can be applied. Whether

ther our efforts be directed to the calculation of the heights and distances of objects on land, the sailing of a vessel on the ocean, or the motions of the planets in the vast expanse of the heavens, we turn to logarithms for a mitigation of our labour, and with full confidence that they will bring us, not only to a quick, but also to an accurate conclusion.

Logarithms have been defined a set of artificial numbers, whose relation to the natural numbers, or those in common use, is such, that their addition and subtraction answer to the multiplication and division of the natural numbers of which they are the logarithms. Thus the logarithm of 5 being added to the logarithm of 4, the sum will be the logarithm of 20, the natural number produced by multiplying 5 by 4; and, on the contrary, the logarithm of 5 being subtracted from the logarithm of 20, the remainder will be the logarithm of 4, the natural number arising from the division of 20 by 5. And hence it is evident, that computations in which the multiplication and division of high natural numbers would be necessary, must be much expedited by means of logarithms, these artificial numbers being first calculated and arranged in tables, in columns opposite to the natural numbers to which they respectively belong. The calculator, provided with such assistance, turns to the proper pages of his tables, and having selected the particular logarithms, fit for his immediate purpose, advances with ease to his wished-for determination, instead of going through a fatiguing operation, and of course incurring a great hazard of making mistakes.

The volume, in which Baron Neper, the inventor, announced this curious and highly useful discovery to the world, is a small quarto, written in Latin, and is entitled *Mirifici Logarithmorum Canonis descriptio, ejusque usus, in utraque Trigonometria, ut etiam in omni Logistica Mathematica, amplissimi, facillimi, & expeditissimi, explicatio*. It opens with a dedication to the Prince of Wales, afterwards Charles the First; and this is followed by a Preface, setting forth the considerations which acted as incitements to the invention, and making it known to mathematicians. This history of logarithms, after that time, has been executed by Dr. Hutton, of Woolwich, in a manner which does honour to his industry, learning, and abilities, in his publication entitled *Mathematical Tables; containing common hyperbolic and logistick Logarithms, &c.* In this work the reader will find a succinct account of trigonometrical tables, and a full and distinct review of the several methods used for the construction of logarithms; and should he wish to peruse the methods at full length, in the words of their respective authors, the elegant collection of them by Francis Maseres, Esq.

Cur-

Cursitor Baron of the Court of Exchequer, will afford him complete satisfaction *.

Mr. Taylor, the author of the tables now before us, did not live to see their publication. He died before the five last pages of the table of logarithmic sines and tangents were printed; and, in consequence of this event, the present Astronomer Royal entered upon the remaining part of the labour. To Dr. Maskelyne, therefore, we are indebted not only for the superintendence of the above-mentioned parts of the table, but also for the preface, and the whole of the matter prefixed to the logarithmic tables, occupying 64 pages fully printed. These parts appear to us to be worthy of their respectable author, and to be executed with that zeal, learning, and ability, with which he has ever espoused and supported the cause of science.

We lay the following part of the Preface before our readers, as it contains the reasons for a new publication on the subject, and a statement of Mr. Taylor's intentions, labours, and anxious endeavours at correctness. "We are indebted to Napier, Briggs, and Vlacq, for their ingenious inventions and industrious labours, in providing us with our present logarithmic tables, as to the substance; some improvements in the form and disposition of them only, having been introduced by later authors. Gardiner's Tables of Logarithms, of Numbers, and Logarithms of Sines and Tangents, for every ten seconds of the quadrant, which are the most complete tables published since Vlacq's, are confessedly taken from Vlacq's, only abridged to 7 places of decimals. The trouble of making proportion for the intermediate seconds, or computing equations of 2d and 3d differences, &c. where the differences are very irregular, has alone been complained of."

"To obviate these difficulties, the late Mr. M. Taylor undertook this laborious work of computing the logarithmic sines and tangents to every second of the quadrant, by interpolating Vlacq's logarithmic sines and tangents, whereby he obtained a table to every second, consisting of ten decimal places of figures, as Vlacq's did, which he then abridged to only 7 decimal places besides the Index, taking particular care to make the last figure true to the nearest unit over or under, a circumstance that will be found very conducive to exactness in such cases, where an unit in the last place is of consequence, and where several logarithms are added together."

* In the collection here mentioned, several explanatory tracts, composed by Mr. Baron Maseres, are inserted. The two first volumes of the work, beautifully printed in quarto, were published in 1791, and from the Preface we have reason to hope for a third.

"Nor did the author use less care and diligence in supervising the press and correcting its errors. He generally examined 3, and sometimes 4 successive proofs, with the help of an assistant, one reading while the other hearkened. The first proof he compared with his manuscript, attending chiefly to the 2, 3, or 4 last figures, according as the differences rendered it necessary; and further examined the index, and 3 or 4 or 5 first decimal figures himself singly. He also compared the 2d proof, as to the 2, 3, or 4 last figures; and again as to the two last, with the manuscript; then at every 36" with Brigg's *Trigonometria Britannica*; and, lastly, to every 10' with Vlacq's and Gardiner's Tables. He further took the differences of the two last figures of the successive numbers by inspection. He examined the tangents and their corresponding co-tangents, by trying whether their sum every where came out 10; and, if any difference appeared, detected where the error lay, whether in the tangents or co-tangents, by the differences. By this method, and with this care, the 3d proof was generally rendered correct to the author's mind; if not, another, and another were taken till the press was found correct, and the sheet was then worked off. The table of logarithms of numbers was compared in the printing, with the best tables of logarithms, and particularly with those of Dr. Hutton's *Mathematical Tables*.

"The five last pages of the table of logarithmic sines and tangents were all that remained unfinished at the press when the author died. These I examined carefully myself in the same manner as the author had the rest of the work: only I examined the tangents and co-tangents, by trying whether the sum of the corresponding figures in every place, beginning from the left, made 9, except the last significant figures to the right, which should make 10, which comes to the same thing with the author's method."

The pages which intervene between the Preface and Mr. Taylor's part of the volume, contain the explanation and examples of the use of the logarithmic tables. Under this general title, the nature of these artificial numbers is first considered; and then very full instructions are given for their management in calculation. Logarithmic arithmetic, in the abstract, succeeds these precepts; and immediately after this we are presented with a variety of rules and problems, illustrating the foregoing doctrine. In many of these our learned author has not been content with a bare application of logarithms, but has submitted to the view of the reader such matter as is closely connected with the examples under consideration. To the student this must be acceptable, as it presents him

him with information; to the experienced it is convenient, as it recalls to his mind what he had formerly investigated, and consequently enables him to proceed without doubt or hesitation.

The following is an enumeration of the articles adduced for illustrating the use of logarithms, or for explaining the nature of the examples. The rule of proportion.—Rule for the combination and arbitration of exchange.—Compound interest.—General properties of plane triangles.—The solutions of the cases of right-angled plane triangles.—The solutions of the cases of oblique plane triangles.—General properties of spherical triangles.—General properties of right-angled spheric triangles.—Table of solutions of the cases of right-angled spheric triangles, with remarks.—Solutions of oblique spheric triangles.—General properties of a rectilateral spheric triangle, or having one side equal to 90° .—The solutions of a rectilateral spheric triangle, with remarks.—Table of accurate solutions of cases of right-angled spheric triangles by logarithms, with remarks.—Table of accurate solutions of oblique spheric triangles by logarithms, with remarks.—Table of accurate solutions of a rectilateral spheric triangle, by logarithms, with remarks. Such of the above articles as relate to spherical trigonometry, have more particularly engaged our attention. We find in them some new improvements, and several original remarks, which, being observed, will guard the calculator against errors, and guide him to accurate results.

The remaining pages, previous to the logarithmic tables, contain fifteen curious and useful problems, of which the following short but clear account is given in the Preface: "The second and third of these, which are to find the logarithm of the sum, or difference of two numbers, whose logarithms are given, are taken from Mr. Cagnoli's useful treatise of plane and spheric trigonometry. The following problems, from the third to the eighth, are solved according to the same principles. The eighth and ninth problems are subservient to the solution of the eleventh problem, or of cubic equations. The ninth contains the solution of a famous problem, that of finding any power of an impossible binomial, in terms of another impossible binomial, which I have derived from the analogy of the circle to the equilateral hyperbola. There is something of this kind proposed and partly executed by Mr. de Moivre, at the end of Sanderson's algebra. His extraction of the cubic root of an impossible binomial is just and complete, but not so simple as what is here given. His rule for extracting any root out of any given power of an impossible binomial, gives

rightly the possible part of the binomial required, but leaves the impossible part undetermined."

"The thirteenth and fourteenth problems will, I hope, be found of considerable use in practical astronomy, being more clear and precise than any rules I have seen for the same purpose, and at the same time capable of giving the result true, to a second or little more, in the case of the planets or zodiacal stars, by only taking out the logarithms for the nearest second of an arc, and the arc to the nearest second answering to the logarithms."

"The fifteenth or last problem, to clear the observed distance of the moon from the sun, or a fixed star, of the effects of refraction and parallax, is one of the most important in practical navigation, on account of its great use in finding the longitude at sea. Its solution here given is new, and preferable to Dunthorne's improved, contained in the second edition of the Requisite Tables, used with the Nautical Ephemeris. Besides these tables of logarithmic sines and tangents, it requires only the tables of refraction, and of the sun's parallax, or the first and third of the Requisite Tables. It will be sufficient to take out the logarithmic sines and tangents as they stand in the table opposite the arc, taken to the nearest second, and the arc to the nearest second answering to the logarithm, which will make the calculation very easy."

We now enter upon an examination of Mr. Taylor's part of the volume; and we enter upon it with the melancholy reflection that the author is now no more, and that his laborious and useful life was terminated, according to the information we have had, at an early period.

The tables of the logarithms of numbers contain throughout only the decimal parts of the logarithms, the index or characteristic being easily supplied. In the first two pages we have the decimal part, continued to eight places of figures, of the logarithms of numbers from 1 to 1260. From the beginning of the third page, to the middle of the last of these tables, we have in the first column the natural numbers from 1000 to 9999, and in the second column the decimal part of their correspondent logarithms, continued to seven places of figures. The remaining part of the first column in the last page is occupied by the natural numbers from 10000 to 10099; and in the remaining part of the second, are contained the decimal parts of their correspondent logarithms, continued to eight places of figures. In all these tables, beginning from the third page, nine columns are adjoined to the two already mentioned; and to these are annexed tables of differences and proportional parts. By means of these
adjoining

adjoining columns and tables, the logarithms of numbers, consisting of 5, 6, 7, and 8 places, may be found; and by means of the latter part of the last page, the logarithms of certain numbers, consisting of 9, and even 10, places of figures may be found. The largeness of the page in these tables is an advantage to the calculator. In the first and second pages he has the logarithms of all numbers, from 1 to 1260, presented at once to his view; and in each of the remaining pages he has two tables in breadth; and the page contains from the top to the bottom seventy lines of numbers, with their logarithms.

The natural numbers, and their logarithms, already mentioned, are immediately succeeded by "a table of logarithmic sines and tangents to every second of the quadrant." This table occupies much the greater part of the volume, and in page 14, we have the following clear account of it, by Dr. Maskelyne: "The logarithmic sines and tangents of arcs, and the logarithmic sines and tangents of their complements, called Logarithmic Co-sines and Co-tangents, being often wanted in the same calculation, it has long been the practice to place them altogether in the same page, or at least at the same opening of the book. The same method has been used in the arrangement of these tables. The degrees are put at the top and bottom of the page, and the minutes at the head and foot of the several columns; except the first and last, in which the seconds are placed. The left hand page contains the logarithmic sines and co-sines, and the right hand page contains the logarithmic tangents and co-tangents, as expressed by the titles put at the top and bottom of the four departments, or particular tables of sines, co-sines, tangents, and co-tangents. The degrees placed at the top of the page, with the minutes placed at the top of the column, and the seconds in the left hand margin, express the arc, whose logarithmic sine or tangent, &c. is contained in the correspondent part of the area of the table under the title sine, tangent, &c. and the degrees placed at the bottom of the page, with the minutes at the bottom of the column, and the seconds in the right hand margin, express the arc whose sine or tangent, &c. is contained in the correspondent part of the area of the table above the title sines, tangents, &c. The degrees, minutes, and seconds, read off by entering the table at the top and bottom, are complements of one another; those read off from the top being less than 45, and those read off from the bottom being greater than 45°.

"In order to reduce the table into moderate bounds, it was thought necessary to place at the head of each column, and immediately under the title of minutes, the index, or the

index and one, two, or three first decimal figures of the logarithm, which were common to the whole, or at least part of the column, and to put the remaining figures in the area of the table beneath; by which contrivance the size of the table has been reduced to near half what it would have been if the logarithms had been printed at full length. It must, however, be carefully observed, that the initial figures at the top of the column, are common to the whole column, only when the initial figures in the next column to the right continue the same; but if they vary from the former by a unit, then the initial figures at the top of the first column are common only to so much of the column as reaches from the top to the place where the numbers in the column, after increasing up to 99, &c. decrease immediately to 00, &c. or, *vice versa*, after decreasing to 00, immediately increase to 99, &c.; and, below this place, the initial figures, common to the rest of the column, are those which stand at the head of the next column to the right. The table has been so arranged, that there shall never occur more than one such change in any column, except in the column of sines intitled $7^{\circ} 4'$, where two such changes are found. A strong full-point, of the size of those pointed at the end of the title Deg. at the top and bottom of every page, may be added to their books, by the curious, at the place where the change occurs, or over the index preceding the initial decimals at the top of the same column, or in both places, either with a pen, or a printer's type and ink, which will facilitate the use of the table; but without that, by only taking a little care, the logarithm may be readily taken out without any danger of mistake." We highly approve of the insertion of the strong full-point, here recommended; and we are sorry that the utility of it did not strike Mr. Taylor before the sheets were printed off. By such a point the most experienced will save time, as his eye will be directed at once to the place of change, and of course he will not be under the necessity of examining, upon every occasion, either its true situation, or the figures at the top of the columns.

As much the greater part of the table of the logarithms of natural numbers, and the whole of the table of the logarithmic sines and tangents, are printed only to seven places of figures, besides the index, we do not perceive Mr. Taylor's reason for having continued certain parts of the former, as we have already mentioned, to eight places: it is evident the eighth figure must be omitted before they can be generally used in calculation with the other parts of the tables.

Thinking it a duty, incumbent upon us, to give a general opinion of the accuracy of the tables before us, we have taken

taken the most effectual steps to fulfil it. We have compared several parts of them with calculations of our own, by means of Mr. Hellins's theorems ; * others we have compared with Dr. Hutton's tables, which we have used ever since their publication, and found correct ; and in these instances we had the satisfaction to find, what we had expected, that Mr. Taylor had succeeded in his endeavours at accuracy.

ART. II. *Chemical Essays, being a Continuation of my Reflections on Fixed Fire, with Observations and Strictures upon Drs. Priestley's, Fordyce's, Pearson's, and Beddoes's late Papers in the Philosophical Transactions ; and an Answer to the Reviewers.* By Robert Harrington, M. D. 2s. 6d. 8vo. Faulder.

ROBERT Harrington, M. D. we doubt not, is already known to many of our readers as the author of several new and singular hypotheses, which he has at various times advanced, on different subjects in chemistry, especially on those of Water, Air, Heat, Light, and Fire.

As Dr. H. thinks he has not met either with sense or liberality among his countrymen, and complains that his doctrines have not been understood, or have been misrepresented by them, and that he has not received any of the honours which they have found means to obtain for *supposed discoveries*, he addresses the work before us to foreign chemists, from whom he solicits investigation, and expects more candour and attention, and, *perhaps*, more honour and applause.

Our author commences with the consideration of what he calls the *effervescence* of nitrous and pure airs, and informs us of a new fact that they decompose each other upon the "common principle of an acid body, uniting to an alkaline one."!! The Dr. must here be allowed to speak for himself.

"The only airs we are acquainted with that will unite and decompose each other, are alkaline and acid airs, viz. the vitriolic acid air, the aerial acid air, and the marine acid air ; these unite with alkaline air, forming the vitriolic, the common, and the marine ammoniac. The nitrous air, which, agreeably to my doctrine, I suppose the nitrous acid united to phlogiston, will not unite with alkaline air. The reason appears to be this ; the nitrous acid has so strong an attraction for its phlogiston and aerial state, that it cannot be decomposed. But if these two airs are united, [nitrous] † and

* These theorems are very ingenious and useful, and the most expeditious of any we know of for calculating logarithms. They are part of Mr. Hellins's Essays, published in 1788.

† This word *nitrous*, which is the catch-word of the page, is an evident error of the press,

the electrical spark be taken in them, the electrical fire will assist the alkaline air to decompose the nitrous air; and, by a very few slight strokes, they will decompose each other, forming the nitrous ammoniac.

"But expose nitrous air to pure air, and they will produce the same effect, *i. e.* decompose each other; and we shall find, upon investigation, that they do it upon the same principle as the acid and alkaline airs, uniting together. And this I should suppose a leading argument to prove that pure air is formed of similar constituent parts to alkaline air, as it shews a similar effervescence when decomposed, and turns the nitrous air red, producing heat in the decomposition." P. 1.

One of the great sources of confusion which seems to reign in our author's head, appears to us to arise from his employing one and the same term to denote very different matters. Nothing can be more indefinite than his use, or rather abuse, of the term pure air. At one time he supposes it a compound of fire, fixed air, and water; at another, of an acid, an alkali, and water aerialized, page 2. In page 12 he speaks of a dephlogisticated air, which destroys life; "by exposing nitrous air to iron," he says, "the iron is reduced into a calx, and the nitrous air turned into a dephlogisticated air;" which dephlogisticated air, he informs us in a note, is as noxious to animal life as most mephitic airs.

In the examination of Dr. Fordyce's ingenious experiment, made with a view to determine whence the increase of weight gained in the calcination of zinc proceeded, Dr. H. agrees in the idea of its being owing to the water; but we do not think Dr. F. would coincide in Dr. H.'s mode of explaining this fact.

"The zinc made use of by Dr. Fordyce is (I suppose) formed of fixed fire, and an earth; by adding the vitriolic acid and water to the zinc, they decompose it, attracting its fixed fire, and the earth, the zinc requiring their joint influence. It is just the same with lime, fixed air, and water. Lime has gotten a saturation of fixed fire, which the fixed air and water cannot set loose by themselves; but, by their joint powers, they can perform it, uniting with the calcareous earth, and expelling the fire.

"The calx of the zinc, in the Dr.'s experiments, was united to the vitriolic acid and water; and, upon adding an alkaline salt to the solution, it united to the acid, from its superior attraction for it. But then the calx losing one of its component bodies, would saturate itself with more of the water. Nay, we find that water alone, in the powerful state of steam, will form metals into calces; iron for instance." P. 22.

In the 3d section our author proceeds to criticize Dr. Pearson's paper on the decomposition of fixed air,

In the beginning of this section, the Dr. is not very modest; for he charges the whole of the modern chemists with forming hypotheses, which stand in direct contradiction to the many interesting experiments and phenomena with which they have enriched the science; but, he adds, these phenomena find an easy and rational explanation upon the principles of his system. Neither is the Dr. here very liberal or cautious, for he accuses Dr. Pearson of having attempted to steal the discovery of Mr. Tenant, and of decking himself with the ornaments of others.

Our author, at page 56, enters into an examination of that celebrated experiment which is supposed to be one of the chief pillars of Lavoisier's theory, we mean the calcination of Mercury.

In calcining mercury by water, he asserts that it is effected by the water alone, and not by its decomposition. In support of this opinion, he quotes a passage from Dr. Bewly, his warm advocate, who says he has found that the calx of mercury, made in distilled water by strong agitation, does not give out any oxygen gas, but only pure water. Dr. H. also quotes an experiment of Mr. Westrumb's, in which he obtained water from mercury, calcined *per se*; and he complains, that although Mr. W.'s experiments are favourably received, his are not attended to.

We shall conclude the subject by answering to this remark, that, as individuals, we desire nothing more than that Dr. H. would publish the experiments on which he founds his opinions.

Let him put the many loose and vague conjectures, which form the greater part of his system, to the test of experiment. Let him faithfully relate every particular of these experiments, so that they may be repeated by others, if necessary, and he will find that it is not partiality which makes a Westrumb attended to, while he is neglected; but, if instead of this, he only continues to endeavour to reconcile every discovery to his opinions, by inventing new suppositions in support of his former conjectures, his works must inevitably fall into that disrepute which belongs to unfounded notions vaunted as sublime discoveries.

ART. III. *The Memoirs of Gregorio Panzani, giving an Account of his Agency in England, in the Years 1634, 1635, 1636, translated from the Italian Original, and now first published; to which are added, an Introduction and Supplement, exhibiting the State of the English Catholic Church, and the*

the Conduct of the Parties before and after that Period, to the present Times. By the Rev. Joseph Berington. 8vo. 6s. Robinsons.

PANZANI, we are told by Mr. Berington, was an Italian clergyman, sent into England by Pope Urban VIII. in 1634, in the 9th year of Charles I. with the design to compose certain differences which had long divided the Catholics, particularly those of the clerical order. In the prosecution of his mission, much incidental matter intervened, in which the court, some of the ministers, and others, were personally engaged, though our historians appear to have known little of the transaction. Whether the memoirs were written by Panzani himself, or composed from the materials which he supplied, Mr. Berington does not undertake to decide; but they bear, he says, internal marks of authenticity in their conformity with the accounts of contemporary history. The original memoirs were written in Italian, and never published. By means of an eminent prelate, then residing at Rome, our historian Dodd, a clergyman of the Romish church, some years ago procured an accurate translation of them. The Italian manuscript, he observes, was not in above one or two hands. Dodd published only some extracts of the translation from motives of benevolence, and respect to the memory of Charles the First, and from forbearance towards some societies of his own communion. Mr. Dodd, however, brought the principal materials together, under a new title, meaning to publish them as the *Memoirs of Windebank*, the secretary of state, who was much engaged in the transactions. Mr. Berington, who is in possession of the manuscript in this form, as also under the original title, professes to have availed himself of them, subjoining to the text a few notes by way of illustration. He declares himself so satisfied with the authenticity of the memoirs, as to have omitted (what we think he should not have omitted) to procure an attested copy of the Italian original.

The memoirs are certainly calculated to interest those readers the most who are of the Roman Catholic persuasion; but they also throw some light on the character of the period of which they treat, and exhibit strong symptoms of the disposition of the court, and of the moderate men in the time of Charles I. to be reconciled to the church of Rome: they develop the intrigues of the Romish See, and expose the interested proceedings of the regulars, particularly of the Jesuits.

Mr. Berington has prefixed an introduction to the memoirs, beginning with the reign of Elizabeth in 1558, and terminating

nating with the appointment of the arch-priest Blackwell, in 1598; and he has also subjoined a Supplement, which exhibits the state of the English Catholic Church from the close of the agency of Panzani, A. 1636, to the present time.

In these works Mr. Berington traverses a ground which he had before judged barren, but which he has now rendered more interesting * by drawing down more copious sources of information. He produces his authorities, professes invariably to side with the secular clergy in all their controversies with the monastic orders, and as invariably censures the Jesuits with some degree of party prepossession, from which he confesses that he could not free himself, though he has refrained himself from any great deviation from the line of historical justice, and is not conscious of having deviated at all.

After this rather extraordinary confession, with regard to the regulars in general, he declares that with respect to the Jesuits, who were members of this corps, he has been laudably candid, giving their own relations of many events. He exclaims against the *Esprit de Corps* in all bodies, but affirms that he is no enemy to Institutes. He condemns the domineering assumptions of the Romish See, its tones of worldly power, and intrigues of worldly craft, though he bows with reverence to its jurisdictions, and the supremacy of the first pastor.

He allows, in the course of his narrative, that the Catholics provoked the persecution they suffered, by the pernicious principles of government which they maintained, and by their general conduct. He wishes to illustrate the necessity and propriety of an hierarchy in some measure independent, and disapproves of appeals to Rome, unless in circumstances against which no private church has a remedy, and for which the Canons of general discipline have not provided.

The character of Mr. Berington, as an historian, is already known from his history of Henry II. In the present work, his style is unequal, but generally clear, and frequently nervous. He informs us, in a note upon the Preface, that he is now projecting, and hopes to be favoured by Providence to execute, a work under the title of *The History of the Rise, Greatness, or Decline (perhaps the Fall) of the Papal Power*. A work which, judiciously executed, will be curious to the reader, and creditable to the writer. Though he professes a great veneration for the Papal authority, he is very free in his strictures on the conduct of that Holy See, to which, if he

* See State of the Behaviour of the English Catholics, Oct. 1781,

attributes any infallibility, it is certainly of a very limited kind, and by no means extended to the conduct of the Pontiffs, however it may belong to their doctrines: "I respect," says he, "the Roman Pontiff, and his sacred congregations; but as neither he nor they are privileged from the errors into which human passions and their politics precipitate the greatest men, I was, surely, at liberty to censure those errors when they struck my eye with the broad light of noontide." Pref. p. xviii.

In reading the memoirs, the following passage struck us forcibly as a proof that Panzani himself was not the composer of them; and we think it a little extraordinary, that it did not suggest the same opinion to Mr. Berington. "They therefore came to a resolution to send over an agent, at once to inform themselves of affairs among the Catholics, and to feel the pulse of the nation with respect to other concerns; but the person proper for this employment must be a man unprejudiced in the general business of the controversy, and an inoffensive observer in other matters. He that was chosen for this office was Gregory Panzani, of Arezzo [Arezzo] a secular priest of *experienced virtue, of singular address, of polite learning, and in all respects well qualified for the business.*" P. 132. Panzani would hardly have spoken quite so strongly of his own qualities and endowments.

At Rome great hopes were entertained about this time of the reconversion of England, and much was expected from the agency of the Queen in that business. Cardinal Barberini sent presents to her, which were delivered by Panzani, and very graciously accepted. As the presents were rather curious, we will lay the passage before our readers.

"The presents, which the cardinal mentions, were delivered to the queen by Panzani, and, considering the person to whom they were sent, a lady, we may imagine, as well pleased with curiosities as with things of value, they were well selected. They consisted chiefly of artificial flowers and fruits; a bottle of oil of Cedrino, a rarity not seen in England before; an extraordinarily fine reliquary, gilt, with one side covered with a large crystal of the mountains, and within it a bone of St. Martina, virgin and martyr, (whose body was a little before found under the Capitol;) a short summary of the saint's life, by way of exhortation to the queen; a book of *Roma Subterranea*, with an account of the churches discovered and cleared from the rubbish by Helena the empress, a British lady, and an allusion to the Catholics absconding in England, and now in hopes of appearing more publicly by the zeal and interest of her majesty.

"Panzani delivered these presents with a compliment suitable to the occasion; and in particular, he omitted not to signify, that St. Martina

Martina would not fail to be a powerful intercessor for England's conversion, and support her majesty in her zealous endeavours that way.

"The queen was extremely pleased with these curiosities; but most with the relic of St. Martina, whom she chose for her future patroness. The workmanship of the case was so exquisite, that the king who had a good taste, and was an admirer of such things, expressed his surprise at the beauty of it." P. 195.

On the subject of these presents, and the Queen's expected assistance, the Cardinal afterwards writes thus, in a letter to Panzani:

"I desire you will find an opportunity to acquaint her majesty, what a satisfaction and honour it is to me to be remembered on account of the trifles I sent her: return also to her the acknowledgments of his holiness for becoming a guardian of the spiritual blessings of the poor Catholics. St. Urban desired nothing more of St. Cecily than the conversion of Valerian her husband. This is all the present pope expects from her Britannic majesty. It is a comfort to me to be regarded by her, and no less to be the protector of so fair a kingdom. That country of late is much beloved in Rome: Men of distinction and even the populace are rejoiced, when they hear of their welfare; and the thoughts of their conversion transport all sorts of people." P. 203.

Another, and a richer present, of pictures by the best Italian masters, was afterwards sent to the Queen by Cardinal Barberini, P. 251. At the close of the memoirs, the rewards and conduct of Panzani are mentioned in a style modest enough to have come from himself. "On his return to Rome, Panzani was kindly received by his Holiness, and the Cardinal; and, as a reward of his labour and fidelity, was made a canon of the rich church of St. Laurence, in Damaso. He was also honoured with a civil judicature in the city of Rome; and afterwards, being made Bishop of Mileto, he governed his diocese with that zeal and constancy, which were always conspicuous in his conduct."

The general design of Mr. Berington in this publication seems to be fully intimated in these words of his conclusion:

"Through a period of two hundred and thirty four years, from the beginning of Elizabeth to the present time, I have exhibited a short, but accurate, view of the sufferings, the troubles, the dissensions, the hopes, the fears, of a society by their enemies termed Papists, by themselves Catholics, and whom Providence, by an intervention almost miraculous, has preserved from utter extinction. They are the venerable ruins of a majestic church, that once filled the extent of our island, that civilized its rude inhabitants, planting in their minds the seeds of virtue, and with them the seeds of Christian

Christian faith. The perils they have gone through were many; and they may now look back from the port, and recount them; for by the statute of 1791, the grievances that oppressed us most are removed. Our situation being thus really and relatively meliorated, new duties have arisen with the change, because we have acquired new powers, and new means of exertion. The proper use of these means, and the exercise of our powers, will give us additional consequence in the estimation of our fellow citizens, and render us deserving not of further indulgence only, but apt also to the display of a more dignified conduct in the participation of common rights. When oppression weighed us down, and a general discountenance damped exertion, the efforts of the mind were languid, and no prospects opened to success, or even invited to enterprise." P. 450.

Mr. B. offers also some plans for the conduct of those of his own persuasion in future, and for reform in various points; and, on the whole, seems to be actuated by a very strong desire to promote the cause which he considers as that of rectitude and true religion.

ART. IV. *The whole Law relative to the Duty and Office of a Justice of the Peace, comprising also the Authority of Parish Officers.* By Thomas Walter Williams, Esq; of the Inner Temple, Barrister at Law. In Four Volumes. Vol. I. 8vo. 8s. Robinsons.

THE design of this work cannot be better explained than by the account the author gives of it in his Preface; in which, after stating the necessity of facilitating the execution of the office of a Justice of the Peace, he tells us, "that he has endeavoured to collect and arrange, under proper titles, and in alphabetical order, the whole of the law, upon every subject, wherein a magistrate has either directly or indirectly jurisdiction, forming each head into a distinct and comprehensive treatise, concerning all the matters of which it induces the consideration.

"The mode of treating the subjects is also copious and systematical, as will be evident on inspection, but more especially by a reference to the respective Titles, Appeal, Approver, Attornies, Bankrupt, Cernorari, Confession, Distress, Evidence, Excise, Execution, Felony, and Smuggling. This has occasioned the volumes to assume a larger appearance; but to be more compendious was found impracticable, consistent with a proper consideration of the matters necessary to be illustrated.

"The great utility of correct precedents, or forms of proceedings,

"ceedings, has also been attended to ; and the magistrate will find a variety of the most modern and approved, inserted in every part of the work.

"Having thus explained the execution of the principal design, he (the author) will only add, that the whole is the result of indefatigable and intense application ; and that no matter, necessary either for the information or guidance of a magistrate, has been loosely, superficially, or negligently treated of."—"As to its general accuracy, perspicuity, and utility, he trusts that time and investigation will establish its character in those respects, and evince that it possesses a decided superiority over every other work of a similar nature."

Mr. Williams having thus thrown down the gauntlet of defiance to all his predecessors in this field, it behoves us to assume the post of umpires, and to examine how far this *superiority* over every other work of a similar nature is *decided*.

The well-known work of Dr. Burn, which has been brought down through seventeen editions, with unremitting industry, to the present year, has superseded all former publications on this subject, and as it stood unrivalled till now, and has been acknowledged as the most useful and most perfect book of the kind ever published, we shall consider it as the only rival worthy to cope with Mr. Williams, and shall endeavour to appreciate their relative merits accordingly ; premising, however, that unless the work now before us shall appear to contain much new matter, and to be more perspicuous in its arrangement than the other, the magistrates of this kingdom will find themselves embarrassed rather than benefited by the multiplication of treatises, and the different modes of reporting the same case, and illustrating the same statutes.

On the first glance we could scarce persuade ourselves that we had not taken up a new edition of Burn. The general arrangement seemed to be the same, and the definitions which happened first to catch our eye were precisely similar ; on further examination, however, we perceived that the present author was more diffuse, and had inserted a much greater number of hypothetical cases (if we may venture to adopt the phrase) nor should we do him justice, if we did not pronounce, that as an elementary treatise, his work is superior to Dr. Burn's ; but we doubt whether, as a book of reference, the cases are so well arranged, or the decisions so easily collected ; and as books of this kind are generally resorted to on the spur of occasion, the preference will always be given to those which exhibit the law, and the decisions thereon, in the most summary and perspicuous mode.

Mr. Williams seems to have applied his attention to supply one of the principal defects in Burn, and we think he has done it with some success, though in a future edition we would suggest a hope that he will enlarge still more on this plan. We allude to the precedents of proceedings under the different titles : but the placing all the precedents together at the end of each title, as is done by Burn, is much more convenient to those who know the law, and want merely to resort to the form, than the intermixing them with the subjects as they arise, which is the mode pursued by Mr. Williams. For the magistrates at their meetings do not in general want to be informed of the law, but they seldom choose to sign any process, which is drawn up by their clerks, without first comparing it with a printed precedent, if they have it in their power to resort to it.

The paucity of precedents in Burn does not proceed from negligence, or want of accuracy, but from his supposing that from the ground-work which he had given, it would be very easy to construct forms to suit the different purposes as they occurred ; he ought, however, to have recollected, that Justices' clerks are not always lawyers, or men of education, and that in the hurry of a justice-meeting, it is not very easy for them to exercise their judgments, or to draw up proceedings, with the deliberate accuracy of a special pleader ; and it frequently happens, that the whole proceedings must be drawn and signed on the spot. It were, therefore, to be wished that such a body of precedents could be framed, as would suit every possible case, and would leave to the clerk only the labour of transcribing.

ACCESSARIES form the first title, both in Burn and the work before us, and it is divided into the same number of sections in both ; but Mr. Williams discusses the subject more at large, and his precedents are much better suited to general use ; yet, if he had also copied the precedent in Lord Sanchar's case from Burn, we think it would have been both a curious and useful addition to the book.

We are surprised that neither of these authors has given us any case of an accessory, tried and convicted, before the arraignment of the principal. We rather expected to have seen some notice taken of the well-known case of *the K. v. Yandell*, and others, in which an accessory was convicted and executed, a few years ago, on the Western circuit, though the principal was never tried. We incline to think a question on this case was argued before the judges, but we speak only from memory. The reason which is quoted from *Hawkins* for postponing the trial of the accessory till after the arraignment

ment of the principal, lest the country should be obliged to attend twice instead of once, scarce deserved Mr. Williams's notice; for the inconvenience of summoning a second jury is trifling, when compared with the hardship of detaining in gaol, for six additional months, a man whom the law presumes to be innocent till his guilt has been proved; nor are juries brought together for the trial of one indictment only (except on very special occasions) but for the general delivery of the gaol.

The next title in Burn (ADDITION) is omitted in this place by Mr. Williams; and, we are informed, will appear in a future volume under the title Misnomer. This is a deviation of little consequence; but "Addition" being the more general title, and being the foundation of the other, we think Dr. Burn's arrangement, on that account, the better. The alteration indeed seems to have been merely for the sake of variation, as does the introduction of *gaming* and *quartering soldiers*, under title Alehouses; for unless these two sections are again inserted under the respective titles of *Gaming* and *Soldiers*, those titles will be incomplete; and Mr. Williams's subject abounds too much with matter to induce him to swell his volumes by repetitions.

Title APPRENTICES, which is one of the most material in this volume, differs from Burn principally in arrangement; but it also contains many more cases, and is, we think, on the whole, very well drawn up. We cannot, however, forbear pointing out two instances of inaccuracy, which accidentally struck us, the former of which, though trivial in itself, is likely to mislead; but the latter proves, that the author does not always read the authorities he quotes. Speaking of the statute of James "for the employment of charitable donations for binding out poor apprentices," he gives the directions of that act, but omits the reservation, "except the same have been or shall be otherwise ordered or disposed by the givers thereof," without which words it would seem that the controul of the trustees appointed by that act was meant in all cases to supersede the directions of the donors. Had Mr. Williams been contented to copy from Burn, he would not have been guilty of this or the following error: In describing the qualifications necessary for setting up a trade, he says, "It hath been held that one not qualified to exercise a trade himself by having served an apprenticeship, entering into copartnerhip with a qualified person, and only sharing the profits, and standing the risques of the partnership, without ever interfering in the trade personally, is not within the statute." These words imply that such a doctrine has been

thrown out, either as the dictum of a judge, or as an incidental opinion, arising out of some other question before a court, or as an opinion generally received among lawyers, but never decided. We were, therefore, much surprised on looking into Burrow's Reports, Vol. I. p. 2, to find that the case alluded to (Raynard and Chace) had been decided on solemn argument in the court of King's Bench, and that so far from any doubt existing as to the doctrine here laid down, Lord Mansfield began his opinion with these remarkable words: "Where we have no doubt, we ought not to put the parties to the delay and expence of a farther argument." Surely a case, thus decided, ought not to have been mentioned as an opinion merely *held*.

ASSAULTS and BATTERIES, which form a principal part of the business at the quarter sessions, are treated much more at large by Mr. Williams than by Dr. Burn, who seems to have thought it sufficient merely to mention them.

Under the head of ATTORNIES, we were glad to find that Mr. Williams had gone very much at large into the different modes of punishing them for misdemeanors; but as he has not quoted any very modern cases on this subject, we hope he will enrich his next edition with the exemplary punishments which have been inflicted by the exertions of the present chief justice of the King's Bench, on that class of them who are the disgrace of their profession, and the pest of society.

The Titles, Arbitration, and Award, are omitted; but we hope to meet with the learning on that head in a future volume, under the title Reference.

The article BASTARDY is rendered exceedingly confused by the number of precedents and cases thrown into the notes, and is upon the whole much inferior in its arrangement, and much less perspicuous than the same article in Burn.

The same precedent of a warrant of distress, on non-payment of the penalty within twenty-four hours, under title Bread, is adopted both by Dr. Burn and Mr. Williams, and neither of them have guarded against a material defect and absurdity which occurs in it. After directing the distress, the precedent goes on thus: "And if the said sum shall not be paid, that
" then you do cause the said goods by you seized to be appraised and sold, rendering the overplus to him the said —,
" after deducting the said sum of 5l. and also the costs and
" charges of the prosecution for the said offence, and of the
" said distress and sale; which costs and charges I do hereby ascertain at the sum of 30s." Now the costs and charges can only relate to those which have been incurred previously to the issuing of this warrant; for it is impossible for either the justice or
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the constable to ascertain the amount of the expence of the distress and sale till after it has taken place. If the penalty is paid at the time of making the distress, no expence of sale would be incurred; and in all cases this part of the costs must depend upon circumstances, which it is impossible to calculate before the execution of the warrant. In fact this expence never is and never can be calculated in the warrant of distress, but is necessarily left to the discretion of the constable, subject however to the controul of the magistrate on the return of the warrant indorsed. The defect may easily be remedied in various ways; perhaps, under the present form, the following would be the most simple: "Also the costs and charges of the prosecution for the said offence already incurred, which costs and charges I do hereby ascertain at, &c. and moreover the necessary expences of the distress and sale."

We were much pleased with the practical directions laid down under title DISTRESS. If directions of this kind were given at the end of every article, in which acts are directed to be done by constables, parish officers, and all uninformed people in general, it would add much to the utility, though it might perhaps detract from the scientific form, of books of this nature.

We would recommend the perusal of the laws relative to Blasphemy, as laid down by Mr. Williams, to all those who profess to admire the modern system of morality in France, lest while they are praising the revolutionary system of that country, they may chance to incur the penalties of this.

We rather wonder that no notice is taken of the Corporation Act, in the article relative to Dissenters.

Having now compared some of the principal subjects treated of in these works, we shall take our leave of Mr. Williams for the present. Though we have not been able upon the whole to admit the decided superiority which he claims over all other works of a similar nature, yet we do not scruple to say that the work, as far as it goes, is exceedingly well executed, and that it will be of very great use to all those who do not possess the last edition of Burn, and perhaps it would have been more useful, if it had not resembled it so much. In general correctness we do not think it very possible to exceed Burn; but from what we have read, we have no reason to say that Mr. Williams is inferior to him in that respect.

ART. V. *A Journal during a Residence in France, from the Beginning of August to the Middle of December, 1792. To which is added, an Account of the most remarkable Events that*
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happened

happened at Paris from that Time to the Death of the late King of France. By John Moore, M. D. Vol. II. 6s. Robinsons.

OUR readers will find an impartial account of the first volume of this journal in the third number of our work; To comment at any length upon the atrocities and follies recorded in this subsequent part of Dr. Moore's narrative, would certainly be inconsistent with our plan, nor better suited to our inclinations. The attempt to reconcile to any system of philosophy, or morals, or common sense, actions, and emotions, so wild and extravagant, as have lately appeared on the theatre of France, would be to cleanse an Augean stable, to fill the vessels of the daughters of Danaus, or fix the Sisyphæan stone. Nor would it be more pleasing, though certainly more easy, to descant on enormities, and expatiate on such facts as disgrace the very nature of man. We shall, therefore, undertake no more than to give a fair and correct outline of the plan which our entertaining traveller has pursued, and insert such extracts as may at the same time render ample justice to the author, and exhibit a proper fund of entertainment to our readers.

The first volume, at its conclusion, represented Dr. Moore as determined to return to Paris by the way of Lisle, when the retreat of the Prussians and the Duke of Brunswick was unequivocally decided. The publication before us commences with an account of the journey from Calais through St. Omer's towards Lisle. The travellers were, however, induced to change their destined route, and to proceed by the way of Arras. At Bethune, a Frenchman undertook to expostulate with Dr. Moore on the conduct of Great Britain; observing, that when France was attacked and menaced by so many other powers, the English never could adopt so cowardly a policy as to take this opportunity of declaring against that oppressed country.

Quam temere in nosmet legem sancimus iniquam,

Our traveller had precisely the same idea, for he thus remarks: "The conduct of the French court towards Great Britain during the contest with America occurred to me, but I did not think it expedient to remind him of it."

The man who made this remark, which induced the reflection above quoted, was, it seems, a Parisian. It appears, that in the various towns of France, there are many spies and emissaries hired by the executive power, for the express purpose of spreading the dogmas of democracy, and also to examine what are the prevailing opinions. At P. 12 we find

find our journalist at Cuvilly ; and the following adventure, which he met with there, seems worthy of insertion :

" I had joined three officers of the city guards, who were walking in the square opposite to the post-house. One of them, a very genteel and obliging man, was giving me what information I asked, when two men, in the uniform of the expected battalion, came up to us, and one of them in a haughty and menacing manner, demanded how it happened that the fleurs-de-lis and other symbols of royalty, to which he pointed, were not effaced from the steeple and the front of the town-house.

" The officer replied, that it was the business of the mayor, and he knew nothing about it. On which the other burst forth into many abusive expressions against the mayor, calling him rascal and aristocrate, and swearing that when he met him, he would cut him in pieces : as he said this, he drew his sabre and seemed disposed to quarrel with all around him.

" Another officer of the city guards, more advanced in years than the former, addressed this furious fellow in a soothing manner, assuring him that the municipality had already given orders that the emblems of which he complained should all be removed ; that the reason of its not being already done was because the mayor, who was a very honest man, and of course no aristocrate, had been entirely occupied in sending necessaries to their distressed friends at Lille, and in providing good quarters for the battalion of Parisians which was expected.

" This conciliatory language smoothed the threatening brow of the man, who at last sheathed his sword, and walked away with his companion. Each of these fellows had a brace of pistols stuck in his belt, and there was something in their looks, as well as their deportment, which gave me a suspicion that they belonged to the assassinating band of September." P. 13.

The first idea which presents itself, after having accompanied the author safely to Paris, is, that almost all the individuals, who in many succeeding pages are represented as having influence and authority from their talents, popularity, or station, have since fallen a sacrifice to the caprice and passions of their countrymen.

We meet with an interesting description of Robespierre, who seems to be the present dictator of France, in the details of the proceedings of the Convention, from P. 30 to P. 50, &c. This man, whose name succeeding generations will pronounce with a mixture of horror and detestation, seems remarkable for his power of words, and mist of sophistry, when in the Convention ; out of it, for his profound dissimulation and unfeeling heart. Every where does Dr. Moore speak of Marat, the friend, the confidant, the agent of Robespierre, with extreme scorn and contempt.

Of the massacres of Paris we have before had occasion to speak. We do not find any new light thrown upon the subject by our traveller's narrative; and these acts will remain an eternal blot upon a nation which even now, at intervals, though every day and almost every hour is marked with the blood and murder of its citizens, affects to boast of its magnanimity. When indeed we peruse an account of the deliberations of the Convention on this, and on other remarkable incidents, we confess ourselves bewildered in amazement. The indecent behaviour of the galleries, the clamour, the rage and intemperate personalities of the members, the universal want of order and regularity, renders the scene without parallel in the history of mankind, and leads one naturally to expect in the event every thing which is opposite to union, energy, and success.

The following passage we extract, both to mark the violence and audacity of Danton, and to record the wise and temperate observation of our author upon it. Speaking of the right which the French as conquerors had to erect Savoy into an 84th department,

"Danton said, that they had assuredly the right to declare to every such country, that it should never more be governed by a king: that if the people were so absurd as to desire a government contrary to their interest, it should not be allowed: that the National Convention of France should be a committee of insurrection against all the kings in the universe.

"Nothing can be imagined more mad than this proposition, the tendency of which is to force all the monarchs in Europe, in self-defence, to make war on the Republic: what private view Danton has in this, I do not know, but it evidently goes to the ruin of France." P. 61.

We find from P. 64 to P. 112, an account of Dumourier's campaign from the time he was appointed to the command of the army, till he left it to appear before the Convention, to give a detail of his conduct. This almost ceases to be an object of curiosity. The Duke of Brunswick's progress and retreat is very variously explained, and will, perhaps, never cease to be a matter of the most perplexing disputation. It seems most probable that he was induced to advance so far from the presumption, that he would be joined by numerous bodies of French. Disappointed in this, his expedition necessarily failed.

Dr. Moore observes thus upon the private murders which have disgraced and desolated France:

"A groundless suspicion, or a calumny invented and propagated by

by an enemy, may kindle the fury of a few fanatics, and the head of the person who is the object of it, may be fixed on a pike before the magistrate can assemble force to protect him.

"His innocence is made apparent when it is too late; every body laments his fate: the murderers however are excused, because they were misled (*égaré* is the palliative word used on such occasions) by the noblest of all errors, too much zeal for their country's good; and tranquillity is restored only till fresh suspicions and calumnies excite new murders." P. 137.

Our sympathy towards the unfortunate Louis begins first to be excited at P. 150, whence the narrative progressively prepares us for the horrible catastrophe which awaited the best of all the French kings. It is the account of this catastrophe which stamps the volume before us with so large a portion of interest, and which characterizes the author as a man of enlarged mind, of strict impartiality, and of the greatest humanity. The majority of the Convention seemed from the beginning inclined to the sentence of banishment; how this mild sentiment was gradually changed to the ferocity which in the end most barbarously accelerated the Sovereign's murder, the reader will find related in the subsequent part of this journal in the most circumstantial manner.

We shall select such parts as we think most important, not deeming it our province to comment upon facts which alone resemble the wild turbulence of a storm in the physical world, where a concussion of jarring elements produces a devastation of the face of nature, and misery to thousands. The debates in the Convention, previous to the trial of their unfortunate Sovereign, are represented by Dr. Moore as full of savage cruelty; and we are told, that the people in the galleries redoubled their applause as often as cruel things were said, and violent measures proposed. We meet also with the following remark, which shews an intimate knowledge of French character and manners: "Tête-a-tête, or in a very small circle, the French are nearly as calm, and generally more ingenuous, than most of their neighbours; but a numerous assembly of Frenchmen almost always becomes turbulent." A large portion of this agreeable journal is employed in developing the character and describing the behaviour of Marat. This man appears not only from Dr. Moore's account, but from other authorities, to have been the instrument employed by Robespierre and Danton against those who were named the Girondists, and over whom they finally obtained the victory even to death. Such were Roland, Vergniaud, Guadet, Buzot, Brissot, Rabaud St. Etienne, Kerlaint, Petion, &c. Among these were some of virtue, and all were distinguished by their talents.

lents. Of Roland in particular Dr. Moore observes, that so highly was he esteemed by his countrymen, that he never entered the Convention without a general whisper of approbation; and while speaking, numbers exclaimed with fervour, *Ab le digne homme, le brave ministre*. Of how very different characters must the present Convention of France be constituted. The affair of the 20th of June, memorable for being the first public step towards the total extinction of royalty in France, and not less memorable for the signal intrepidity of the illustrious sufferers, is described with manly indignation and much circumstantial detail from P. 203 to P. 233. Of the celebrated Robespierre the following character is given at P. 239 :

"Robespierre is a man of small size, and a disagreeable countenance, which announces more fire than understanding; in his calmest moments, he conceals with difficulty the hatred and malignity which is said to exist in his heart, and which his features are admirably formed to express. He distinguished himself in the Constituent Assembly by the violence of his speeches, and much more since, in the Jacobin society, by the violence of his measures. His eloquence is employed in invectives against tyrants and aristocrats, and in declamations in praise of Liberty. His speeches are barren in argument, but sometimes fertile in the flowers of fancy.

"Robespierre is considered as an enthusiast rather than a hypocrite: some people think him both, which is not without example; but, to me, he seems to be too much of the first to be a great deal of the second.

"He has always refused every office of emolument: his passion is popularity, not avarice; and he is allowed, even by those who detect many parts of his character, and are his enemies, to be incorruptible by money." P. 239.

The reader may also be pleased to see the contrast between Roland and Danton.

"In external appearance and manner, those two men differ as in all the rest: Roland is about sixty years of age, tall, thin, of a mild countenance and pale complexion. His dress, every time I have seen him, has been the same, a drab-coloured suit lined with green silk, his grey hair hanging loose.

"Danton is not so tall, but much broader than Roland; his form is coarse, and uncommonly robust: Roland's manner is unassuming and modest—that of Danton fierce and boisterous; he speaks with the voice of a Stentor, declaims on the blessings of freedom with the arrogance of a tyrant, and invites to union and friendship with the frown of an enemy." P. 241.

It is a pleasing circumstance to find, from our journalist's account of the citizens of Paris, properly so called, that they were neither promoters of the scenes of blood which have deformed

deformed that city, nor anxious for the death of the Monarch. These enormities, says Dr. Moore, are to be imputed to "a set of wretches who are neither shopkeepers nor tradesmen, but idle vagabonds, hired and excited for the purpose."

An anecdote occurs at P. 267, much too interesting to be omitted.

"Monsieur de Bertrand, chevalier de Malte, and brother to Monsieur de Bertrand de Moleville, late Minister of the Marine, was arrested and confined in the prison of the Abbaye, soon after the 10th of August. This gentleman was brought at midnight on the third of September before the dreadful tribunal in that prison. He is a man of great coolness and firmness of mind, which was of infinite service to him in this emergency; for although the symptoms of fear ought not on such occasions to have been considered as a presumption of guilt, yet that construction was put on them by the judges, and, without any other presumption, they sometimes proved fatal to the prisoner.

"When Mr. Bertrand was questioned, he answered with an undisturbed voice and countenance, "that he had not the least idea of what he had been arrested for, that those who arrested him could not inform him, that nobody had informed him since, and that he was convinced he had been taken up by mistake."

"Struck with the cool and undaunted manner in which he addressed them, and having no particular accusation nor proof of any kind against him, the judges ordered him to be released.

"Two men covered with blood, who had been employed in killing the prisoners, and attended in the expectation of the signal for dispatching Mr. Bertrand, seemed surprised but not displeased at the unusual order. They conducted him through the court of the Abbaye, and on the way asked if he had any relation to whose house he wished to go.

"He answered, that he had a sister-in-law to whom he intended to go directly.

"How very much surprised and delighted must she be to see you!" said they.

"I am persuaded she will," replied Mr. Bertrand.

"One of the men then asked the other if he should not be glad to be present at this meeting; to which he eagerly said he should: and both declared they had a curiosity to be witnesses to the joyful meeting between Mr. Bertrand and his sister-in-law.

"The gentleman was astonished and embarrassed: he represented, that his relation being a delicate woman, their appearance might very much alarm her, particularly at such an unseasonable hour; that he could not think of giving them such unnecessary trouble: and added whatever he thought would divert them from so unexpected a proposal.

"They urged that they would wait in the parlour till he had advertised the lady of their being in the house, to prevent her being alarmed: that so far from being a trouble, it would give them
great

great pleasure to accompany him : that they wished to have a relaxation from the work in which they had been so long employed, and they hoped he would not deny them the satisfaction of seeing the meeting between him and his friends.

“ Mr. Bertrand did not think it prudent to refuse such petitioners any longer ; he therefore assented—they accompanied him to the house. He sent the servant, who opened the door at the sound of his voice, to advertise the lady that he was arrived, and well. He afterwards went himself and informed her of the strange fancy of the two men, who waited in another room. The lady had arisen and dressed herself hastily on her first hearing of his arrival : every body in the family had done the same, and had flocked around him with expressions of joy. The two men were admitted, and were witnesses to the happiness that all manifested : they seemed much gratified and affected at the sight ; it formed the strongest contrast with those they had so lately seen. Mr. Bertrand offered them money, which they would on no account accept, declaring that they were already paid for accompanying him, in the only way they desired. After remaining a considerable time, they took their leave, wishing the lady all happiness, and thanking Mr. Bertrand for allowing them the pleasure of being witnesses to so pleasing a meeting.”

We read as we pass along a great deal concerning the popularity of Custine, and of Biron, of the former in particular. The fate of both these eminent personages, and the following of the axe so close after the laurel, affords an instructive and important lesson. No more striking instance perhaps ever occurred of that popular gale which the very moment after it has lulled by its gentle murmurs, destroys by its tempestuous fury.

The annals of the unfortunate, says Dr. Moore, at P. 318, do not record any situation more dreadful than that of the unhappy Queen of France. We honour Dr. Moore for the remarks which follow. If ever there was an act of complicated cowardice, baseness, and cruelty, if ever there was a character deserving admiration for the most dignified fortitude in enduring calamity, where can we find any parallel to Marie Antoinette, and her most foul, unnatural murder ?

The anecdote subjoined explains better, than many lengthened observations, to what a degree the French now carry their ideas of equality.

“ A few days since I saw a man dressed in the uniform of a General Officer come up to a poor fellow, who, with a pike in his hand, stood sentinel at a gate, and, addressing him by the name of “ *Citoyen Soldat*,” asked him the way to a particular street,

“ The pike-men were formerly considered as of a rank inferior to the National Guards, who are armed with muskets : but of late they are put on a footing, and do duty together ; but still it might have been expected, that this gentleman's rank in the army would have

have commanded the strongest marks of respect from a common soldier, if his laced coat failed to produce them in a poor fellow almost in rags.

"Tenez, mon camarade," said the pike-man: "you will first turn to the right, and then walk straight on until, &c.

"The Officer having heard the directions returned thanks to the Citizen Soldat, and, moving his hat, walked away." P. 406.

We forbear to dwell on minor incidents and anecdotes, that we may give the more space to what will necessarily excite most of the readers curiosity; namely, the trial and execution of the King. The more important circumstances of that horrible event are but too well known: there are some particulars related in this volume which are less notorious; such are those which follow. The Convention was divided into two great parties on this question. The one, inclined to mild measures, knowing all attempts to prevent a public trial would be vain, attempted to carry the sentence of confinement during the war, and exile after it: they next tried the appeal to the primary assemblies; and, finally, they voted to postpone the execution of the sentence. The violent part used every art to have all forms of process cut short by a bloody and sudden catastrophe. Papers were cried through the streets to inflame the minds of the populace, to insist on the King's immediate execution, or to execute him themselves. The treatment the Royal Family received in the Temple was in many instances brutal. The keeper went one evening to the King, when the hour for his walking in the garden was expired, and addressed him in these words: *Allons, Monsieur Veto, il faut monter.*

"When the Royal Family dined, a Commissioner from the Commune of Paris was always present. The Queen happened at one time to raise the hand in which she held her knife a little suddenly towards her breast.—The Commissioner seemed alarmed, and made a movement as if he dreaded that she had an intention against her life; which the Queen observing, said with emphasis: "Non, Monsieur, je réserve cet honneur aux François." P. 498.

When the King's razors and penknife were demanded, he exclaimed, "Do you think me such a coward as to kill myself?" When the King shaved himself, it was under the inspection of commissioners, and the Queen and Princess Elizabeth were obliged to pare their nails under similar restrictions. The King's behaviour on the morning of his appearance before the Convention, is thus described:

"The Royal Family breakfasted together that morning; they were full of alarm and disquietude at the noise which increased every

every moment, and of which they plainly perceived the cause was carefully concealed from them.

"Uncertainty in such circumstances agitates the mind more than a full assurance of the worst; the Queen and Princesses went to their own apartments after breakfast, and left the Prince Royal with the King. The Commissioners at last informed him, that he was about to receive a visit from the Mayor of Paris.—"So much the better," said the King. "But I must inform you," resumed the Commissioner, "that he cannot speak to you in the presence of your son." The King then, after pressing the child to his breast, desired him to go and embrace his mother in his name. Clery, the valet who attended the King, withdrew with the Prince.

"The King asked the Commissioner, "if he knew what the Mayor's business with him was," and was answered in the negative. He walked about the room for some time, stopping at intervals to ask questions respecting the person and character of the Mayor. The Commissioner answered, "that he was not particularly acquainted with him, but that he was of a good character, and, to the best of his recollection, of a middle age, thin, and rather tall. The King seated himself in a chair, and continued absorbed in meditation. Meanwhile the Commissioner had moved behind the chair on which the King was seated. When he awaked from his reverie, not seeing any body, he turned suddenly round, and perceiving the Commissioner close behind him, said with quickness, "What do you want, Sir?" "Nothing," replied the other; "but fearing you were indisposed, I approached to know what ailed you."

"Monsieur Chambon, the Mayor, entered soon after, and informed the King, that he came to conduct him to the National Convention: the King accompanied him without making any objection. When he came to the court, which was full of troops, horse as well as foot, he seemed surprised at seeing some of them in uniforms with which he was unacquainted.

"Before he stepped into the Mayor's coach, he threw up his eyes to the window of the apartment in which his family were confined, and the tears were observed to trickle down his cheeks." P. 503.

The questions proposed to the Monarch, and his answers, are well known. Concerning his behaviour in this trying scene, Dr. Moore writes thus:

"The King's behaviour during the whole of his appearance in the Convention was calm, recollected, and that of a man resigned to the necessity of circumstances, without the consciousness of guilt; his answers were sensible, pertinent, and prompt. He never lost his composure, except in one instance, when the President read the following strange accusation: "You distributed money among the populace for the treacherous purpose of acquiring popularity, and enslaving the nation.

"The perversion of his very benevolence into a crime, astonished the unfortunate Monarch, and deprived him for a moment of the power

power of utterance—he shed tears—but a consciousness of the purity of his intentions rendered them tears of comfort. “I always took pleasure,” said he, “in relieving those in want, but never had any treacherous purpose.”

“Upon the whole, when it is considered that the questions were deliberately drawn up by a Select Committee, and afterwards corrected and enlarged by the whole Convention, while the King’s answers were given extempore, and without even a previous knowledge that he was to be examined in that manner, it places his understanding in a very advantageous point of view.” P. 511.

Before we hasten to the last act of this tragedy, we pause in honour to Louis, to relate the anecdote which follows:

“Two Commissioners, of very opposite dispositions, were with the King when the shocking exhibition of the head of Madame de Lamballe was made under his windows, on the third of September. One of those men hearing the noise, and recognising the head, had the brutality to invite the King to come to the window, and he would see a very curious sight. The King was advancing towards the window, when the other ran and withheld him, saying, the sight was too shocking for him to support.

“The person to whom the King afterwards related these circumstances, asked the names of the two Commissioners. The King freely told him the name of the latter, but refused to mention that of the former—“because,” said he, “it can do him no credit at any time; and might possibly at some future period bring him to trouble.” P. 527.

We wish not further to exasperate the feelings of the generous and humane by expatiating on the various circumstances of barbarity, which were ingeniously devised to torture the wretched Prince towards the close of his miserable days. Invention seems to have been exercised to exacerbate his sufferings. Nothing, however, shook his dignity or fortitude. We place before our readers our journalist’s account of the last hours of Louis.

“When the Minister of Justice had retired, the King gave to one of the Commissioners a letter addressed to Mr. Edgeworth, who was the person he wished to attend him in his last moments.

“Mr. Edgeworth’s father was originally a Protestant clergyman, of a good family in Ireland, who was converted to the Roman Catholic religion, and had established himself in France, where he bred his son as an ecclesiastic, in the faith which he himself preferred. The son recommended himself so much by his good conduct and excellent character, that he was chosen by the Princess Elizabeth as her confessor; by which means he became known to, and highly esteemed by, the King; of which he gave the strongest proof, by sending for him on this awful occasion.

The King’s letter was carried to Mr. Edgeworth by three soldiers, sent by the Council of the Commune. The contents of the letter

letter were requesting his attendance; but if he found himself, from apprehension of the consequence, or any other cause, averse to come, entreating him to find another priest who had not the same reluctance.

"Mr. Edgeworth informed the soldiers, that he would attend them directly to the Temple. His mother and sister were then at a small distance from Paris; he desired Madame d'Argouge, a relation with whom he lived when in town, not to inform them of what had happened, because he saw that lady herself greatly alarmed, and feared that she might communicate her apprehensions to them.

"Mr. Edgeworth was conducted first before the Council in the Temple, and then to the King. On his being introduced, he instantly shewed such marks of respect and sensibility as affected the unfortunate Prince so much, that he burst into tears, and was for some moments unable to speak: at length he said—"Excuse me, Mr. Edgeworth, I have not been accustomed of late to the company of men like you."

"After passing some time with his confessor, the King thought he had acquired sufficient fortitude to bear an interview with his family. The Queen, Princess Elizabeth, with the Prince and Princess Royal, were conducted to his apartment. They continued near three hours together—No tragic poet has imagined a scene more affecting than what was realized at this interview—The actors, so lately placed in the most brilliant situation that the world can give—hurled from the summit of human splendor to the depth of human misery. A sister, children, and a wife, in a prison, taking their last leave of a brother, father, and husband, rendered more dear than ever by his past sufferings, their common calamity, and the dreadful fate awaiting him the following day.

"The King, though affected at different times beyond the power of expression, retained his recollection to the last. When they were to separate, the Princess Elizabeth mentioned their hopes of seeing him again in the morning. He allowed her to expect it. The Queen could listen to no words of comfort. No consideration could prevent her from pouring forth her indignation in the most violent expressions against the enemies of her husband. In the bitterness of her soul she beat her breast and tore her hair; and her screams were heard at intervals, all that night of agony and horror.

"After his family had withdrawn, the King remained for some time with his eyes fixed on the ground without speaking; then with a profound sigh he pronounced—"Ce moment étoit terrible."

"I have it from the best authority, that after his family were withdrawn, the misery of his own fate did not engross his mind so entirely as to exclude all solicitude for the fate of others; he enquired in a most affectionate manner of Mr. Edgeworth for several whom he considered as his friends, and particularly for the ecclesiastics, who had been persecuted with the greatest cruelty; and expressed satisfaction at hearing that many of them had escaped to England, where they were received with kindness and hospitality.

"Mr. Edgeworth prevailed on him to go to bed for four hours.

"He rose at five; and expressing an inclination to hear mass, Mr. Edgeworth informed the Council who were sitting in the Temple

ple of the King's request. Some difficulties were made, which Mr. Edgeworth removed, saying that the usual ornaments, and all that was requisite for the ceremony, could be procured from a neighbouring church.

"Mr. Edgeworth shewing great solicitude that the King should be gratified, one of the Commissioners said, he had heard of people who had been poisoned taking the sacrament.

"To this horrid insinuation Mr. Edgeworth made no other reply, than by calmly reminding him that the Committee were to procure the host.

"What was necessary was provided. Mr. Edgeworth said mass, and administered the sacrament to the King; and then mentioned that his family expected to see him before he left the Temple. The King, fearing that he had not sufficient firmness for a second interview, wished to spare them the agony of such a scene, and therefore declined it.

"At half an hour after eight, Santerre came and informed him that he had received orders to conduct him to the place of execution. After passing three minutes in private with his Confessor, he came to the outer room, where Santerre had remained, and addressing him, said, "*Marchons, je suis prêt.*" In descending to the court, he begged the Commissioners to recommend certain persons who were in his service to the Commune; after which, not imagining that Mr. Edgeworth intended to accompany him any further, he was bidding him adieu. But the other said, his attendance was not over.

"What," said the King, "do you intend to adhere to me still?"

"Yes," replied the Confessor, "to the last."

"The King walked through the court with a firm step, and entered the Mayor's coach, followed by Mr. Edgeworth, a Municipal Officer, and two Officers of the National Guard.

"The King recited the prayers for persons in the agonies of death during the conveyance from the Temple to the Place de la Révolution, formerly the Place de Louis XV.

"When the carriage stopped at the scaffold, the King said—"*Nous voici donc arrivé.*" He pulled off his coat, unbuttoned the neck of his shirt, ascended the scaffold with steadiness, and surveyed for a few moments the immense multitude; then approaching the edge, as there was a good deal of noise, he made a motion with his hand for silence, which instantly took place—then speaking with a raised voice, he said—"*Français, je meurs innocent. Je pardonne à tous mes ennemis, et je souhaite que la France——*"

"Santerre, who was on horseback near the scaffold, made a signal for the drums to beat, and for the executioners to perform their office. The King's voice was drowned in the noise of the drums.

"Three executioners then approached to seize him: at the sight of a cord, with which one of them attempted to tie his arms, the King for the first time shewed signs of indignation, and as if he was going to resist. Mr. Edgeworth put him in mind that the Saviour of Mankind had allowed his arms to be tied: he no sooner pronounced this, than the King became passive as a lamb. The executioners laid hold of him, and placed him on the guillotine. The Confessor then

D

kneeling

kneeling with his face near to that of the King, pronounced aloud—"Enfant de Saint Louis, montez au ciel."—The blow was given—Mr. Edgeworth's face was sprinkled with the King's blood. The executioner walked round the scaffold, holding up the head to be seen by the people. A few, who had probably been hired for the purpose, cried—"Vive la Nation! Vive la Republique!"

Thus did the French nation, who had endured the cruelties of Lewis the Eleventh, the treachery of Charles the Ninth, and the tyranny of Lewis the Fourteenth, condemn and execute for the pretended crimes of cruelty, treachery, and tyranny, the mildest, most just, and least tyrannical Prince that ever sat on their throne."

These final words of Dr. Moore preclude the necessity of any observations from us on a deed so atrocious and so base; we turn, therefore, from this melancholy scene, to return our thanks to Dr. Moore for the entertainment his volume has afforded us, and to express our hopes that we may, ere long, have an opportunity of perusing the productions of his pen on a subject less afflicting to the cause of humanity.

ART. VI. *A Treatise on the Structure, Oeconomy, and Diseases of the Liver; together with an Enquiry into the Properties and component Parts of the Bile and Biliary Concretions; being the Substance of the Gullstonian Lectures, read at the College of Physicians in the Year 1792. By William Saunders, M. D. Fellow of the College of Physicians, of the Royal Societies of London and Edinburgh, and Senior Physician to Guy's Hospital.*
8vo. 4s. Robinsons, &c.

THE institution of the Gullstonian Lectures has contributed much to the improvement of the human physiology. As a late instance, Dr. Fordyce's Treatise on the Digestion of Food, which formed the lecture for the year 1790, has added considerably to our knowledge on that intricate subject; and the work before us, on the functions of the liver, abounds with observations equally ingenious and useful. The author begins by giving a description of the form, situation, structure, and vessels of the liver, and then marks the circumstances which are peculiar to it, and which distinguish it from all other glands. These consist principally in its being furnished with a large vein, the vena portarum, for the purpose of secreting the bile. To show the origin of this vein, and the properties of the blood it conveys, he gives a concise view of the circulation through the chylopoietic organs.

"The branches of the celiac and mesenteric arteries, distribute their contents to the stomach, intestines, pancreas, and spleen, besides the hepatic artery, which supplies the liver. The blood circulating through

through all these viscera, except the last, being returned by their respective veins, is poured into their common trunk, the vena portarum: thus the origin of the vena portarum appears to consist in the concurrence of all the veins of the peritoneal viscera, except the liver."

From this circumstance it has been imagined, that the blood of the vena portarum differed from common venous blood, and that the office of the spleen in particular was to dilute it, and impress other qualities upon it, in order to render it more fit for the secretion of the bile. Baron Haller was of opinion, that the blood returned by the epiploic and mesenteric veins, contained a large portion of adipose matter, which it received by the absorbent power of those veins, and which imparted to it so great a degree of visciditv, that without the diluting power of the splenic blood, which mixes with it when entering the vena portarum, it would be liable to concrete. To ascertain how far this opinion was true, and to learn whether the blood, after circulating through the spleen, was more disposed to putrescency, as has been asserted by some physiologists, than blood taken from any other part, the following experiments were instituted:

"The abdomen of a living dog being opened, and the spleen with its vessels being drawn gently out, blood was taken both from the artery and vein, and received into cups of similar shape and equal size. On weighing them, there was found to be 420 grains of arterial, and 468 of venous blood. Both coagulated in less than two minutes, and in about the usual time they separated into serum and crassamentum. In twenty-four hours the serum of both was accurately weighed: the 420 grains of blood from the splenic artery separated 191 grains of serum; the 468 grains from the vein separated 213 grains. Therefore 1000 parts of blood from the splenic artery separated 454, while the same quantity from the vein yielded 455. A difference so inconsiderable as this," he observes, "can never be laid hold of as a proof that the spleen is subservient to the liver, on the principle of a diluting organ."

That blood, after circulating through the spleen, is not more disposed to putrescency than before it enters that organ, was proved by the following:

"Two portions of blood, one taken from the splenic artery, the other from the vein, were exposed for four hours to a heat upwards of 90 degrees; but neither of them betrayed the smallest marks of putrescency."

To learn whether the spleen contributed any thing towards the formation of the bile,

"The spleen of a dog was removed, and the wound healed up in a few days. He was kept several weeks afterwards, during which

time he ran about the house like any other dog. Another dog, in perfect health, being procured, both were strangled, and the bile contained in the gall-bladder of each, collected in separate vessels, for the purpose of comparison. The colour of both, which was of a bottle-green, corresponded very exactly. There was no difference in tenacity; in both it was just sufficient to prevent its falling from a phial in drops. The taste of each was intensely bitter, and slightly pungent. No perceivable difference in smell."

Other trials were made by mixing them with different substances, and the resemblance was found to be equally exact.

"The result of these experiments, the author adds, makes it highly probable that the liver, in the exercise of its function, is perfectly independent on the spleen."

Dr. Saunders next considers the use of the hepatic artery, which, from its large capacity, has been thought by some physiologists to convey more blood than was necessary for the nourishment of the liver, and therefore probably to contribute to the secretion of the bile also. In opposition to this conjecture, the author argues, that as the act of secretion, or of changing the blood into a fluid of a different nature, must require a constant supply of vital energy, which can only be imparted by arterial blood, it was necessary that the hepatic artery should be large for this purpose only. Having thus made it appear extremely probable, at the least, that the secretion of the bile is entirely performed by the vena portarum, and the hepatic duct, or its branches the pori biliarii, he next endeavours to ascertain the place where the change is made; or, in other words, where the blood first assumes the character of bile: but this, as well as the manner in which the change is effected, are found to be equally inexplicable. Leaving, therefore, these speculations, he next traces the course of the bile from the interior parts of the liver, to the places destined for its reception, and particularly endeavours to explain in what manner it is conveyed into the vesica fellea, which having only one sensible orifice or aperture, by which it discharges its contents into the ductus communis, and thence into the duodenum, it has puzzled physiologists to explain by what mechanism it is filled. Some have imagined there were small vessels, which they called Hepatico-cystic, leading from the interior small branches of the hepatic duct to the cyst. But on injecting water or air into the hepatic duct, none of it reached the cyst, which it must have done if such channels had existed. By others it has been supposed, that the gall-bladder secreted its own bile; but as this is also a conjecture, unsupported by experiment, it needed no refutation. The most probable opinion, and that which the author adheres to, is, that it receives

receives its bile by a retrogressive motion of that fluid from the ductus communis. This is occasioned by the peristaltic motion of the duodenum, alternately compressing and loosening that part of the common duct which passes through its coars. This is ingeniously explained in the work, to which we must refer the reader, and also for the experiments and arguments by which the author accounts for the production of jaundice, and proceed to the next chapter, which treats of the use of the bile. It has been generally thought that the bile was a principal agent in completing digestion, and in forming the chyle; but this opinion is rendered very doubtful, if it is not entirely disproved, by the following experiment:

“ A dog was fed with animal food, and in three hours the abdomen was opened. A portion of the duodenum and jejunum, of considerable length, was cut open, so that the contents might be observed. Portions of food, reduced to a pulsatious mass, were seen oozing through the pylorus; the bile was likewise observed to pass slowly out of its duct, which, when carefully attended to, appeared to flow over the surface of the digested matter, adhering to the intestine. Upon removing the bile from the surface of this digested matter, it did not appear to have mixed with it in any sensible degree.”

From this experiment, and from observing that in the jaundice, where the passage of the bile into the intestines is prohibited, chyfication goes on, the author thinks it probable, that the use of the bile is limited to stimulating the bowels, keeping up their peristaltic motion, and thence imparting force and energy to the constitution. On concluding this part of the work, the author acknowledges his obligations to Mr. Haighton, teacher of Physiology at Guy's Hospital, by whom the experiments on living animals were conducted. In the second part, the author treats of the diseases of the liver. These are described with accuracy, and the most approved and rational modes of treating them directed; but as there is little new advanced under these heads, we shall only notice one circumstance that seems most to merit attention. For increased secretion, and redundancy of bile in the primæ viæ, to which persons residing in the East Indies are particularly subject, he recommends drinking daily before breakfast, from half a pint to a pint of tepid water. This, he says, will be found to produce an effect similar to that, arising from drinking the waters of Bath, Bristol, or Buxton; the small portion of mineral contained in those springs contributing little, if any thing, to the benefit they produce. In sick head-achs also, which generally arise from a bile in the stomach, half a pint of water taken at bed-time, has a good effect. We shall

here take our leave of this performance, which, from the specimens we have given, the reader will perceive abounds with curious and useful matter.

ART. VII. *A Dissertation on Anecdotes. By the Author of Curiosities of Literature.* 8vo. 2s. Kearsley.

HERE is a book which the British Critic has occasioned to be written, and we may congratulate ourselves upon having given rise to what has amused us, and cannot fail to please the public. Yet the author's aim is all awry; he fights without an adversary. He defends anecdotes against us, by whom they were never attacked; but, if we only suppose that they had been attacked, the defence is good. It is indeed

To gild refined gold, to paint the lily,
And add a perfume to the violet;

but the gilding, the paint, and the perfume, are excellent in their kind, and well laid on.

In reviewing Mr. D'Israeli's *Curiosities of Literature* in our publication for July last, we observed "that anecdotes are among the luxuries of literature;" and comparing them to the luxuries of the table, we added, that "they stimulate the appetite for reading, and almost create it where deficient." We are told this is not good logic. It was not meant for logic, but for illustration. In calling anecdotes luxuries, and saying that when they occur now and then in many pages, they relieve the labour of the patient student, like fountains in the desert, we certainly said, or implied, in their favour, a great part of what their defender has now written; and when we expressed a fear that the fashion of collecting anecdotes might impair the taste for severer studies, it must be understood that we thought them of all reading the most attractive. We compared the collections of anecdotes to the collections of *beauties* from celebrated authors, yet we do not expect to see an elaborate defence of beauties in authors on the ground of a supposed censure of them from us. The error is odd; yet it has produced a very entertaining book, and nobody is injured.

As Mr. D'Israeli will not deny that anecdotes are to be placed among literary luxuries, so neither do we deny, nor will we deny, that "they serve also for the purposes of utility;" nor indeed any of those good things which he alledges in their favour. His first position is, that they form the most agreeable part of history; this we also had nearly said in other words.

words. They may form also the most agreeable part of a dissertation, as is the case in this before us, enlivened and enriched considerably by that seasoning. The following is no inconsiderable specimen, though it is perhaps more properly an historical fact than an anecdote.

"A Jew, of Rouen in Normandy, sells a house to a Christian inhabitant of that city. After some time of residence, a storm happens, lightening falls on the house, and does considerable damage. The Christian, unlightened, villainous, and pious, cites the trembling descendant of Israel into court for *damages*. His eloquent counsellor hurls an admirable Philippic against this detestable nation of heretics, and concludes by proving, that it was owing to this house having been the interdicted property of an Israelite, that a thunderbolt fell upon the roof. The judges (as it may be supposed) were not long in terminating this suit. They decreed that God had damaged this house as a mark of his vengeance against the property of a Jew, and that therefore it was just the repairs should be at his cost." P. 8.

The next remarkable anecdote serves undoubtedly, very admirably, to characterize the frivolousness of the French nation under the monarchy.

"Molé, a favourite actor, falls ill, and is confined to his chamber; when this is announced from the stage, the gaiety of Paris suddenly lours with gloom. The next day his door is besieged by enquiring crowds; his health is the conversation of all companies. It appeared as if Scipio lay confined, and the virtuous Romans passed their hours in melancholy anxiety, for the life of their protector. The physicians find Molé in an exhausted state, and prescribe a free use of wine. This prescription is soon known in the circles at Paris; and Molé finds two thousand bottles of the finest Burgundy sent to his house from various quarters. Molé at length recovers; all Paris rejoices, and rushes to his benefit. Such was the public ardour, that it produced him the amazing sum of 24,000 livres. Molé gratefully receives the valuable tribute of their applause; he was in debt, and the benefit formed all his fortune. How then does Molé apply his 24,000 livres? An Englishman would have purchased an annuity, or perhaps have paid his debts. Molé runs to the jeweller, takes its amount in brilliants, and gives them to his mistress, who boasts that she wears all the honours of the public.

"This serves to display at once the frivolity of the nation, and of the individual. All Paris is concerned for the indisposition of an actor, and all terminates in giving diamonds to an impudent brunette." P. 12.

That anecdotes discover characters, who will pretend to deny, or that they tend even to increase our acquaintance with human nature? Literary anecdotes have also, above others, this peculiar excellence, that they partake of the graces of

classical knowledge, and illustrate the progress and efforts of genius. Collections of anecdotes, relative to any particular person, are valuable undoubtedly in the highest degree, as furnishing the most striking features of biography; and for this reason the public is more intimately acquainted with the character of Dr. Johnson, than with that of almost any other person ever laid before it, because it has been so fully illustrated by anecdotes. All these things we see and grant, and therefore are no antagonists to this author; nor do we leave him when he states their use to writers, for the general purposes of illustration. As therefore we perfectly agree upon the whole matter in dispute, let us be contented to thank the author for his voluntary amusement, and take advantage of it. The following circumstance, relative to a famous female historian, is too remarkable to be omitted:

“ I shall not dismiss this topic, without seizing the opportunity it affords, of disclosing to the public an anecdote which should not have been hitherto concealed from it. When some historians meet with any information in favour of those personages whom they have chosen to execrate as it were systematically, they employ forgeries, interpolations, or still more effectual villainies. Mrs. Macaulay, when she consulted the MSS. at the British Museum, was accustomed in her historical researches, when she came to any passage unfavourable to her party, or in favour of the Stuarts, to *destroy the page* of the MS! These dilapidations were at length perceived, and she was watched. The Harleian MS. 7379, will go down to posterity as an eternal testimony of her historical impartiality. It is a collection of state letters. This MS. has three pages entirely torn out; and it has a note, signed by the principal librarian, that on such a day the MS. was delivered to her, and the same day the pages were found to be *destroyed*.” P. 69.

Mr. D'Israeli concludes his little work, by the character of a writer of anecdotes, which, like others, whose purpose is to dwell on one particular subject, he raises at least high enough. However, we will not dispute with him upon it, nor even contest his claim to some part of the commendation he bestows on the general character; but Dr. Warton, whom he mentions as a writer of anecdotes, we cannot consider in the same light. He is an excellent original author, who occasionally enlivens and illustrates his own composition by curious and interesting anecdotes; but this is very different from collecting masses of them from other books, and not uniting them by any composition, but that which is simply formed as a slender thread of connection to keep them tacked together. In this superior line, Dr. Warton has proved himself excellent; but as a fanciful and slight connection

tion is often worse than none, we think the author of the *Dictionnaire des Anecdotes* the most meritorious, because the most extensive compiler of the latter class.

ART. VIII. *A brief Account of the Moral and Political Acts of the Kings and Queens of England, from William the Conqueror to the Revolution, in the Year 1688 ; with Reflections tending to prove the Necessity of a Reform in Parliament.* 8vo. 5s. Symonds and Ridgway.

THERE is a compendious way of getting at the knowledge of men ; for " a man," it is said, " may be known from his companions." It is a great happiness, and particularly so to those who cannot bestow much time, that in the present abundance of new publications, there is a *brief* way of ascertaining the character and design of a book. The performance now before us bears in its title page such characteristic marks, as cannot fail of possessing the beholder with the nature of its contents at first sight. In the first place it is printed for two venders of pamphlets, who are now under the sentence of the law in Newgate, for having sold one or two books too many. In the next place, the account, which the author proposes to give us of *the moral and political acts of the Kings and Queens of England*, is followed by *Reflections tending to prove the Necessity of a Reform in Parliament* ; which conveys a broader hint of what is intended by a Reform of Parliament, than most of these virtuous speculators are willing to confess. But lest the inference to be drawn from this well-conceived title should not be caught by every body, there is subjoined, by way of motto, a passage from Mr. *Imlay's Emigrants*, which, placed as it here is, plainly insinuates, that it is high time to put an end to kingly government in this country, and, to try some other ; no doubt, what this writer calls a Reform of Parliament, but what we see is really meant by such reform, a Republic.

The body of this book fully answers the expectation held out in the title. We see here, as we expected, a recapitulation of every passage to be found in all the common historians, in the reigns of all the kings, from William the Conqueror to James II. that could be turned, by any construction or distortion, into a reproach on the king upon the throne ; and this mischief forsooth would have been prevented, if the parliament in those days had been otherwise constituted. This is the argument of the book ; to go through the detail with which this is displayed, would be as
irksome,

irksome, as unprofitable ; we shall give a few extracts to show the style and manner of this reviewer of *moral* characters.

“ But if on Elizabeth we look with the proud contempt, which honest men will ever bestow on *royal villains* [this is in Italics] what portion of indignation must fall on Mary's son James, afterwards King of England, who, with coward apathy, sees his mother's blood spilt on a scaffold, without attempting to revenge her death, by the imperious command of a foreign Queen.—Himself a King!—Away sycophants, away ! I say he was a monster of such enormous villainy, that he was only fit to associate with men and women, like his predecessors the Kings and Queens of England.” Pag. 173.

If James had possessed the republican virtues of the present rulers in France, instead of the kingly one of *mercy which seasons justice*, he might have destroyed hundreds and thousands of suspected traitors and conspirators, by grape shot, and various other deaths, and he might have razed offending cities to the ground, to avenge the death of his mother, and would not then perhaps have been, in the opinion of this writer, *a monster of such enormous villainy*. And yet it is a little rash, in these times, for a Republican to hint, that there is any merit, much less duty, in avenging the death of a murdered sovereign.

Most of the strictures in this book are of the same sort, and some of them are pointed in a way that makes them, in our opinion, rather matters of animadversions for Lawyers than Critics. Among which is the following at the close of the book, where the author is winding up his peroration. After a jumble of Persecutions, and Prosecutions, and Associations, and WASHINGTON, and Swinish Multitude, and costly Vermin, and *Erskine*, and Grievances, and FRANKLIN, and nobody knows what, he comes thus to the cream and essence of the whole :

“ Come then, my countrymen, let us once more join and petition parliament to reform itself ; but if they will not (and we much doubt it) let the determined remonstrant take the place of the humble petitioner ; remember they are your servants, not your masters.” P. 280.

This gentleman says, he is considered among his acquaintance as a rank leveller, P. 281. He is considered so by us ; and we do join to petition him, that he will *reform himself* ; and we can promise him, if he does not, he will be in a fair way of having a remonstrance, more effectually than any one, with which he threatens the parliament.

He ought to take this advice from us, as he has challenged our correspondence, for his book is addressed to *The Editors of the Reviews*. We take him at his word when he tells us, that

that *this work is more from the heart, than the HEAD* [Page 2 of Address] for *Poor Nab has no head*; and yet unfortunately for this gentleman, it is the *heart*, and not the *head*, that gives all its force to the conclusions made by our penal laws; and if the question of *quo animo* was to arise on the publication of this book, nothing but the ability of one or two disaffected jurors, to starve out the honest ones, could procure him an acquittal. The author has not put his name to this book, and we advise him to conceal it.

ART. IX. *Hamilton's Duties of a Regimental Surgeon.*

[Concluded from Vol. II. Page 393.]

THE author commences his second volume with Chap. XI. wherein he dissuades Regimental Surgeons from using billets, and points out all the inconveniencies they are liable to encounter by being quartered in public houses; he likewise recommends the keeping of a Medical Register, of every sick man's case that enters his list, as is done in other hospitals, and that a copy of this should be transmitted, at regular periods, to the physician and surgeon-general for their inspection. We heartily wish that this plan may be carried into execution; and we hope that all hospitals will follow the example; for we are sorry to say, that a Medical Register is not kept in every public hospital, even in London.

In treating of the punishments of the soldiery, as far as the surgeon is concerned (Chap. XII.) Dr. H. observes, that the British discipline may be called severe, although more lenient than that of other nations; that it is necessary to be strict, and to punish faults not only proceeding from design, but from negligence.

"Among the Prussian soldiery this is carried to a degree far beyond any thing we are acquainted with in the British service. Dr. Moore informs us, that if even a soldier's hat is blown off by the wind, he is severely punished for it, although it cannot be supposed he made an agreement with the winds for that purpose. If, in the shock of a charge, a dragoon, by a dangerous accident, falls from his horse, and is thereby liable to be trampled to death by those that come after him, yet if he survives the accident, he is brought to the Halberds; "by this means," says one of his Prussian Majesty's Generals, "we teach them the double danger of negligence, and force them to be constantly attentive to their duty."

"In his Britannic Majesty's service we find them however occasionally severe. Anthony Gregory of the tenth regiment of foot, in the year 1759, was punished with a hundred lashes for suffering

the queue of his hair to drop off when on duty ; his hair was short, which obliged him to wear a queue, which perhaps he had that morning carelessly tied on." P. 26.

• This, we think, no comparative proof of more lenient discipline in the British army than in that of other nations ; but, we presume, such an instance seldom occurs.

" When court martials meet, and punishments are decreed, a disagreeable duty devolves on the surgeon ; for no man by the military laws, can be flogged without his attendance. It becomes his business diligently to watch over the sufferers ; for should the punishment adjudged prove greater than it is his opinion the delinquent can bear without hazard of his life, he has authority to stop the drummers (the executioners) at any period of it, and order him to be taken down." P. 27.

We agree with the author, that this is one of the most disagreeable parts of the surgeon's duty, and, no doubt, requires considerable attention and penetration, for he must narrowly watch the state of the sufferer, and judge whether his faintings, convulsions, &c. are feigned or real, which principally may be discovered by the pulse and state of the eyes. In real faintings, the pupil will not, as in a healthy eye, contract when exposed to the light, nor dilate in the shade. Imposition here is very natural ; but Dr. H. cautions the surgeon against it, and gives it as his opinion that there is more humanity in inflicting the whole of the punishment at once, if the sufferer be able to bear it without risk of his life, than to do it at different periods ; because the new skin, formed after the first punishment, is much more tender, and full of blood vessels, than it was before, is more easily lacerated, and more painful in the healing.

Dr. H. mentions delirium, coldness, and profuse sweats on the face, as symptoms of danger ; he says too the surgeon should also keep in view the form of the sufferer's body, the make of his fibre, strength of constitution, &c. and produces instances of some men who were more injured by only fifty lashes, than others have been with five hundred ; several under his care were, with difficulty, recovered ; some got well in three weeks, others not in seven months. The degree of resolution with which some underwent the punishment is surprising ; but is no proof that they did not suffer as much as those who grievously complained.

Occasional severity in the army is undoubtedly necessary for the sake of subordination, but that method should be adopted which, at the same time that it gives pain, is attended with least danger. The instrument with which the punishment is
inflicted,

inflicted, is vulgarly called a *Cat-o-nine-tails*, probably from the number of cords that were originally attached to one handle; at present the number is usually six. One hundred lashes given with this instrument, with regard to injury done to the skin and muscular fibres, is therefore equal to six hundred given with a single cord; but the degree of absolute pain is not in the same ratio, for a single cord would give nearly the same pain, and would be attended with less injury to the parts. We therefore do not hesitate to give our opinion, that the punishment ought to be inflicted with a single cord, and that no man should be sentenced to receive more stripes than there is a probability of his being able to bear at once.

In the West-Indies, where the punishment of the whip is very frequent and very severe, the planter, no doubt, having an eye to his own interest, does not punish his slave so as to disable him from doing his work. The punishment, therefore, is not inflicted on the back, but lower, and is given with a heavy cart whip. The consequences are not so serious as in the army, for the negro generally proceeds to the field the next day after his punishment, and handles his hoe as if nothing had happened. Tumefactions, abscesses, and the long list of bad symptoms, mentioned by Dr. H. as subsequent to punishments in the army, are unknown in the West-India Islands. We shall conclude our observations on this chapter with Dr. H.'s own words:

"I thought it necessary to throw out these few hints relative to punishments, since part of a regimental surgeon's duty is to see them inflicted. I wish, after all, the military laws knew no such thing as flogging; and that in place thereof, some other mode of punishment could be devised, less ignominious; on this head, however, I dare say nothing; it is out of my line of life. Though I wish it with all my soul abolished, as an inhuman thing, more suiting the nature of savages, than civilized and polished nations; yet, as I have nothing better at present, to offer in its place, I must leave it as it rests, and refer it to the wisdom of a wiser Legislature."

P. 87.

In Chap. XIII. he recommends the utility of experiments, but at the same time gives a proper caution against risking any trial dangerous to the patient's life; this (he says) rather pleonastically, would "not only be wantonness but wickedness; nay, criminal, if knowingly done." He relates several cases wherein he proved the efficacy of a solution of arsenic in intermittents. The solution of this mineral, he tells us (disguised as a nostrum) was prepared by one Edwards, under the name of his Tasteless Ague Drops; it was analyzed by Dr. Fowler, of

Stafford, who ascertained its nature, and was very successful with it, not only in agues, but in some other diseases. Dr. H. tried it with the same success in a solution of one grain to an ounce of water. In his first experiments, thirty-five drops were given three times the first day. On the following days the dose was increased till the eleventh, when he gave sixty-five drops. The disease was an obstinate quartan, which, by this method, was completely cured in twelve days; he afterwards made a solution of two grains to the ounce, lessening the number of drops for a dose in proportion.

We can assist Dr. H. in the history of these Tasteless Ague Drops.

Upwards of twenty years ago, a gentleman, at that time surgeon in Biggleswade*, gave a trifling sum to the wife of a German quack, who had left her in indigence, for a receipt for the cure of agues, the principal ingredient of which was arsenic; this receipt, he with a becoming liberality, communicated to several of his medical friends in London. Aguish complaints, not being so frequent in London as in the country, they had no opportunity of ascertaining its efficacy. Mr. M. however, gave it with wonderful effect. At that time he had a shopman of the name of Edwards, who usually prepared the medicine. Edwards, if we are not mistaken, settled afterwards at Newmarket, and vended this medicine under the name of his *Ague Tincture*. We have seen the original recipe, and can assure Dr. H. that it does not contain above one half more arsenic to an ounce of water than his last preparation.

In this chapter the author relates a case which he treated according to what is called the *Brownian System*. It was a typhus, which proved fatal. The failure in this case, the Dr. says, has determined him never to try another experiment on the same principles. The chapter concludes with remarks on the dangers of over-hasty prognostics.

Chap. XIV. treats of the Mates' qualifications.

In Chap. XV. the Dr. endeavours to show that surgeons mates are unnecessary in the army. That the number of sick in a regiment are never so great but they may be attended by one person. That when a regiment is in separate detachments, the surgeon will find no difficulty in getting the medical gentleman settled in the town where the party is quartered, to attend the sick soldiers for the medicine money; and even should the surgeon be sick, he will always find some of the fa-

* Mr. Mowbray, now physician and surgeon of the Dock-yard, Plymouth.

valty near the spot ready to give him assistance, and that for any fatigue more than usual he may be liable to undergo from the want of a mate, he ought to be allowed the mate's pay in addition to his own.

We have already given it as our opinion, that the surgeon's pay ought to be augmented, but do not agree with Dr. H. that it should be at the expence of a mate. It must be acknowledged that at times both surgeon and mate may have little to do from the small number of sick, but when a regiment is detached in different cantonments, or if the surgeon himself, from indisposition, should happen to be unfit for duty, there certainly ought to be an official person as substitute to the surgeon to attend the sick. We grant that the surgeon settled in the place where the regiment is quartered, would not refuse to give his assistance, but it is not so probable that he would find time to keep up the Medical Journal according to the author's plan, and very few would choose to attend one part of regimental duty, namely, the punishment of the soldiery. We think, on the contrary, no surgeon should be appointed in the army, without having served a certain time as mate, in order to habituate him to the army-practice and way of life, neither should any mate be admitted (as the author mentions in the preceding chapter) without passing an examination in the same manner as a candidate for a degree in medicine. Dr. H.'s principal motive for suppressing the mateship, has certainly not the appearance of liberality; in another sense, it is surely impolitic, as it would tend to diminish a considerable branch of exportation, from that part of the island in which we apprehend Dr. H. is a native.

In Chap. XVI. of extra medicines allowed each regiment when in camp, &c. the author mentions the impropriety of not consulting the surgeon in the choice of ground for encampments, as he from his medical knowledge must be the best judge of the proper situations with regard to healthfulness.

Chap. XVII. points out those branches of science which are necessary in the practice of medicine, and enumerates the diseases that are most prevalent among soldiers; from which the conclusion is formed, that the army-practice is more the province of the physician than surgeon; so is, we presume, the practice of the surgeon of any country village. In London they do not always separate the branches, and we even find some men of no small eminence, uniting in the same person, the characters of Physician, Manmidwife, Surgeon, Apothecary, Tooth-drawer and Corn-cutter.

The volume ends with a description of the influenza which raged in 1782. This essay was published by Dr. H. in June that

that year. He republishes it now, he says, as it is in some measure connected with his observations on the medical practice of regiments.

From our review of this volume, we are not induced to alter the opinion with which we concluded our observations on Vol. 1st. We would recommend to the author to pay a little more attention in future to style, and to avoid cant and provincial words; *Gutts* he uses for *Drops*, *Raved* for *Raved*, &c. The typographical and grammatical errors are also much more numerous than those which are noticed in the table of Errata, and even this article itself in the first vol. requires to be corrected. Abstracting from these, we think this a work from which that line of the profession, for which it is drawn up, may derive benefit, and do not hesitate to recommend it as a proper book to be added to the catalogue of a Military Surgeon's Library.

ART. X. 2. *Horatii Flacci Opera, cum variis Lectionibus, notis Variorum, et Indice Locupletissimo. Tom. II. Londini, Excudebant Gul. Browne, et Joh. Warren. Et prostant venales, apud T. Payne et J. Edwards. 2l. 12s. 6d.*

WHEN this splendid edition of Horace was first presented to our view, we exclaimed in the words of Catullus,

“ — Chartæ regię, novi libri,
Novi umbilici, lora rubra, membrana
Directa plumbo, et pumice omnia æquata.”

The brightness of the paper, the amplitude of the margin, and the elegance of the type displayed in this work, are nearly unrivalled. They do honour to the taste and liberality of the editors. They show, that by encouragement and exertion, the art of printing is in a high and progressive state of improvement, and we are confident that many of our readers will be eager to purchase an edition which has so many recommendations from novelty and magnificence.

A variorum edition of Horace has long been among the desiderata of literature, and therefore great commendation is due to the enterprising spirit which produced the work now under our consideration. It is well known, that scholars of the first eminence, have often been employed in preparing editions of this kind. Among other instances we are indebted to J. G. Grævius for the variorum editions of Justin and Suetonius; to J. F. Gronovius for those of Plautus and Livy; to Peter Burman for those of Quintilian and Ovid. But similar publications have often been undertaken with zeal, and executed

executed with success, by persons of less intellectual prowess, and less literary celebrity, than the critics whom we have just now enumerated. If an editor unites a large share of accuracy, even with a moderate portion of erudition; if he collects materials with industry, and uses them with judgment; if he distinguishes between ingenuity and refinement, and separates useful information from ostentatious pedantry, he will have a claim to public favour, though he should not possess the exquisite taste of a Heyne, the profound erudition of a Hemsterhuis, or the keen penetration of a Porson.

The writings of Horace are familiar to us from our earliest boyhood. They carry with them attractions which are felt in every period of life, and almost every rank of society. They charm alike by the harmony of the numbers, and the purity of the diction. They exhilarate the gay, and interest the serious, according to the different kinds of subjects upon which the poet is employed. Professing neither the precision of analysis, nor the copiousness of system, they have advantages, which, among the ordinary classes of writers, analysis and system rarely attain. They exhibit human imperfections as they really are, and human excellence as it practically ought to be. They develop every principle of the virtuous in morals, and describe every modification of the decorous in manners. They please without the glare of ornament, and they instruct without the formality of precept. They are the produce of a mind enlightened by study, invigorated by observation; comprehensive, but not visionary; delicate, but not fastidious; too sagacious to be warped by prejudice, and too generous to be cramped by suspicion. They are distinguished by language adapted to the sentiment, and by effort proportioned to the occasion. They contain elegance without affectation, * grandeur without bombast, satire without buffoonery, and philosophy without jargon.

Hence it is that the writings of Horace are more extensively read, and more clearly understood, than those of almost any other classical author. The explanation of obscure passages, and the discussion of conjectural readings, form a part of the education which is given in our public schools. The merits of Commentators, as well as of the Poet himself, are the subjects of our conversation; and Horace, like our own countryman Shakspeare, has conferred celebrity upon

* We use the word Grandeur, because we think that Horace is seldom sublime. Under the article Grandeur in the British Encyclopædia, our readers will find the distinction between grandeur and sublimity, stated with great perspicuity and precision.

many a scholar, who has been able to adjust his text, or to unfold his allusions.

The works of some Roman and more Greek writers are involved in such obscurity, that no literary adventurer should presume to publish a variorum edition of them, unless he has explored the deepest recesses of criticism. But in respect to Horace, every man of letters knows where information is to be had, and every man of judgment will feel little difficulty in applying it to useful and even ornamental purposes.

Of such a writer as Horace, such an edition as that which has lately appeared under the auspices of Dr. Combe, may be well supposed to have excited a considerable share of public curiosity. We mean, therefore, to bestow more than a common degree of attention upon the contents of the present work, and we shall endeavour to conduct our enquiry in such a manner as will not expose us to the imputation of undistinguishing praise, or acrimonious censure.

The edition now offered to the public bears at first view the name of Dr. Combe *only*. The Dr. however, informs us, that his late friend Mr. Homer had *some* * concern in the beginning of the task; but we could wish that the Dr. had been pleased to favour us with a more particular account of the share which really belonged to Mr. Homer, and this wish is suggested to us by motives, not of idle curiosity, but of substantial justice. We mean not to depreciate the abilities, or to arraign the sincerity, of Dr. Combe. But we have weighty reasons for supposing, and no contemptible authority even for asserting, that the work was chiefly planned by Mr. Homer, that he had procured and arranged materials nearly for the whole, and that jointly with Dr. C. he superintended the execution, till the fourth book of the Odes was far advanced in the Press. We are, therefore, inclined to think, that an acknowledgement somewhat *more* ample and more explicit, would not have disgraced the friendship, the candour, or the discretion of the surviving editor.

Prefixed to the first volume is an admirable engraving of the late Earl Mansfield, with this motto subjoined to it:

“ Virtutis veræ custos. ———
Quo multæ magnæque secantur iudice lites.”

Now a critic, without the imputation of fastidiousness, might pronounce it rather *unusual* to compliment the same person in words so remote from each other; for, the first pas-

* The Dr.'s brief and cold expression is, *Mecum hancce operam incepit.*

sage is to be found in the first Epistle, and the second in the 16th Epistle of Horace. He might doubt how far Lord Mansfield could with propriety be called "*Virtutis veræ Custos*," according to the sense in which Horace originally wrote the expression about himself; and to the vague application of it, either to the judicial or the political character of Lord M. he might oppose many pertinent and formidable objections. Remembering the *occasion* upon which the second line was written, he might be led, by a very natural association of ideas, to suspect, that an enemy of the noble Lord would pursue to his disadvantage, the very quotation which Dr. Combe had begun for the purpose of doing him honour. We cannot ourselves forget a very unfortunate introduction of a part of the passage in the House of Commons *; and we were, as Plautus says, *oculati testes*, of the ridiculous effect produced by the statement of the whole in a literary company. For the satisfaction then of Dr. C. and the vindication of ourselves, we will lay before our readers the words of Horace:

" ——— Vir bonus est quis?
 Qui consulta patrum, qui leges juraque servat,
 Quo multæ magnæque secantur iudice lites;
 Quo res sponfore †, et quo causæ teste tenentur;
 SED videt hunc omnis domus, et vicinia tota
 Introrsus turpem, speciosum pelle decorâ."

That Lord Mansfield deserved the commendation rather than the censure implied in these lines, and that Dr. Combe had, what he would call a right, to separate the one from the other, we readily allow. But we contend, that an encomiast, uniting wariness with taste, would have been deterred from selecting any line in *such* a passage, for the description of a person whom he meant to hold up to admiration. They who read a part, may remember the whole; and among those who remember the whole may be found prejudiced and mischievous persons, who will admit the suitableness of the verse which the Dr. has applied, and then proceed to apply the context, which the Dr. has overlooked, or forgotten, or defied.

The dedication to Lord Mansfield is written in Latinity, almost ‡ unexceptionable. We learn from it, that the noble
 Lord

* By Mr. C-n-w-y.

† We follow the reading of Cuningham; but, in most editions, it is printed Responfore.

‡ We say almost, because Lord M. is called "*ob multiplicem et exquisitam eruditionem spectatissimus*." This, we think, a very

Lord was ob multiplicem et exquisitam eruditionem spectatissimus, that he was ob benignos et suavissimos mores admodum diligendus, that in eloquence he surpassed all his contemporaries in the Senate, as well as at the Bar, that with great fame he joined great titles, and that he was the Mæcenas of Dr. Combe. Much in this panegyric is said with truth, and all is said with some degree of elegance. But, while we commend Dr. C. for what he *has* done in the way of Dedication, we must not conceal from our readers what Mr. Homer *intended* to do. If that judicious and diligent Scholar had been living, the illustrious names of Mr. Windham and Mr. Burke would have adorned the page in which we now find the venerable name of Lord Mansfield; and the Dedication itself would have been written by a person, the whole force of whose mind would have been exerted upon such an occasion, and whose advice, during the earlier stages of this publication, was repeatedly asked, and generally followed by Mr. Henry Homer.

To the Dedication succeeds the Preface, containing three pages. The editor there tells us, that among the numerous and

unauthorized use of the word *spectatus*. It answers (as the Dr. C. may learn from the dictionary of Forcellinus) to *cognitus*, *exploratus*, *probatus*, δοκιμασθῆναι, (misprinted in Forcellinus δοκιμασθῆναι.) Homo in rebus judican-*dis* *spectatus* et *cognitus* Cic. Orat. in Verrem, Lib. II. In perfecto et *spectato* viro, Cic. de amicitia Sect. II. Utebatur medico ignobili, sed *spectato* homine Cleophanto. Cic pro Cluentio. Applied to things, it answers to *insignis*, *nobilis*, *pulcher*. Aulus Gellius, indeed, Lib. XIII. Cap. XXI. writes thus: T. Castricius rhetoricæ disciplinæ doctus, qui habuit Romæ locum principem declamandi ac docendi, summa vir auctoritate gravitateque, et a Divo Hadriano *in mores atque literas spectatus*. But, we observe, first, that the style of Aulus Gellius is not famous for its purity, nor well adapted to panegyric. Secondly, that the phraseology of *spectatus in mores* is very singular. Thirdly, that *mores* is joined with *litteras*. Fourthly, that Hadrian, the person approving, is mentioned as well as Castricius, the person approved; and, lastly, that Castricius professed and practised the art of rhetoric, and therefore that his knowledge of that art could be ascertained. Upon the whole, then, a person may be called *Spectatus*, for his moral qualities displayed in practice, for his skill in the exercise of arts, or his probity and judgment in the conduct of business, as brought to the test of *experience*. But for the mere *acquisition*, or the mere *possession*, or even the mere *display* of learning, no man, we believe, is stiled *Spectatus*, by the pure writers of Latin. We shall just observe by the way, that Gesner refers in his Thesaurus to the 20th chapter of Aulus Gellius, instead of the 21st; and, indeed, his numerical references are often erroneous.

splendid

splendid * editions of Horace, no one has yet appeared with the variorum notæ; that in this new edition care has been taken to assist the studies of scholars, and to adorn the libraries of collectors by the introduction of such notes as are approved for their utility by the docti judices; that Baxter's edition, republished † by Gesner, has been preferred by the editor in his choice of a text; that this choice was made on account of the accuracy of Gesner's text, and the excellence of the notes, and that the text of the Variorum Edition uniformly follows that of Baxter, *except* in passages manifestly corrupted by the blunders of printers. Upon this assertion we beg leave to remark, that the text of the Variorum, in many places not so corrupted, by no means corresponds to the text of Baxter, and that the want of correspondence is to be imputed, sometimes, it should seem, to inadvertency, and sometimes to design. We shall hereafter support this general position by the detail of particular proofs.

Dr. C. proceeds to inform us, that the notes produced from other authors belong “*vel ad explicationem vel ad rem criticam, aliis in quibus vel de re mythologica vel historica agitur, et quæ ubique sunt in propatulo, omisiss.*”

Dr. C. continues to speak of himself in the first person singular ‡ only, and in this peculiarity we are for the present disposed to follow him. “*Celeberrimi Jani industria,*” says he, “*non ultra carminum finem hæcenus processit; notas autem aliorum interpretum ad minuendum hunc defectum optimas et utilissimas depromsi.*” We commend the diligence of Dr. C.; and we suppose that he did not mean to speak of Janus's industry in the contemptuous manner in which a certain prelate (Dr. Halifax) once mentioned the industry of Dr. Lardner.

Dr. C. has carefully *read through* seven manuscripts preserved in the British Museum. They are distinguished in the Var. Edit. by these letters, A, B, C, D, E, F, G.

The MS. marked E, contains only the three first books of the Odes, and “*quatuor Odas libri quarti.*” The MS. marked G, contains the Epistles, the Art of Poetry, and “*primos*

* Dr. Combe's words are *Quamvis et eruditione et ornamentis summis nonnullæ abundant.*

† Gesner's edition of Baxter was first published at Gottingen, in 1757; and afterwards at Leipzig, in 1772. The catalogue of Var. Edit. notices the last.

‡ *Quid e me nunc effectum sit—adtribui—depromsi—perlegi—notavi—curavi—adnotavi—expertus sum—selegi—subjunxi—trado—adjeci.*

“sermone novem.” We think that Dr. Combe should have said the four *first* Odes of the fourth book, and the nine first Satires of the *first book*; and, upon examining the vv. Ll. of the Var. Edit. we find our opinion confirmed.

We shall present to our readers Dr. C.’s catalogue of these Harleian Manuscripts.

A	-	-	-	2725	-	-	-	-	-	Sec. 10.
B	-	-	-	3534	-	-	-	-	-	Sec. 12.
C	-	-	-	2724	-	-	-	-	-	Sec. 13.
D	-	-	-	3754	-	-	-	-	-	Sec. 15.
E	-	-	-	2609	-	-	-	-	-	Sec. 15.
F	-	-	-	4862	-	-	-	-	-	Sec. 15.
G	-	-	-	2621	-	-	-	-	-	Sec. 13.

The foregoing enumeration is, we doubt not, very accurate. But it were to be wished, that Dr. C. had given in his Preface a *specimen* of every manuscript, and enabled his readers to judge for themselves of their respective antiquity, and consequently of their authority.

The Dr. speaks with gratitude, and even triumph, of the politeness which he experienced from the persons who attend at the Royal Library, where he had access to the Editio princeps of Horace, and he bestows many just encomiums upon a collection, which reflects the highest lustre on royal munificence. He makes also very proper acknowledgements to the Curators of the British Museum, who “pro humanitate” qua codices manuscriptos omnes quibus opus fuit, ei ac “commodarunt.”

The applause given to the Curators, &c. is, doubtless, just. But are these all the acknowledgements which from a regard to truth, and from the peculiar delicacy of *present* circumstances, not unknown to ourselves, Dr. C. ought to have made? If public rumour and private information should have any weight with us, they are not

ἀλλὰ παλαιὰ γὰρ ἔχει
χάρις, ἀμνάμονες δὲ ἑρῶσι.

Pindar. Isthm. 7th.

The Dr. tells us, that his notes are chiefly taken from the writings of Bentley, Cuningham, Baxter, Gesner, Klotzius, Janus, Waddelus, Wakefield, and others, whom it was scarce necessary to particularize, “*presertim*,” says he, “cum non minā singulorum quorum notis usus sum ad calcem hujusce proœmii subjunxi.” We shall in due time produce very strong objections to the accuracy of this statement.

The Dr. proceeds thus: Quod ad loca in notis citata spectat, hæc quidem accurate recognita et collata sapenumero castigata

in

in vestras manus trado. This is a bold declaration indeed, and, for the present, we are content with saying, in the words of Longinus, τὸ δὲ ἢ ἀρα εἰχὶ τοῦτο, εἰδὲ ἀλίου δῖ. Longin. Sect. 32.

Of the Index, Dr. C. thus speaks, "Indicem vocabulorum omnium copiosum, et aliis præcedentibus locupletiozem adjeci; Index enim a Thoma Tretero collectus, ter mille in locis, ut ultra, auctus et emendatus est." Our readers, we doubt not, are well acquainted with the correctness of the late Mr. Homer, in the very useful office of making Indexes. We trust that Dr. C. has profited by the example of his friend. We think the Index to the Var. Horace very copious, and without professing to have undergone the drudgery of a minute enquiry, we have found it in many instances very exact.

In the close of the preface Dr. C. adverts to the memory of Mr. Homer; and, because our own opinions and our own feelings entirely harmonize with the Dr.'s, we will lay before our readers the following sentences.

"Huic præmio finem hic imponere vellem, sed amici, qui mecum hanc operam inceperat, quique mecum familiariter dum superstes, vixerat, præmatura mors hoc in loco non est prætereunda silentio.

"Fungamur igitur non inani munere, et merita egregii viri Henrici Homer, consiliorum omnium societate mecum nuper conjunctissimi, in memoriam revocemus. Fuit ille literarum, artiumque humaniorum scientissimus, vita sanctus, probitatis, fidei, et amicitiarum tenax, in prosequendis studiis pertinacissimus, et, dum vires manebant, labore et vigilia indomitus; nihil tamen gravitati severæ serviebat, intervalla enim negotiorum faceto lepore, ut mos est amicorum, dispungebat jucunditer.

"Viri tali ingenio, tanta rerum cognitione, qui Doctorum studiis se adiutorem præstabat, qui bibliothecis tot ornamenta addidit, quis desiderio sit pudor aut modus? Lugeatis Eum mecum omnes, quibuscunque cordi sunt literæ, quibuscunque candor, et fides et honestas in pretio habentur, lugeatis.

"O fallacem hominum spem, fragilemque fortunam, et inanes nostras contentiones: quæ in medio spatio sæpe franguntur, et corrumpunt, et ante, in ipso cursu obruuntur, quam portum conspiceret poluerunt."

The eulogy upon Mr. Homer is well founded, and well timed. The quotation from Cicero is pertinent and pathetic. But we cannot help observing, that the style in the conclusion of the preface seems rather different from that of the preceding part, and bears some resemblance to the declamations we have heard in colleges. We smile too upon comparing the *cautious uniformity* with which Dr. Combe speaks of himself in the first person *singular*, where he specifies his own editorial labours,

with the *transition* to the first person plural, where he is beginning to expatiate upon the general merits of Mr. Homer.

As to the style of the preface, it is neither decorated by splendour, nor disgraced by quaintness. It is grave without dignity, and intelligible without elegance. It deserves some praise, and provokes little censure. But if the latinity of Lipsius was sometimes arraigned with justice by Henry Stephens, that of Strada, by Gaspar Scioppius, and that of Bentley, by Richard Johnson, the authors of the *British Critic* may stand acquitted by Dr. C. of presumption, when they take the liberty of saying, that, in the compass of three pages they have found two passages which are written ill, and two which might have been written better. The Dr. speaking of the Royal Library, says, “*utpote per favorem et gratiam regii possessoris nihil abest, quod a studiosis et literatis in hac elegantissima et locupletissima bibliotheca desiderari possit.*” We assure Dr. C. that he will find no authority for this use of *utpote* with *nihil abest* in Forcellinus, in Gesner, in Turselline (vid. pages 895 & 1097 Edit. Schwartz, Leipzig, 1719.) Noltenius, p. 1889, gives this plain and just canon: *utpote “non habet verbum, nisi intercedente qui vel quum, aut certe jungitur adjectivis sine verbo.”*

Intervalla enim negotiorum faceto lepore, says the Dr. *ut mos est amicorum, dispungebat jucunditer.* We find *dulciter* in Appuleius, in quo (says Ruhnkenius, in his admirable preface) *inest antiquitatis affectatio molesta cum legentibus.* Again, *cupienter cupit*, Ennius in *Phœnice*. *Ampliter*, Plautus in *Cistell.* *Cupienter*, Accius in *Philoctete.* *Avariter*, Plaut. in *Ruden.* (vid. Funccius de *adolescencia ling. Lat.* p. 298, & *Laurenburgii antiquarius.*) In p. 2007 of Putschius *Gram. Lat. auct. antiq.* Augustin lays down some judicious rules for the formation of adverbs, and in p. 2008, he thus proceeds: “*sane circa has regulas auctoritas usa est, et in paucis præsumpsit, ut diceret Cicero humaniter, cum humane dicere debuit; et Terentius, Vitam parce ac duriter agebat.*” Gesner gives three instances from Cicero of *humaniter* for *humane*. Nizolius produces four; but in the second, *humaniter feremus*, the true reading, perhaps,* is *humanitus*. In Forcellinus, there is a fourth instance quoted from Nonius, where *humaniter* is used for moderate, comiter, facile—“*invitus litteras tuas scinderem, ita sunt humaniter scriptæ.*” As to the passage quoted by Augustin from Terence, our readers

* Ernestus quotes *humaniter* in this passage, and explains it, *æquo animo*. Ernestus adds a fifth instance from Lib. I. de *Divinatione*, Sect. 7. *Docebo profecto quid sit humaniter vivere; and he explains it by “hilare.”* V. Clav. Ciceron.

know well that it occurs in the first scene, first act of the *Andria*, and they also remember in the *Adelphi*,

semper parce ac duriter
Se habere. Act I. Scene I.

Augustin goes on: Sed tamen ipsi auctores modestius et cum quodam pudore contra regulam pauca præsumperunt. Jucunditer, we are confident, is not one of those few.

Dr. C. writes, codex G. continet *solummodo* Epistolas, &c. If the Dr. will take the trouble of looking at the *Curæ Posteriores Cellarii*, p. 168, or at Scheller's *Præcep. Stili Bene Latin.* p. 355, or at Noltenii *Lexicon L. L. Antibarbarum*, p. 1205, he will find that *solummodo* is not used by any writer of the Augustan age, and in future, he may be inclined to employ *tantummodo*, which is equivalent in sense, and superior in purity.

Dr. C. says, "Index * a Thoma Tretero collectus." We have doubts as to the propriety of the word *collectus*, here joined with *Index*.

When we compare the size of the preface with the extent and variety of the work itself, we are compelled to remark, that conciseness sometimes produces obscurity; and that obscurity is not always inconvenient to editors, who may know more of facts than it is convenient for them to detail, and less of criticism than it might be safe for them to disclose.

The preface is followed by the *Nomina Auctorum et Operum ex quibus Dr. C. notas desumpsit*. We must produce the whole of that Catalogue, because we mean to take some future occasion of convincing our readers, that the critical entertainment provided by Dr. C. for the purchasers of the Var. Edit. does not correspond to the bill of fare.

Nomina auctorum et operum ex quibus notas desumpsit.

Barnes.—Joh. Barnesii Edit. *Homeri*, 2 Tom. 4to. 1711.

Baxt.—Gul. Baxtèri Edit. *Horatii*, 8vo. 1725.

Bent.—Rich. Bentleii Edit. *Horatii*, 4to. 1711.

Bond.—Joh. Bond Edit. *Horatii*, 8vo. 1670.

Bowyer.—*Explicationes veterum aliquot auctorum ad finem, Euripidis Iphigeneas*, 4to. 1763.

Cruqu.—Jacobi Cruquii Edit. *Horatii*, 4to. 1611.

Cun.—Alex. Cuninghamii animadversiones in Rich. Bentleii *Notas et Emendationes ad Horatium*, 12mo. 1721.

Dac.—And. Dacier Edit. *Horatii*, 8 Tom. 12mo. 1709.

Desp.—Lud. Desprez Edit. *Horatii*, in usum Delphini, 4to. 1691.

Gesn.—Jo. Matt. Gesneri Edit. *Horatii*, 8vo. 1772.

Hare.—Jo. Hare *Epistola Critica*, 4to. 1726.

Hurd

* Dr. C. might have told his readers, that Treter's *Index* was printed at Antwerp, 1575, by Christopher Plantin.

- Hurd—R. Hurd S. T. Pr. Edit. *Epistolarum Horatii ad Pisones et Augustum*, 3 Tom. 12mo. 1766.
- Jan—M. Christ. David Jani Edit. *Carminum Horatii*, 2 Tom. 8vo. 1778.
- Jaf. de Nor.—Jafon de Noris in *Epistolam Q. Horatii, de arte poetica*, 8vo. 1553.
- Klotz.—Chr. Adolph. Klotzii *Lectiones Venustinæ*, 8vo. 1770.
- Lamb.—Dion. Lambini Edit. *Horatii*, fol. 1577.
- Lin.—Car. Linne *Systema Vegetabilium*, 8vo. 1784.
- *Systema Naturæ*, 8vo. 1766.
- Muret.—M. Ant. Mureti Edit. *Horatii*, 8vo. 1561.
- Markl.—Jer. Markland *Epistola Critica*, 8vo. 1723.
- Pulm.—Theod. Pulmanni Edit. *Horatii*, 12mo. 1564.
- Rutg.—Jani Rutgerlii *Lectiones Venustinæ*, 12mo. 1699.
- Sanad.—Sanadon Edit. *Horatii*, 2 Tom. 4to. 1728.
- Taylor.—Jo. Taylor de *Jure Civili Angliæ*, 4to. 1756.
- Torr.—Lauren. Torrentii Edit. *Horatii*, 4to. 1608.
- Waddel.—Georgii Waddeli *Animadversiones in loca quædam Horatii*, &c. 12mo. 1734.
- Wake.—Gilberti Wakefield in *Horatium Observationes Criticæ, editæ cum poematibus suis partim scriptis partim redditis*, 4to. 1776.
- *Sylva Critica*, 2 Tom. 8vo. 1789.
- Zeun.—Jo. Car. Zeunii Edit. *Horatii*, Jo. Mathiz Gefneri, 8vo. 1718.

After the Catalogue, we next meet with the life of Horace, ascribed to Suetonius, and accompanied by very copious notes from Janus, Gefner, and Baxter. This is succeeded by a life of Horace “in eodem codice, says the Var. Edit. aliter descripta.” But we read in Gefner, “in alio exemplari brevius descripta.” Dr. C. does *not* explain this seeming contradiction. But in the notes we read, “eadem, paucis mutatis e codice antiquo J. Sicardi, legitur in Edit. Basil. 1527.” Then follow three different readings from the Basil edition. *Migravit*, is in the Basil, for *commigravit*. *De Arte Poetica* is wanting in the Basil, and for “optime Acron,” the Basil reads “optime Æmilius.” In Gefner there are no various readings; but we find *migravit* (which is a various reading in the Basil) inserted in the text of the *Variorum*, and we also find in line 10 of Gefner, “scripsit,” but in line 8 of the *Variorum* “scripsit autem.” The variations are of little consequence, but it was the business of Dr. C. to account for them.

In the Var. Edit. we next meet with *vita Horatii*, “in tribus codd. Bland. aliter descripta.” This life is not in Gefner, but we suppose that Dr. C. found it in Janus. There is a fourth life in the *Variorum*, called, *Q. Horatii Flacci Vita per annos digesta*. Dr. C. does not explain whence he took it, but we imagine that he met with it in Janus.

We could wish that Dr. C. had favoured us with what Johannes Masson has written on the chronology of Horace; vid. Fabric. Bib. Lat. vol. 1. p. 234, with Dacier's *Chronologia Horatiana*, prefixed to the Delphic edition by Desprez; and, above all, with a tract called, *de Temporibus Librorum Horatii et poematum adeo Ricardi Bentleii sententia*. Gesner has inserted it, and Dr. C. should have attended to these words of Gesner, "Sed operæ pretium est, h. e. Studiosis Horatii, qui Bentleianum exemplar ad manus non habent accommodatum, poni post hanc præfationem locum integrum ex præfatione viri magni, quo tempora librorum Horatii ordinat: hoc certe confirmare possum, me, dum recensio singulas eclogas, diligenter attendisse, si quid esset, Bentleyanis temporum rationibus adversum, nec deprehendisse quidquam, quod momentum aliquod ad eas evertendas haberet, licet quibusdam eclogis non improbabili ratione forte tempus etiam aliud, recentius præsertim, possit adscribi."

Bentley's *Sententia*, if produced, might have illustrated and confirmed the observations of the very learned Dr. Warton, in p. 7 of his *Dedication to the Essay upon Pope*. "Horace," says Dr. Warton, has more than once disclaimed all right and title to the name of poet, on the score of his *ethic* and *satiric* pieces:

Neque enim concludere versum
Dixeris esse satis.

"are lines often repeated, but whose meaning is not extended and weighed as it ought to be." Now Horace, according to Bentley's calculation, wrote the first book of the *Satires* in the 26, 27, and 28th years of his age; the second in the 31, 32, and 33; the *Epodes* in 34 and 35; the first book of the *Odes* in 36, 37, 38. From the interval, therefore, between the date of the first book of the *Satires*, from which Dr. Watson quotes, and the subsequent publication of the *Odes*, it appears that Horace had not been distinguished in the character of a lyric poet, when he said;

Primum ego me illorum dederim quibus esse poetis,
Excerptam numero.

Whence Dr. Combe took the fourth life of Horace, inserted in the *Variorum*, why he inserted it, and why he omitted the above-mentioned work of Bentley, we are not informed. Whether the fourth life was taken from Janus, must be determined by those who have Janus's edition.

We afterwards come to a tract *De Amicis Horatii*; and as Dr. Combe is silent here too, we are abandoned to conjecture, when.

when we ascribe that Tract to Janus in consequence of the following words, which we read in Part IV. of the *Bibliotheca Critica*, p. 86. "Horatii amicos recenset sic, ut omnia festinanter corrasisse videntur. Conferant harum literarum studiosi ab eo dicta de Q. Dellio cum animadversione Ruhnkeniana ad Vell. Pat. 2. 84. 3. ut intelligant quid sit temere effundere, quid accurate, cogitataque scribere." Upon the authority of report, and from the signature of H. W. in page 96 of the *Bibliotheca Critica*, we have been accustomed to ascribe the learned but severe review of Janus's Horace to Mr. Wagner.

The *Variorum* edition, after the little tract, *De Amicis Horatii*, presents us with two Odes, which some time ago were published from a manuscript in the Vatican, and which are properly rejected in p. 28 of the *Prolegomena* of the *Variorum*, as unworthy of Horace. Whether this sentence was passed by Dr. Combe, or adopted by him from Janus, we know not.

After the Odes, we come to the *Testimonia Antiqua de Horatio*, two of which are found in Gesner, but the other three from Ovid, Petronius, and Persius, are not in Gesner, and probably are transferred from Janus.

We next meet with a valuable tract of Aldus Manutius, *De Undeviginti Generibus Metrorum Horarii*, and the *Metra Horatiana*, as drawn up by Christopher Wase. The former may be in Janus, but the latter is inserted in Gesner.

Surely Dr. C. without any impeachment of his editorial judgment or his editorial industry, might have followed the example of Schroeder in his edition of Seneca's Tragedies; of Havercamp, in his edition of Lucretius; and of many other scholars, who have accumulated metrical information in their editions of classical authors. But as we have no certain proof that Dr. Combe ever consulted the *Bib. Lat.* of Fabricius, we request his attention to the following passage, which might have pointed out to the Dr. other sources of metrical criticism not wholly beneath his notice. "*Metrorum Horatianarum rationem explicarunt, ex antiquis Diomedes, 3 Art. Gram. p. 517—528, e recentioribus Nic. Perottus et Aldus Manutius, quos jam supra memoravi, tum Franciscus Patricius qui M.S. fuit in Bibl. Heinsiana, ut Dan. Bambergium aliosque * omittam.*" Vid. Fabric. *Bibl. Lat.* vol. I. p. 250.

* Dr. Charles Burney, whose learning, taste, and penetration, are justly admired by every scholar, is said to have drawn up a most excellent system upon the metre of Horace. We are confident that this work is replete with accuracy, perspicuity, and elegance; and we hope that the author will not long withhold it from the public.

We have now finished our detail of the preliminary matter found in the Var. Edit. It is with great concern that we notice the omission of the *præfidia*, as Gesner calls them, of his edition of Baxter. This little work is replete with information very necessary to be communicated to the readers of Gesner's Horace. It gives a clear account of the Princeps Editio, which Gesner prefers to every manuscript, and which Mattaire by conjecture assigns to Antonius Zarotus Parmensis. Scholars will be the more interested in the history and description of that edition, because, before the appearance of Gesner, it was the only one in which we could find the celebrated reading of pretium mentis, for, per vim mentis, in v. 140. Epist. 2. Lib. 2. But celebrity, after all, is a relative term, and gentlemen who are profoundly versed in botanical and medallic researches, may not have very accurate information about the sources of controverted readings in the text of Horace.

[*To be continued.*]

ART. XI. *Memoirs of the Manchester Society.*

[*from Vol. II. p. 371.*]

An Account of, and Observations on, different BLUE COLOURS produced from the Mother Water of Soda Phosphorata, &c. By Mr. THOMAS WILLIS, of London. Communicated by THOMAS HENRY, F. R. S. &c.

MR. Willis, whose abilities and skill in chemistry are well known, was induced to make the experiments related in this paper by observing accidentally, that some of the mother water of Soda Phosphorata, which had been poured through an iron grating, communicated a bluish tint to the contiguous stones. To some of this mother water of Soda Phosphorata, prepared from a combination of the phosphoric acid, with pure mineral alkali, Mr. W. added part of a solution of four ounces of common alum, and one ounce of martial vitriol, in two quarts of water; and obtained a fine blue precipitate.

From a similar process, in which rock-alum was used instead of the common, a precipitate of a much paler blue was obtained.

Mr. W. relates a number of experiments, made with the view of discovering whence the colour proceeded. These show that the mother water of the Sal Soda alone, and the phosphoric acid alone, are incapable of producing a blue precipitate from the aluminous and martial solution; and that, on the

the contrary, the mother water produced from a combination of the phosphoric acid and mineral alkali, *always* produces a blue colour, from a solution of martial vitriol. It was also discovered that the mother water of tartarized natron would do the same, though not always.

On the Impression of Reality attending Dramatic Representations.
By J. AIKIN, M. D. Communicated by Dr. PERCIVAL.

Dr. Aikin here comes forward as the antagonist of Johnson, and argues, ingeniously at least, against the position of that author, that there is no temporary illusion necessary to produce the effects intended by dramatic representation. Dr. A. takes the chief illustration of his position from a reverie, or day dream; and argues that if the mind can so deceive itself, as without any extraneous assistance, to fall into a forgetfulness of actual situation, and be transported by imagination into distant scenes and actions, much more may it do so when assisted by the deceptions of the Theatre. In our opinion, the effect produced in the case of a reverie, depends altogether upon the circumstance of the mind acting totally within itself; and that any recall to external circumstances, though studied for the purpose of imitation, would destroy the effect. It is certain that imitation, or even narration, produces the effect of sympathy, yet in many cases without any kind of illusion. A picture or a sculpture finely executed, on a pathetic subject, may move the feelings very strongly, yet we forget not for a moment that the one is painted canvas, and the other stone. We know the objects before us to be false, yet the ideas of pain or sorrow excited by them in our minds are true, and produce their true effect. A narrative, professedly false, shall produce the same effect, for the mind is not employed in those cases, in considering truth or falsehood, but in contemplating certain possible evils, which naturally affect it in a painful manner. The ideas excited by narration, are the more lively, the more they are calculated to make us conceive the real nature of the situation; and the advantage of the drama is, that it presents to us by a single glance what otherwise must be related in many words. Minute circumstances are necessary to produce sympathy. Even in a real scene of woe, if we do not comprehend all the relative situations and consequent feelings of the sufferers, we cannot enter fully into it: but if we are told, on one hand is a tender father, who has made such and such efforts to preserve his child from these miseries, on the other, children who depend solely on this poor sufferer for support, &c.; then we begin to comprehend the whole extent of
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the misery, and sympathize accordingly. All these things, with all circumstances of actual situation, and the external effect of the passions on the frame, the drama tells at once, in the concise manner, to the eye; and produces a proportionable effect: but, as we believe, with Dr. Johnson, without any actual illusion. Gross incongruities are offensive to the general design, not by destroying the illusion, but by suggesting dissimilar ideas.

But, however, these learned doctors may differ upon the general question of illusion, they agree perfectly, so far as the unities of time and place are concerned. "Incongruities," says Dr. Aikin, "which proceed from the violation of what are termed the *unities of time and place*, are, perhaps, the least injurious of any; for we find by experience, that the mind possesses the faculty of accommodating itself with the greatest facility to sudden changes in these particulars," &c. The truth is, according to Dr. Johnson's hypothesis, that the fancy is not concerned in it; but that the mind is ready to take its ideas at one moment in one way, at another in a different manner, if the change and the reasons of it be only made clear and intelligible.

We are sorry to see a kind of general reflection thrown out against the philosophy of Johnson. "It appears to me," says Dr. A. "that in this instance (*as perhaps in many others*) the critic has taken a very narrow survey of the human mind, and only skimmed the surface for that truth, which lay somewhat deeper." It will be found, we conceive, that the author who attacks Dr. Johnson generally as superficial, has ill appreciated more minds than one: though we will grant it possible that, in some instances, Johnson's opinion may be liable to correction and improvement.

*On the USES of CLASSICAL LEARNING. By G. GREGORY,
D. D. Domestic Chaplain to the Lord Bishop of Landaff.
Addressed to DR. PERCIVAL.*

In this, which neither is nor pretends to be a laboured or finished composition, we find some sensible remarks, but nothing that is very likely to augment the zeal for classical learning, in those who shall peruse it. The tendency of the whole is by no means to place in the strongest light, either the necessity or the advantages of this accomplishment. The Dr. is certainly free from all partiality or enthusiasm in favour of the ancients, and in some respects places their merits much lower than the place assigned to them, by the general feelings of the learned. The following passage, in particular, will, we think,

think, be justly censured by those who are well acquainted with the merits of the ancient drama :

“ If in any department of polite literature, which they have cultivated, the ancients have failed, it is the drama ; whether owing to the defects of their theatres, which admitted no change of scene, or whether we are to consider the drama, as one of the most improvable branches of literature, and as then being only in its infancy, I must confess to you, my dear Sir, that there are scarcely any productions, which I find so uninteresting, as the Greek tragedies. The uniformity, the nothingness of their plots, their tedious declamations, and their snip-snap dialogue, are poorly compensated for, by a few elegant odes, and a few beautiful or striking sentiments. If one play of Terence (the *Andria*) only had been left to posterity, he would rank among the first of dramatic writers, but after reading this, who can admire any other of his productions ? Aristophanes and Plautus are as much beneath our common farce writers, as the best of the ancient dramatists are inferior in excellence to Shakespear and Moliere.” P. 126.

The heads to which Dr. G. reduces the advantages of classical education are only eight, namely. 1. The accurate Study of Grammar. 2. The General Knowledge of the Structure of Language, illustrated particularly by the Greek. 3. Etymological Knowledge. 4. The Acquisition of an elegant and innocent Amusement. 5. The Study of the Style of original Authors. 6. Observation of ancient Manners. 7. A Degree of use in the Sciences ; which, however, is placed very low, except in history. 8. The cultivation of taste. Under the article of sciences the Dr. speaks as depreciatingly of Plato, Aristotle, and Xenophon, as of the dramatic writers in the passage above cited.

A Dissertation upon the ANCIENT CARVED STONE MONUMENTS IN SCOTLAND, with a particular Account of one in Dumfriesshire. By ROBERT RIDDELL, of Glenriddell, Esq; Captain of an independent Company of Foot, F. A. S. and Member of the Literary and Philosophical Society of Manchester.

The obelisk here described, stands upon the banks of the river Nith, near the village of Thornhill, in Nithsdale ; and Mr. Riddell considers all these ancient monuments as having their ornaments of an hieroglyphical nature. This we think by no means clear with respect to those of Europe, of such antiquity as this, but the account is by far too short to deserve the name of a dissertation, or to demand much discussion. It is comprised in little more than three pages, the chief part of which is descriptive.

OBSER-

OBSERVATIONS on ALPHABETICAL CHARACTERS ; and particularly on the ENGLISH ALPHABET : with an Attempt to shew its Insufficiency to express with due Precision, the Variety of Sounds which enrich the Language. By Mr. SAMUEL HARVEY.

Mr. Harvey seems to have paid considerable attention to the structure of alphabets, and by the introduction to this paper, we conceived that he had intended to propose some very important improvement of his own. He seems, however, to have contented himself with making remarks on the customary usage of the letters in our present alphabet ; in doing which he has not said much that had not been before observed by others ; not, indeed, on such a subject was it possible. Yet some of his notions are certainly peculiar, in a great degree, and none more so than the following :

“ And, however novel it may seem, I am led to believe that the vowel sounds have nearly the same analogy to the primitive notes of music, as these have to the primary colours ; and the other varieties of the vowel sounds can only be esteemed, as in the same order as the chromaticks of Music and Painting :

“ for Nature opens

“ Proportions musical in all her parts.”

“ The proportional breadth of the primary or prismatic colours, in the order as they are seen in the rainbow, is as follows : and answers to the musical notes opposed to each colour.

Red	-	45	}	Ut	}	N	E as in Fate.
Orange	-	27		Si		N	U — in shut.
Yellow	-	48		La		U	U — in Ruby.
Green	-	60	}	Sol	}	1	O — in Mote.
Blue	-	60		Fa		N	A — in Father.
Indigo	-	40	}	Mi	}	1	I — in Shield.
Violet	-	80		Re.”		N	A — in Wall.

On the whole, we cannot strongly recommend this paper as likely to be very useful, but the curious reader will certainly find in it many observations that will afford him pleasure. The scheme of alphabets arranged according to the variety of simple consonants in each (p. 177) does not strike us as much more useful than the table we have copied above. But probably, the ingenious author still has in reserve the application of the observations he has here made, and the plan

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he means to found upon them, in which case we shall certainly be enabled to view them in a very different light. They may undoubtedly have a tendency in the mind of the author, which is not discoverable to those who have only a partial view of his design.

On the Action of METALIC OXYDES and EARTHS upon OILS, in low Degrees of Heat. By MR. PETER HENRY. Communicated by MR. THOMAS HENRY, F. R. S. &c.

The experiments related in this paper are both curious and interesting, since they promise to be of some advantage to the arts.

The object which Mr. H. had in view, was to discover a mode of depriving certain expressed and fatty oils of the high degree of colour which they possess; an object which he obtained by certain metallic calces, especially white arsenic and litharge, and also by the earth of alum.

Mr. H. likewise found the arsenic might be precipitated from the oil, by the vitriolic acid, without the colour returning.

The author attempts to explain the phenomena upon the Lavoisierian principles, supposing the calx of the metal to yield its oxygene to the oil, and to receive in return the mucilaginous part of the oil. But the earth of alum does not contain oxygene; and, therefore, its action cannot be explained on these principles. It is well known, however, as the author himself remarks, that this body has a strong attraction for colouring matter.

MR. COPLAND'S Account of an ancient Mode of Sepulchre.

This paper gives a description of the form and contents of some *cairns*, or sepulchral tumuli of stones, examined in North Britain, in the stewarty of Kircudbright. But its more particular object is to describe a cemetery, that seems to partake of a mixed nature, both of burning and inhuming: and, says the author, "from the instrument of iron being found almost perfect, and very little hurt by rust, it is probable that the burning of dead bodies has not been in disuse so many hundred years as is generally imagined." This instrument, as is said rather confusedly in the sentence just quoted, "appeared to have been used for consuming the corpse with a small quantity of fewel." The form and construction of this place of sepulture, are very distinctly illustrated by a plate containing its plan, sections, &c. as well as the instrument, to which the

writer gives the name of a *Comburator*. It is altogether a very curious account, and is given with care.

METEOROLOGICAL OBSERVATIONS, *made on different Parts of the WESTERN COAST OF GREAT BRITAIN, arranged by T. GARNETT, M. D. Physician, at Harrogate.*

“ From the following observations,” says Dr. Garnett,

“ It will be evident, that the quantities of rain are very different in different places; and though in the southern parts of the kingdom, much less rain falls than in the northern, yet it appears that this is not in proportion to the latitude of the place, but depends most probably on local circumstances. The annual mean, or average height of the rain which falls at Dumfries, deduced from the observations of seven years, is 34.658; the quantity which falls at Lancaster, calculated from observations made in the same years, is 40.3; while the average quantity which falls at Kendal, situated between these two places, deduced from the observations of five years, is no less than 61.2235.—This difference may probably be owing, at least in a great degree, to the high hills with which Kendal is surrounded, which form part of that ridge, not improperly called the English Appennine, which rises in the north part of Derbyshire, and running obliquely, nearly through the middle of the island, terminates in the Cheviot hills in Scotland. These hills being in the region of the clouds, solicit them effectually to deposit their moisture.” P. 236.

The subsequent passage also points out a curious object of investigation, which we hope will engage the attention of observing philosophers :

“ Were we possessed of the mean heights of the barometer in several parts of this island, both on the coasts and the inland parts, deduced from accurate observations, made for a considerable number of years, we could, with tolerable accuracy, determine the comparative elevation of those different places above the level of the sea; some of which, from their gradual rising, are very difficult to ascertain, but which it would not only be curious, but highly interesting, to know.”

The paper contains various observations by Mr. Gough, of Kendal, and others, with curious deductions from some of them, and other remarks by Mr. Copland at Dumfries. We must refer our readers for further satisfaction on the contents of this paper to the publication itself; which in all respects deserves attention, and does honour to the society by which it has been delivered to the world.

ART. XII. *Reflections on the Propriety of an immediate Conclusion of Peace.* 8vo. 2s. 6d. Stockdale.

IN our review for September, we noticed, rather at length, the fictitious Jasper Wilson's Letter to Mr. Pitt, in which we had occasion to remark much exaggeration, with respect to the national evils then arising from the war, many false positions respecting the original necessity of that measure, and a despondency, on the subject of our future prospects, which seemed to have no tendency but to dispirit and disgust the people. We here find our old acquaintance Jasper most ably attacked in a publication at once distinguished by its superior style of writing, its acuteness of argument, and its extent of information. Mr. Vanstittart, who according to general report, is the author of this pamphlet, has distinguished himself in it, as a polemic in the field of politics, and has very successfully endeavoured to open to us more pleasing scenes than the dismal pencil of Jasper had depicted: and though the uncertain events of war are beyond the reach of conjecture, he has plainly shown that we had at least no ruin to apprehend from the causes assigned in the letter to Mr. Pitt.

Jasper Wilson, who writes in an irregular manner, an incoherent set of lamentations, censures, and forebodings, does not thereby elude the grasp of this powerful antagonist, who first reduces his chaos to order, and then attacks his elementary principles, which are four, each in its turn: having first premised, that the plan of Wilson's Letter seems to have been to effect, out of parliament, what had first been endeavoured in it; and to collect the arguments of Mr. Fox and his friends against the war, with some additions, into a form convenient for circulation.

The present writer considers Jasper as endeavouring to establish these principal positions. 1. That the war in which this country is engaged against France is totally unnecessary and unprovoked. 2. That all the distress of our commerce has been owing to the war. 3. That peace may be obtained. 4. That peace is the only means of preventing the ruin of our commerce; and, perhaps, of our government. To each of these positions Mr. V. gives a distinct and satisfactory reply, establishing with great force the contrary assertion in each instance.

In the first of these divisions we have, very properly, the answer to the principal articles in the French declaration of war: and particularly to that in which it is objected, that our court prevented the exportation of grain, arms, and other merchandizes, to France. To this our author replies,

“ It

"It is not true that any merchandizes, except grain, were stopped, till the conduct of the French gave reason to apprehend immediate hostilities; after which, it would have been madness in our Government to suffer them to be supplied with military or naval stores.

"Mr. Fox lays great stress on the prevention of the exportation of corn, as an act of hostility, for which no good reason has, he says, been given. When the exportation was stopped, there was but too much cause to apprehend a rupture; and on this ground the measure might be justified. But another reason rendered it unavoidably necessary. The French government, who possessed an unlimited paper credit, were entirely careless of the amount of their expences; and knowing that there was no means of gratifying the turbulent populace, who are their masters, so efficacious as the importation of an immense quantity of grain, had employed agents to purchase it, in every market, and at any price.

"That government, which had spent above twenty millions sterling upon the clothing of their army for one campaign, would not have scrupled to employ an equal, or even a greater sum, to satisfy the clamours of the people, who in many parts of France really suffered distress, and in all apprehended it. It was therefore clear, that, unless the exportation were prohibited, the whole harvest of England might be transferred to France. A large quantity of corn was actually sent, and the price began to rise rapidly; surely then it was wise in our Government to interfere, before so much had been removed as to produce a scarcity, or occasion discontent." P. 19.

Our author, after exhausting these topics, attacks Mr. Fox and his friend Wilson on their assertion, that the treaty of Pilnitz was an act of aggression on the part of the German Powers, against the French Republic. In answer to which, he points out that the treaty was signed seventeen days before the King's acceptance of the Constitution, and related solely to the state of detention in which he was then held.

In the second division, where he undertakes to show that the distress of our commerce was not owing to the war alone, Mr. V. in a very masterly manner, states the commercial facts which prove directly the contrary.

In speaking of the national debt, which is one cause assigned by Wilson for our distress, Mr. V. seems nearly to coincide in opinion with Mr. King, whose important pamphlet on the utility of the National Debt we lately noticed. He says, "But this debt, with all its disadvantages, appears to me in two respects to afford very essential benefit to commerce; and that, in exact proportion to its increase and magnitude. The first is obvious, it is to create a numerous class of consumers, who live upon the interest of it, and are perpetually diffusing large streams of wealth into every channel of circulation."

This is exactly Mr. King's opinion ; " the other is to preserve a vast capital, easily convertible into ready money." P. 59. On the subject of our loss of the French market for our commodities, this writer shows very strongly, that our great danger before the war was that of having our whole commerce absorbed to the single channel of the French market, which must soon have introduced their paper money, and ere long have terminated in a sudden and violent stop. He concludes this part by saying,

" This bankruptcy must instantly have stopped the trade, and involved the whole commercial part of the nation in indiscriminate ruin, a ruin tenfold more grievous, from the enormous profits and extravagant luxury, which the trade would have produced while it continued. Of such a crisis the present embarrassments afford happily a very faint and shadowy representation ; yet such a crisis we could only have escaped by the interference of the government to stop the trade before it had been greatly extended ; that is, to *do the very thing which the war has done*, and which Mr. Wilson assigns as the *cause of our distress*." P. 67.

The author then shows the uncertainty of a peace made with the French Governors, even had they been sincere in the desire of making it, and the improbability that they would have made it at all. He replies more briefly to Wilson's fourth position, that peace is the only means of saving us from ruin ; because, he says, " As to the danger which the war can occasion to our government, I cannot understand its nature, unless the French are successful either in their project of an invasion, or in their attempts to excite discontent, and propagate sedition in this country ; *both of which designs Mr. Wilson, no doubt, equally abhors, and will be ready to oppose with his most vigorous exertions.*"

After a few more remarks of considerable importance, Mr. V. closes his pamphlet in the following words, which well deserve to be repeated ; and with which, therefore, we will conclude our account of it :

" But it must never be forgotten, that the basis of all our welfare is a constitution which ensures public tranquillity, and preserves the rights of property and personal liberty inviolable. If this is injured by the wild attempts of innovation, that prosperity may be destroyed, which has neither decayed by the lapse of ages, nor been shaken by the storms of war. The spirit of our laws, diffusing equal protection over all, has animated industry with elastic vigour, and fanned the brightest flames of genius. This venerable deposit, guarded by the wisdom and patriotism of our ancestors, is now committed to our care, and we are to determine for ourselves and our posterity, whether it is more glorious to remain the genuine countrymen of Alfred, of Newton, and of Locke, or to bow in the *French Pantheon* among the *worshippers* of Rousseau and Voltaire." P. 130.

ART. XIII. *The Conduct of France towards Great Britain examined, with an Appendix and Notes. By Mr. Miles.* 8vo. 4s. Nicol.

THIS is a very important and powerful pamphlet, and when the causes of the present war alone are considered, it is certain that our ministers have never found a friend better qualified to vindicate their measures than the writer of it, or who has done so, with greater success.

Mr. Miles, it appears, was well acquainted with France, with every circumstance of the different Revolutions, and with all the principal characters, to whom, from their abilities, activity, and influence, the curiosity and attention of Europe has been directed. There can indeed be little doubt that hostilities against England formed a constituent part of that fraternizing system, which Le Brun, and those with whom he acted, imagined to be indispensable to the success of their wild and preposterous ambition. There were many, and those too among the most enlightened of our countrymen, who were not convinced of this before the actual commencement of the war; but there are documents and proofs of it, adduced in this publication, which place this material and serious circumstance beyond all possibility of doubt. It is to the establishment of this point only, a point which has proved the great subject of contention between the friends and opposers of government, that the views of Mr. Miles are directed. He introduces but little extraneous matter; he pretends not to discuss the merits or objects of the war, in the inexhaustible subject of continental politics. But we repeat it, that as far as he goes, his arguments are potent, and in our opinion unanswerable. There are yet individuals, whose motives of action, however intrinsically pure, seem to us, to speak in the mildest sense, singular enough, who presume to laugh at the origin, and to question the wisdom of the universal alarm which pervaded the nation in the conclusion of the year 1792. But that this alarm was neither very precipitate, nor remarkably unwise, may be reasonably concluded from its imparting its influence to some of our countrymen, who, by common consent, are allowed to possess virtue, wisdom, and knowledge, beyond the rest of mankind. On this subject Mr. Miles thus expresses himself:

"The general alarm that prevailed last year (and which inducing parties, hitherto in the habit of opposing each other, to forget their animosities, and unite for their common defence) is a corroborating proof that this danger was not chimerical, but real; nor

can it be denied that the perils must have been urgent that awakened in the minds of the most temperate, the most independent, and best informed men in the three kingdoms, the most serious apprehensions for the safety of the country and its government.

"When the most distinguished characters in both houses of Parliament, men no less revered for their talents, than for their integrity, came voluntarily forward and acknowledged the necessity of supporting the confidential servants of the crown.

"When men of their rank and discernment, coming from different counties, and having no previous intercourse with each other, perhaps for several months, and certainly incapable of any collusion, expressed the same apprehensions, and agreed in the same account that, *"Nothing short of a total subversion of our civil and ecclesiastical establishments was intended by those who preached reform; and that a contempt for Monarchy and for Parliaments, was publicly avowed in pamphlets, paragraphs, hand-bills, and at public meetings, convened for the express purpose of disseminating such principles throughout the nation."* We can no longer doubt but the mischief must have made a considerable progress, to have been so universally believed, and of extraordinary magnitude, to have created so general an alarm." P. 12.

The following paragraph also seems well worthy of attention. The author having remarked, that the bulk of the people are competent to receive their knowledge of political matters upon trust, and must therefore have them from the ministers, or their opponents, adds,

"The responsibility annexed to the former, is a security against deception.

"The latter, being under no such restraint, and not always under the influence of principle, are at liberty, or at least assume the right, of playing *ad libitum* with the passions, the prejudices, and credulity of mankind, as may best answer their particular views; and whenever this party, availing itself of the resources in its power, proves mischievous or corrupt, the danger to be apprehended will be proportioned to the degree of confidence which the nation may have in its capacity and integrity.

"If its credit is considerable, or if the public mind can be seduced into an approbation of its opinion, the Minister, in such a dilemma, will be compelled to relinquish his best combined and best concerted projects.

"The interests of the state, in that case, are in danger of falling a sacrifice to the intrigues and cabal of faction, and the injury may be accomplished, before the imposture can be detected." P. 23.

To us, who are well aware of the high spirit of Englishmen, it appears to justify both astonishment and indignation, that a foreign power should presume to suppose, that there were individuals in opposition to Government, who would consent

to receive a base stipend for the purpose of hampering and obstructing the measures of ministers. Yet the court of Russia had the folly, as well as the audacity, to encourage this idea.

“ Extract of a letter from Germany, dated June 10th, 1789.

“ I have been six years on the Continent, and have not met with one foreigner who has a tolerable idea of the British Constitution, or of the character of my countrymen.”

“ The Count de * * *, and * * *, who was Minister Plenipotentiary at * *, dined with me last Monday. In a long conversation with the latter, in which he endeavoured to prove that it was the interest of the court of London to ally itself to that of Petersburg, he inquired, if I thought it was impossible to engage a member of the House of Commons in the interest of the Emperors, “ *Un homme de talents, pour échauffer les esprits, et par ce moyen, et celui de brochures, forcer Mr. Pitt, d’entendre raison, et adopter les principes de Milord Stormont sur ce sujet ?* ” i. e. “ A man of talents, capable of inflaming the minds of the people, and which, with the aid of pamphlets, would compel Mr. Pitt to adopt the principles of Lord Stormont on this subject.”

“ The speech of his Lordship, I find, has made a great sensation in Russia; and from what * * * informs me, THE PROJECT OF PENSIONING A MEMBER IN OUR HOUSE OF COMMONS WILL CERTAINLY BE ATTEMPTED.

“ It was in vain that I assured him of the impracticability of such a scheme.

“ He was not to be convinced: he talked of our venality. I declared there was not a member in either House of Parliament, corrupt and abandoned enough to dispose of his voice to any foreign court; and that if an individual so lost to all sense of honour existed among us, the dread of being detected and despised, would deter him from so base an action, and give to shame the force of virtue.

“ That with respect to the venality he had mentioned, he ought to regard it as a calumny, not as a fact; and that those who informed him that a member of the British Senate would so far degrade himself as to become the pensioner of a foreign court, knew very little of the pride and independent spirit of the British nation.”

“ I then inquired if he really thought it expedient to have recourse to such a measure, and if his court seriously expected to derive any advantage from it.

“ He answered in the affirmative; and declared that if he was in London, he would overwhelm us with pamphlets, to prove the folly, absurdity, and danger, of supporting Sweden, from whom we could derive no benefit, and the mischievous consequences that may result to England from PROVOKING the resentment of an empire, that will have it in her power, sooner or later, to revenge herself.” P. 29.

If

If such an attempt was made, we doubt not, that although the leaders of the minority pertinaciously opposed the Russian armament, the proposal was rejected with indignation and contempt. We know of no such overtures, nor have we ever heard of such refusal. We know indeed that the cause of Russia was espoused, and that the minister was thwarted in his purposes; but far be it from us to imagine for a moment, that the eloquence of "a man of talents, with every requisite to inflame the minds of the people," was roused to fervour by a Russian bribe, or that it "leagued with a power with whom we were on the eve of hostility, or concerted measures with that power to force ministers into an acquiescence with its views."

We recommend the whole, and every part of this publication to the serious attention of those, who have been for a moment inclined to believe, that the ministers hurried on the present war wantonly, unnecessarily, or with any disingenuous views. Many French characters are developed, and in particular that of Le Brun, about which the public is necessarily anxious to know every thing. If these characters shall be found to possess cunning without wisdom, impetuosity which weighs not consequences in the balance, and, above all, vigour without virtue, the wonderful and unprecedented circumstances which took place in the last twelve months, will appear the less ænigmatical and mysterious both to us and posterity.

ART. XIV. *Discourses on several Subjects and Occasions.* By George Horne, late Bishop of Norwich, and President of Magdalen College, Oxford. Vol. III. and IV. 8vo. 10s. 6d. Cooke, Oxford; Robinson, Cadell, &c. London.

“WHEN a friend is taken from us, we begin to consider whether we profited by him, as we ought, when he “was with us; whether we sufficiently observed his good “example, to imitate it; his wholesome advice, to follow it; “his faithful and kind reproofs, to be the better for them by “amending our faults.” [Vol. III. P. 22.] Such is the language of one, whom a celebrated critic, certainly not biassed by any undue partiality, describes as a man, *whose known sincerity gave a fuller and wider effect to his celebrated piety; who professed only what he believed, who practised what he taught!*

The Christian world had, in the venerable prelate, whose
work

work is now before us, a friend of no common value ; a friend, who having shone with distinguished lustre in the militant church, would not depart without leaving a blessing behind him. His *example* can benefit mankind no longer ; but being dead, yet he speaketh ; and his mild and salutary instructions are left on record for the advantage of future ages. They who knew him not personally will here find the soul of a faithful servant of Christ delineated in his discourses ; his surviving friends will prize them, as a most precious relic of one whom they held in affectionate veneration. " He is gone ; but he has left a relish and a fragrance on the mind, " and the remembrance of him is sweet."

It is by no means our design to intrude on the province of that learned and ingenious divine, who has undertaken the grateful task of recording the virtues of George Horne, Bishop of Norwich. To that expected publication we must refer our readers for a portraiture of the life, and a complete investigation of the writings, of this amiable prelate. We leave it to his biographer to enumerate in detail those various theological labours, which, we doubt not, will do service to the cause of truth from generation to generation. One performance, and one only, falls under our notice.

The posthumous discourses are 33 in number. They are published without any particular regard to chronological order ; and many of them, without any historical notices to fix the time and place where they were delivered ; but, for the most part, they appear to have been preached before the university of Oxford, or in the metropolitan church of Canterbury.

In their general tenor and character, these discourses correspond exactly with the other writings of their excellent author. A vivid and brilliant fancy, sweetly tempered by true Christian piety, distinguishes every page of his compositions. As his subject calls for variety of language, he is sometimes sublime ; sometimes quaint ; sometimes familiar ; but his sublimity is not turgid ; his quaintness has no affectation ; his familiarity is neither low nor indecorous.

If he has occasion to wield the weapons of controversy, he can, at pleasure, adopt the light skirmishing of an Arabian warrior, or give his argument the serried compactness of the Macedonian phalanx. We cannot avoid transcribing his own incomparable ideas on this subject.

" If you are in possession of the truth, state it with every possible advantage. Let her appear in her native charms, " that

"that the world may admire her the more. Let humility and meekness, faith and patience, attend upon her; and in her mouth be evermore the law of kindness. Let your lives and actions be in perfect unison with your writings. Let your behaviour engage the beholder to a consideration of your doctrine, and let your doctrine reflect lustre on your behaviour." [Vol. IV. p. 201.]

His *style*, formed on the model of the fathers of the Christian church, with whose writings he was early and intimately acquainted, is such as would not have disgraced the successor of the apostles. We see there the rich fertility of Lactantius, the glowing animation of Augustin, the majestic splendour of the divine Chrysostom. When he would blend entertainment with instruction, he has at his command the arch simplicity of Andrews, the wit without the acrimony of Swift, the vigour of South *, unaccompanied by his sternness. To the luminous perspicuity of Beveridge, the classical elegance of Tillotson, the urbanity of Sherlock, the flowery imagery of Taylor, he has added an exquisite and enchanting sweetness, altogether his own. His language, to use the beautiful words of Horace, was

"Vehemens, et liquidus, puroque simillimus amari. †

It was a lively, but yet a pellucid stream, never turbid never stagnant.

"When the earth was defiled by the abominations of its inhabitants, when the sins of men had burst the fountains of the great deep and opened the windows of heaven, and called forth a deluge to cleanse her from her corruptions; when neither the riches of the wealthy, nor the power of the mighty, nor the wisdom of the wise could save them a single moment from the hand of death;—then appeared the ineffable privileges of the faithful, the incomparable pre-eminence of the church. Small and contemptible as she then seemed, being reduced to the holy family in the ark, yet, safe in the protection of her God, she weathered the storm which laid the world in ruins, and rode in triumph over the wreck of universal nature. New heavens, as it were, and a new earth arose, for her sake, out of the confusion of the old; the covenant was renewed; she was bid to look upon the rainbow, and remember the promise; the morning star once more sang together, and all the sons of God shouted for joy. P. 318.

"At a time when the world resounds with the noise of war, and the bustle of politics, an interval of separation from its concerns be

* Truculentus, atrox, impatiens, totus in δεινότητι. Vide Lowth Prael. in Sacr. Poes. p.

† Ο πιστῶν εἰς ἐμὲ, πολλοὶ ἐκ τῆς κοιλίας αὐτῆς βένυσαν
ΥΔΑΤΟΣ ΖΩΝΤΟΣ. John vii. 38.

comes more than usually agreeable. We seek and take refuge in the sanctuary, with double ardour and delight. Sunday arises upon us in new beauty, and appears with fresh charms. We bless God that we have such a day to keep, and a church to which we may repair, where the weary mind, as well as the weary body, may cease a while from its labours, and be refreshed in the multitude of peace. The solemnity of the place, the decency and propriety of the services, with the sight of so many cheerful countenances attending in compo-
sure and silence to the word of God, affect the beholder with unutterable pleasure, and, whatever his sentiments might have been at his first entrance, conform him by degrees to the same temper and behaviour." P. 47.

"—The light of heaven shining upon our tabernacle, the divine favour attending us and ours, through every stage of our existence, sanctifying prosperity, which by the displeasure of God may be rendered a curse, and turning adversity itself into a blessing, while it becomes an instrument to rectify the disorders of our minds, to soften the few hard places remaining in our hearts, to smooth and lay even the little roughnesses in our tempers; thus gradually and gently preparing us for our departure hence, and fitting us for the company, to which we are going, of "the spirits of just men made perfect."—

"—The answer of a good conscience, diffusing peace and serenity over all the powers and faculties of the soul, refreshing like the dew falling on the top of Hermon, exhilarating as the fragrance of the holy oil descending from the head of Aaron; sweetening the converse of society, and the charities of active life, and affording in retirement and solitude pleasures concealed from the world around us, joys in which "a stranger intermeddled not;" enlivening the morning, brightening the noon, and gilding the evening of our days; effecting what is so difficult to be effected, and what nothing else can effect, at once making life pleasant, and death desirable, as leading to something still superior to all we feel here below.—

"—The reward in heaven, the glory that shall be revealed, to be known only when it *shall* be revealed; the bliss without alloy, and without end." P. 127.

It is, perhaps, not within the strict limits of the critic's province, to speak of the recitation of sermons, with which he is only supposed to be acquainted through the medium of the press. But let us indulge ourselves in one moment of *friendly* recollection. Let us, with the eye of fancy, once more view the good man in his pulpit. Let us contemplate that prelude look of benignity, with which he surveyed his congregation, before he opened his lips; a look, to which an apostle gives language. "Brethren, my heart's desire and prayer to God "for you is, that ye may be saved." Let the modulation of that voice once more vibrate on our ear; those sweet and mellow tones, which, only audible at first from the extreme
attention.

attention of his flock *, rose in imperceptible gradations, till without any laboured effort on the part of the preacher they seemed completely to fill his cathedral. Let us record that impressive, that irresistible eloquence, which, disdaining all the tinsel of meretricious ornament, was such as became one directed to "speak as the oracles of God." To the heart it flowed; for from the heart it proceeded.

"Quid—quid si ipsum audivissetis?"

From a work like the present, if we are more than usually copious in our extracts, we shall hope, not merely for the pardon, for the approbation of our readers. Amidst such a variety of excellence, we are at a loss how to make our decision what passages we shall select for their admiration. *Cœna dubia apponitur.*

"Walk into a flower-garden, and see with what beautiful garments God has invested the perishable grass, which to-day is, and to-morrow withers away. Above the rest, look at the lovely white of the lily, pure and spotless as its parent, the light of heaven. Solomon in all his glory was not arrayed like it. It resembles a greater than Solomon, whose face did shine as the sun, and whose raiment was white as the light, so as no fuller on earth, no effort of human skill and labour, could whiten it. From a flower of the field, then—from a flower of a moment's duration, man, who is made for heaven and eternity, may learn how low the care of Providence vouchsafes to stoop. And shall he not much more clothe you, O ye of little faith? Shall he not protect and adorn his chosen people, the plants of his own hand, the flowers of his own paradise? Yes, verily, believe in him, and he shall bring it to pass. The light of his countenance shall shine, the dew of his celestial benediction shall descend upon you, enabling you to grow up and flourish, to reflect glory on your Maker, and to cheer the hearts of men. And although your appointed time on earth be short, and you likewise must fade away, and return to dust; yet even from that dust can the same influences call you forth, to be clothed with honour and immortality, to enjoy a perpetual spring, and bloom for ever in unfading beauty. Such are the lessons of confidence in God's mercy, and resignation to his will, which meet us every time we take a walk in a garden." P. 14.

The power of conscience is thus finely described:

"It would be in vain to dissemble, that, in the present state, as is the offence, such is not always the punishment. Notoriously pressi-

* When he speaks,
The air, a chartered libertine, is still,
And the mute wonder lurketh in men's ears
To steal his sweet and honied sentences.

Shakspeare's Henry V.

gate sinners often partake not, to appearance, the common evils of life, but pass their days in prosperity, affluence, and health, and die without any visible tokens of the divine displeasure. The fact is indisputable; and it was a stumbling-block by very good men of old time, not without great difficulty surmounted. The conflict occasioned by it in the human mind is described at large in the lxxiii^d Psalm, and in the xii^m chapter of the prophet Jeremiah; nor will believers fail sometimes to experience a temptation of a similar nature, while the object shall continue to present itself, that is, while the world shall last.

"To take off, in some measure, the force of the objection, it must be remarked, that, besides those judgments of God, which lie open to the observation of mankind, there are others, even in the present life, of a secret and invisible kind, known only to the party by whom they are felt. There is a court constantly sitting within, from whose jurisdiction the criminal can plead no exemption, and from whose presence he cannot fly; there is evidence produced against him, which he can neither disprove nor evade; and there, a just sentence is not only passed, but forthwith executed on him, by the infliction of torments severe and poignant as the strokes of whips or scorpions; torments, exquisite in proportion to the sensibility of the part affected; torments, of which he sees the beginning, but is never likely to see the end.

"Trust not to appearances. Men are not what they seem. In the brilliant scenes of splendor and magnificence, of luxury and dissipation, surrounded by the companions of his pleasures, and the flatterers of his vices, amidst the flashes of wit and merriment, when all wears the face of gaiety and festivity, the profligate often reads his doom, written by the hand, whose characters are indelible. Should he turn away his eyes from beholding it, and succeed in the great work, during the course of his revels, yet the time will come, when from scenes like these he must retire, and be alone: and then, as Dr. South states the question, in a manner not to be answered, "What is all that a man can enjoy in this way for a week, a month, or a year, compared with what he feels for one hour, when his conscience shall take him aside, and rate him by himself?"

"There is likewise another hour which will come, and that, soon—the hour when life must end; when the accumulated wealth of the East and the West, with all the assistance it is able to procure, will not be competent to obtain the respite of a moment; when the impatient sinner shall be called—and must obey the call—to leave every thing, and give up his accounts to his Maker, of the manner in which he has spent his time, and employed his talents.—Of what is *said* by such, at that hour, we know not much. Care is generally taken that we never should. Of what is *thought*, we know nothing.—O merciful God, grant that we never may!" P. 121.

Nothing can be more successful than the delicate vein of irony with which our author attacks Rousseau's system of infant education [Sermon VII. Vol. III.] but the argument is too long for insertion, and would be injured by abridgement.

From

From the same excellent discourse we select the following passage, which evinces a most intimate acquaintance with human nature, and those hidden springs by which the heart is actuated.

"Our blessed master has observed, that "the children of this world are in their generation *wiser* than the children of light." It may be said, with equal truth, that they have generally more *zeal*, more *fortitude*, more *patience*, and *perseverance*. There is not a votary of wealth, pleasure, power, or fame, who cannot, and who does not, upon occasion, practise a self-denial, which few Christians can be prevailed upon to practise, in a much better cause; a self-denial more severe and rigid indeed, than *they* are often called upon to practise.

"For the sake of collecting what is never to be used, and adding to his beloved heap, the miser will forego the comforts, the conveniences, and almost the necessities of existence, and voluntarily submit, all his days, to the penances and austerities of a mendicant.

"The discipline of a life in fashion is by no means of the mildest kind; and it is common to meet with those, who complain of being worn down, and ready to sink under it. But how can they help it? What can they do? They are driven and compelled to it; they are fast bound by the adamant chains of a *necessity*—not *philosophical* indeed—but one equally inexorable and irresistible.

"Consider the vigils and the abstinence of the gamester. To discharge with propriety the duties of his profession, it is expedient that he keep his habit cool, and his head clear. His diet is therefore almost as spare as that of St. John in the wilderness, and he drinks neither wine, nor strong drink; lest, instead of his cheating his friend, his friend should cheat him.

"Consider the toil and the fatigue willingly undergone by one, whose delight is placed in the sports of the field, and the pleasures of the chase. How early does he rise! How late is he abroad! "In hunger and thirst, in fastings often, in cold and rain. None of these things move him, neither counts he his life dear unto himself," being well content often to put it to the extremest hazard.

"Look at the aspirant to power: He wears a countenance always suited to the present occasion. No symptom of inward uneasiness is suffered to appear in it. He holds his passions in the most absolute subjection. "Hitherto (says he to every one of them) shalt thou come, but no farther." He takes patiently and cheerfully affronts and insults. He bears and forbears. Can the *Stoic*, can the inhabitant of *le Trappe* do more? Exemplary instances of mortification and self-denial are not confined to the desert, or to the cloister. They may be found in a court.

"How often does the candidate for literary fame pursue his proposition, or his problem, or his system, regardless of food and rest, till his eyes fail, his nerves are shattered, his spirits are exhausted, and his health is gone! But greater things than these are still behind.

"At the call of honour, a young man of family and fortune, accustomed to the gratifications of the table, and a life of ease and voluptuousness, quits every valuable and tender connection at home, and

and submits at once to all the painful duties and hard fare of a camp, in an enemy's country. He travels through dreary swamps, and inhospitable forests, guided only by the track of savages*. He traverses mountains, he passes and repasses rivers, and marches several hundred miles, with scarcely bread to eat, or change of raiment to put on. When night comes, he sleeps on the ground, or perhaps sleeps not at all; and at the dawn of day resumes his labour. At length, he is so unfortunate as to find his enemy. He braves death, amid all the horrors of the field. He sees his companions fall around him—he is wounded, and carried into a tent, or laid in a waggon; where he is left to suffer pain and anguish, with the noise of destruction sounding in his ears. After some weeks, he recovers, and enters afresh upon duty.—And does the Captain of thy salvation, O thou who stylest thyself the soldier and servant of Jesus Christ—does He require any thing like this, at thy hands? Or canst thou deem him an austere Master, because thou art enjoined to live in sobriety and purity, to subdue a turbulent passion, to watch an hour sometimes unto prayer, or to miss a meal now and then, during the season of repentance and humiliation? Blush for shame, and hide thy face in the dust." P. 145.

How beautifully does he describe the first appearance of our Saviour in the temple!

"When the parents brought in the child Jesus, to do for him after the custom of the law," and the priest, as was usual, embraced the presented child, and blessed him; then the good old man, transported and overcome at the so much desired sight, could no longer contain himself; but taking the holy infant in his arms, he poured forth with that voice, which was soon to be heard no more, the most melodious strains of gratitude and praise, bidding farewell to the world in the words of that hymn, which we are taught by our church to recite, on the evening of each day, and which to the good man, at the close of life, will be sweet indeed—"Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel." God had performed his promise, had shewn him the Messiah, had filled his heart with joy, and made his old age honourable. Simeon had now gazed upon the sun, and thenceforth became blind to the beauties of this lower world. He desired to depart. Thus will it be with the just and devout Christian, whose heart is set upon the Lord's Christ, and the consolation of Israel; who is led by the Spirit into the temple, there to find, to behold, and to embrace him, by faith, in his holy ordinances." P. 385.

We shall conclude our extracts for the present month with a quotation, in which, amidst a variety of beauties, the appropriate and characteristic *sweetness* of this prelate's style cannot

* N. B. This Sermon was written during the American contest.

fail of engaging the reader's attention. We present it with the more pleasure, in full conviction that in the exquisite allegory with which it concludes, the feelings of his own heart were depicted.

"The grand secret in this, as in many other cases, is *employment*. An empty house is every body's property. All the vagrants about the country will take up their quarters in it. Always therefore have something to do, and you will always have something to think of. God has placed every person in some station; and every station has a set of duties belonging to it. Did we not forget or neglect these, evil thoughts would sue for admission in vain. Indeed, they would not come near our dwelling, any more than idle, vain, profligate people would think of visiting and teasing a man who laboured constantly for his daily bread. If there be any one, who is of opinion, that his station does not find him employment, or that it privileges him to be idle, let him only suppose, for a moment, that when his soul shall quit his body, and appear before God, he be asked the two following questions—Whether he could not have done more good in the world? and, Why he did not?

"But besides the duties we owe to others, there is a person very dear to every one of us, who claims no small share of attention and regard, I mean *self*. Each man's mind is a little estate at his own door, which is to be brought into order, and kept in order. It is naturally a wilderness; it is to be converted into a garden. Weeds and thistles must be rooted up; flowers and fruits must be planted and cultivated. Evil tempers and dispositions must be dispossessed; and good ones introduced in their place. Husbandmen and gardeners, if they mind their business, have enough to think of. Who can say his mind is yet completely in that state, in which he wishes it to be? And even if it were, should his diligence be ever so little remitted, it would soon be out of that state again. He, therefore, who will receive and entertain all thoughts that tend to the improvement of his mind, needeth never complain of being without company.

"For this purpose, Wisdom spreads her ample page before him; the book of universal knowledge lies open to his inspection; and he may enrich his understanding with the experience of ages and generations. The life of one man is like the life of another; and he cannot find himself in circumstances, in which his predecessors have not been before him, and his successors shall not be after him. Hence the proper use of *history*; and above all history, that which relates the *lives* of persons in stations similar to our own. But there is no knowledge which may not be turned to use by him, who reads with a faithful and honest intention of being the better for it, by applying all for his own correction and amendment. In the moral world, though not in the natural, there is a *philosopher's stone*, which transmutes all metals into gold. Of the present age it may certainly be said with truth, that it is an age of science. The communication has been opened, by commerce, with all parts of the world. The prophet Daniel's prediction is fulfilled. "Many run to and fro, and knowledge is increased." "Wisdom crieth without," but Folly has

has the louder voice, and prevents her from being heard, as she should be. Move a little out of the noise of one, and the sound of the other will steal gently upon the ear. Through that she will take possession of the heart; and introduce visitants, of whom you need never to be ashamed.

"The heart, however, is capacious; still there is room—And lo, a procession appears advancing towards us, which will fill up every part—led on by one, in whose air reigns native dignity, and in whose countenance majesty and meekness sit enthroned together; all the virtues unite, their various * lustres in her crown, around which spring the ever-blooming flowers of Paradise. We acknowledge at once the queen of heaven, fair RELIGION, with her lovely train; Faith, ever musing on the holy book; Hope, resting on her sure anchor, and bidding defiance to the tempests of life; Charity, blessed with a numerous family around her, thinking no ill of any one, and doing good to every one; Repentance, with gleams of comfort brightening a face of sorrow, like the sun shining through a watery cloud; Devotion, with eyes fixed on heaven; Patience, smiling at affliction; Peace, carrying, on a golden sceptre, the dove and the olive-branch; and Joy, with an anthem-book, singing an Hallelujah! Listen to the leader of this celestial band, and she will tell you all you can desire to know. She will carry you to the blissful bowers of Eden; she will inform you how they were lost, and how they are to be regained. She will point out the world's Redeemer, exhibited from the beginning in figure and prophecy, while the patriarchs saw his day at a distance, and the people of God were trained, by their schoolmaster the Law, to the expectation of him. She will shew you how all events from the creation tended to this great end, and all the distinguished persons, who have appeared upon the stage, performed their parts in the universal drama, the empires of the world rising and falling in obedience to the appointment of Providence, for the execution of his counsels. At length, in the fulness of time, she will make known to you the appearance of the long-desired Saviour; explaining the reasons of his humble birth, and holy life; of all he said, and all he did; of his unspeakable sufferings; his death and burial; his triumphant resurrection, and glorious ascension. She will take you within the veil, and give you a sight of Jesus, for the suffering of death, crowned with honour and immortality, and receiving homage from the hosts of heaven, and the spirits of just men made perfect. She will pass over the duration of time and the world, and place before your eyes the throne of judgment, and the unalterable sentence, the glories of the righteous, and the miseries of the wicked.—The thoughts suggested by this variety of interesting subjects, are thoughts which will deserve admittance; and if you will please to admit them, we may venture to say, "the house will be furnished "with guests." P. 253.

* We are not without our suspicions that there is no sufficient authority for the plural use of the word *lustre* in this sense.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Pindaric Disaster, or the Devil Peter's best Doctor. A Tale. By Paul Pungent, Esq. 4to. 18.*

THE tale told by Paul Pungent, though if he be of the Pungent family, it must be in a bastard line, is this : Peter Pindar having swallowed a spider, goes to a doctor for advice—but in vain : he then returns home, and is relieved by the Devil ; but the venom of the spider's poison remaining, is that which has tinged all the bard's compositions.

Peter still finds the venom corroding his heart,
And its keen biting influence pervades every part ;
The corruption that's seen in his words and his writing,
All flow from the heart—*which is truly inditing.*

If these facts have any *Pungency*, it certainly is not of the attic kind.

ART. 16. *Ode for the Eucænia, held at Oxford, July 1793, for the reception of his Grace William-Henry Cavendish, Duke of Portland, Chancellor of the University. By Robert Holmes, D. D. Professor of Poetry. 4to. 18. Oxford, Cooke and Fletcher.*

This ode is very spirited throughout, and sometimes splendid ; perhaps it too strongly reminds us of Gray's composition, in a similar style, and on a like occasion. The foundation of the university by Alfred, is thus happily expressed :

How safe a rest from rapine's idiot hand—
Shrines how majestic, in how fair a land ;
They each great Alfred to the wanderers gave,
In balm of bliss they bathed each heartfelt wound,
And kiss'd with rapture's lip the sacred ground,
Where Iris winds her laurel-shaded wave—
Here their neglected harps again were strung,
Here loud their shouts of grateful triumph rung ;
Hence, in a fullen age of lingering night,
Clear broke the beam of learning's orient light,
Through the dead darkness shot the quickening ray,
And wak'd the morn of life's refulgent ray.

ART.

ART. 17. *The Ruins of a Temple. A Poem. By the Rev. Joseph Jefferson. To which is prefixed, an Account of the Antiquity and History of the Holy Ghost Chapel, Basingstoke, Hants; with an Appendix, containing Historical and Explanatory Notes.* 4to. 1s. T. North.

Of the poetry here presented to the reader, the following may suffice as a specimen :

'Tis but a moment bounds our latest breath,
A span hath well described the narrow space;
Oh be it thine that need'st to think of death,
Be it thy prayer to know the Saviour's grace.

The Notes and Appendix explain the parts of the poem which have reference to the antiquity and history of Holy Ghost chapel.

ART. 18. *A Political Dialogue between two Illustrious Friends. A Poem.* Yarmouth. 4to. 1s. Axtell.

The two illustrious friends, introduced in this exhibition are, Satan, and Tom Paine. We are happy to see the art of printing arrived at such perfection at Yarmouth, as these pages prove it to be, and shall be still more happy, when the art of poetry keeps pace with it.

ART. 19. *Liverpool Odes, or Affectionate Epistles, for the Year 1793. By Junius Churchill, Esq.* 4to. 1s. 6d. Johnson.

Junius Churchill, Esq. is obviously an imitator of Peter Pindar, Esq. and it may be said of him, as of the imitations of the original Bard, Pindarum quisquis, &c.; for, in spirit, wit, and humour, it must be confessed he is no more like the facetious Peter, than Liverpool to London, or "I to Hercules." These affectionate epistles contain much acrimony, addressed to the Mayor of Liverpool, and a celebrated Liverpool Architect, whose names, not being mentioned at full length, are likely to be deprived of that immortality which the poet intended for them. The following lines will equally tend to establish the author's claim to reputation, as a poet, and as a grammarian :

Thou ne'er usurps the freeman's right,
Nor holds them hateful in thy sight,
Nor calls them, with imperious eye,
Hogs—that are fitter for the sty:
Nor when we speak of hunger's pains,
Tells them the town is full of grains. P. 26.

ART. 20. *Modern Manners. A Poem, in Two Cantos. By Horace Juvenal.* 4to. 4s. Evans.

General satire can scarcely be misplaced: the poet may be secure in the fertility of crimes to find some object, upon which the shaft, originally,

originally, perhaps, shot at random, will fix; while, should his aim be levelled at a single mark, the most dexterous hand must occasionally err.

It happens, in the poem before us, that, while the general topics of satire are neither ill-chosen nor ill-discussed, some particular ones appear to be selected by pique or prejudice. We are at a loss to account for our meeting with the author, of the *Baviad* placed among those, who,

“ With the poisons of the grey goose-quill,
 “ Large reams of paper with *small* nonsense fill,
 “ Or with their pompous *nothings* cloy the town,
 “ By flattering fools, and running *genius* down.”

“ Small nonsense,” and “ pompous nothings,” are terms which, surely, are not well applied to a work, wherein are combined the happy dexterity of Pope, and the learning of Johnson. We shall, however, point out, as a specimen of this work, another instance of satirical application, which is certainly more fortunate. P. 25.

“ View the proud mansion of acknowledg’d taste,
 “ A tomb of luxury ’midst a weedy waste,
 “ While many an Otway shares a pittance scant,
 “ While many a Chatterton expires for want.

“ A son of fashion, panting for a name,
 “ And proud of any theme for public fame,
 “ Bestows! (the fact a moral lesson teaches)
 “ A thousand guineas! for a thousand *peaches*!”

This poem is not wholly destitute of merit, though it ill accords with the united names of Horace and Juvenal, and is distinguished by the frequent introduction of the lowest mechanism of poetry, antithesis, and illiteration; as, “ Laborious libellers of letter’d work,” “ frothy flattering,” “ lazy lacquies,” and “ no bawling catches, and no catching balls.”

ART. 21. *The Fruits of Retirement, or Miscellaneous Pieces, in Prose and Verse.* 8vo. 3s. Debrett.

The author of this publication, who, to his dedication of it to the Rev. Mr. Montgomery, has affixed the name of H. A. Selby, appears really to be as he has therein described himself, “ anxious for the attainment of knowledge and virtue.” In the consciousness of so honourable an attachment there is a degree of satisfaction, which the commendations or the censures of critics can neither increase or diminish. We trust Mr. Selby will be content with this tribute to his moral character, for (to speak with impartiality of his literary character) we must acknowledge that in his prose we find neither sagacity of remark nor dignity of style; and, in his poetry, we look in vain for choice expressions, or sublimity of conception.

The following extract presents a subject which has again and again been celebrated, and furnishes, therefore, an opportunity of estimating Mr. Selby's poetical talents by comparison.

SONNET TO HOPE.

Deceitful Syren, flatter me no more,
Thy gay delusions are for ever fled ;
You promis'd happiness again in store,
But sorrow lights on my devoted head.
You painted lasting joys of solid base,
And my fond fancy realiz'd them all ;
But ah ! not ev'n a shadow can I trace,
Thy schemes were baseless, and they soon did fall.
Thy late illusions have destroy'd my peace,
By promising a joy I ne'er shall find ;
Then let thy flattering enchantments cease,
Thy influence serves but to mislead my mind.
But sweet celestial hope my mind shall sway,
She still will cheer me through my dubious way.

Mr. Selby's page is interspersed with numerous quotations from Milton, Pope, Young, without the affix of each, or any author's name. The custom of naming every author from whom a quotation is made, should for obvious reasons, be invariably complied with.

ART. 22. *Raymond, a Tragedy, descriptive of the Age of Chivalry.*
8vo. 1s. 6d. Flexney.

If, indeed, the age of chivalry were such as is here represented, it is not altogether a subject of just lamentation that it is gone ! The characters of this drama act and speak so unlike " men of this world," that, amidst the splendors of the tournament, and the transports of lovers, we sigh for the recurrence of more interesting, because more common events, and regret the banishment of simplicity and nature. Extravagant bombast, without the slightest regard for versification, roars through the tragedy. Mangora, king of the Timbuctians, is a Shakespearean effort compared to this ; it out-herods Herod, and shames even the raptures of Bottom the weaver.

NOVELS.

ART. 23. *The Devil in Love. Translated from the French.* 9s.
Hookham.

This is a whimsical and not unamusing performance. We confess that the original never fell in our way ; and we have some reason to doubt whether it has either appeared in Spanish or French. A noble Spaniard is desirous of knowing necromancy ;—he is initiated, and

afterwards followed by a lively, lovely fylph, who, becoming enamoured of him, endeavours to mislead him, by flattering his passions and sensuality : his virtue is at length triumphant, and the Devil in Love confounded and defeated.

ART. 24. *Melafina, or the Force of Passion, being a well-authenticated fact, in a series of Letters, in Two Volumes, 12mo. 5s. Nunn.*

These Letters trace the history of a criminal passion between a married man, and a lady who falls a victim to a confidence in the purity of her own intentions. The story, whether real or fictitious, is but little calculated to strengthen the ties of virtue ; and the pernicious suggestions of seduction, even when they lay claim to the highest sanctions, are not sufficiently reprobated and exposed as fallacious. The manners of ancient times, though described in Scripture, are not recorded for imitation ; and in the Old and New Testament the laws of God with respect to marriage are plain and uniform. Although concubinage prevailed among the Jews, the divine laws strictly forbid promiscuous intercourse, and severely prohibit and threaten adultery.—Some real circumstances, and the initials of real names, are described in this little work ; but it is chiefly composed of the common incidents of novels, strong attachments, thwarted by difficulties, till towards the conclusion, when all parties, reformed rakes and penitent damsels, are rewarded with the objects of their choice. The remarks on the Irish are among the best things in the book.—The errors grammatical or typographical are frequent.

ART. 25. *The History of Isaac Jenkins, and Sarah, his Wife, and their Three Children. Murray.*

This little volume, is professedly written for the honourable purpose of affording instruction to the children of the poor, and we can venture to recommend the perusal of it to those of the rich : “ æque pauperibus prodest locupletibus æque.” Mr. Langford, the hero of the piece, is certainly a very cogent reasoner. By a string of questions, like Socrates, he leads on his antagonist to confute himself, and enjoys a complete victory without the insolence of a triumph. In this brief and cheap publication, a good moral is inculcated, through the medium of a tale related with clearness and precision, which is made interesting by many strokes of pathos, and enlivened by many sallies of humour.

Page 9, contains, what is usually called, an Hibernicism, where Isaac Jenkins is described as having “ five children, as small as they well could be, beside one that had been killed by misfortune somewhat above two years before.”

Farmer Simcox, who is described as dying from the effects of drunkenness, repeats upon his death-bed, many verses from the psalms, “ for,” (says the history) “ He had numbers of verses by heart, for he had been one of your constant church-goers, who think themselves quit, and absolved from a bad life, if they do but regularly every week cry Amen, along with the clerk of the parish.” The satire, is here

certainly not level to the comprehension of the persons to whom it is addressed, who might be induced to suppose it directed not against the pharisaical pride of some constant church-goers, but against a regular and habitual attendance upon divine worship, which we presume could not be the intention of any sober teacher in morality.

P O L I T I C S.

ART. 26. *An Appeal to the Public, on the Subject of Politics, containing a Refutation of some gross and unfounded Misrepresentations of the Author's Sentiments on the above interesting Question, with Observations on the Nature and Excellence of the English Government, and the numerous Evils and Disadvantages of a Government entirely Republican. Additional Observations on the Injury done to, and the Disgrace brought upon Religion, the Church, and the regular Clergy, by the ordination of improper Persons to serve in the Ministry. With an Appendix, containing further Remarks on the above Subjects, Observations respecting what has been said by Political Writers, concerning the People's Right to Resistance in cases of extreme Necessity. A few Remarks on the celebrated Republics of Athens and Rome. By the Reverend Richard Lickorish, M.D. late of Lincoln-College, Oxford. 8vo. 3s. 6d. Coventry, also White, London.*

Bless us, here is a title like a book! This writer is very fluent, but *fluit ludentius*. The sermons and tracts of Dr. Lickorish, were noticed by us in our Review for July last; and the author resolutely continues to write, on a few predominant opinions, by which he seems prodigiously agitated. He appears to write under the persuasion that he can render any thing interesting to the public that is so to himself. For this, however, he is ill qualified; his style is too faulty and low to give weight or vigour to hasty thoughts, most carelessly arranged. The professed object of this Appeal, is to vindicate the author from calumnies, which would have been better repelled by silent contempt, and the evidence of steady conduct. The necessity of a reform, the neglect of merit in the church, and the admission of rich or uneducated persons into orders, these are the notions to which he is perpetually drawn back as if by fascination. Yet as to a reform, he confesses in page 135, that he has discovered the present not to be the proper time for it. It has often been remarked, that when an author complains that merit is neglected, he means that *he* is neglected; which appears no more like modesty, than the subsequent complaint does like disinterestedness. Dr. L. may be told, that real merit is silent and unassuming, and whatever degree of it a man may have, it is not certain that others may have discovered it; and that the way to enlighten them upon the subject is not for him to write upon it. When Dr. L. settles with his printer, he will probably discover, that he ought not, for his own sake, to have published this Appeal. As any man may call spirits from the vasty deep, but few can make them come; so any man may write Appeals,

Appeals, but an Appeal not read, is like a cause that never reaches the ear of the judge.

ART. 27. *A Charge delivered to the Grand Jury, at the General Quarter Sessions of the Peace for the County of Suffolk, holden at Beccles, on Monday, April 8, 1793. By Samuel Cooper, D.D. Chairman. Published at the Request of the Court. 8vo. 1s. Downes and March, Yarmouth, Cadell, &c. London.*

Instead of reminding the Grand Jury of Duties, which he presumes them already to know, Dr. Cooper congratulates them upon our escape from the dangers which had threatened us. After which he speaks firmly and justly of the excellence of our Constitution; and lays down some general positions from his own *first principles of Government*, by which to judge more accurately of that Constitution he had before extolled. In speaking of our penal laws, he addresses himself with great force and propriety to the Grand Jury themselves. "You must know," says he, "that YOU YOURSELVES are a power constituted to stop all *further* proceedings against the accused, if you be not satisfied with the evidence, that was produced before the magistrate, by the accuser." The Dr. concludes by animadverting upon some particular crimes which were then to be tried.

ART. 28. *Observations on the Proceedings of the Friends of the Liberty of the Press, &c. December 22, 1792, and an Answer to Mr. Erskine's Speech, of January 19, 1793. By Thomas Barnard, Barrister at Law. 8vo. 1s. Evans.*

The objections thrown out against the loyal associations were so evidently the far-fought cavils of persons determined to object, that the labour of replying to them was almost superfluous. Very much of the same colour was the speech of the ingenious advocate to which Mr. Barnard gives his reply; and as truth is one and the same, it is not to be wondered, that his reply very strongly resembles that of Mr. Bowles. It was only required to say what was not true, and what was, and that has been well executed by both these respectable writers.

ART. 29. *A Sailor's Address to his Countrymen; or, an Adventure of Sam Trueman and his Messmate. 8vo. 3d. Murray.*

Mr. Trueman, is certainly a *sworn* friend to Old England. But it must be observed, that in his style of oratory, he is studious rather of energy, than decorum.

ART. 30. *Glimpse of the Political History of the French Revolution, by M. Raimbert. 8vo. Johnson.*

It is by no means wonderful that a man, even with a good share of sagacity, which Monsieur Raimbert appears to possess, should, when his country is concerned, be so far imposed upon by his prejudices, as to describe the French nation, as a "great people, compact and concentrated, harmonized in heart, and attuned in opinion, the spring

spring and soul of whose every action, is the love of liberty and of their country," &c. p. 23. while documents much too authentic, give a directly opposite description of that devoted country, and represent it as torn by internal dissensions, as fatal to its welfare as the combination of its enemies, expelling from its bosom all those whom conscience has made tardy in the commission of crimes, and, under the banners of liberty, making a progress in tyranny, which the history of despots cannot equal. M. Raimbert's translator has used the liberty of amplifying his translation a little, which, however, we do not wish to deprive him of, as he has used it with discretion. The following extract will give no unfavourable idea of this writer's talents and observation. "Futile in their eyes was the objection, though sanctioned by hoary prejudice, that a republican system was irreconcilable with a numerous population. But the history of ancient and modern times presented a host of examples, before which this idle chimæra shrunk and disappeared. Federalism alone they judged to contain whatever was sound, safe, and great. A more general opinion, however, became predominant; the example of a mixed government, permanent, and prosperous for ages past, in a neighbouring island; the idea of monarchy, ever fondly idolized by a French heart; the king deserted by his relations, and, alone, not deserting his country; all these various motives concurred to plead in a milder and more persuasive voice, in favour of royalty. This sentiment sunk more deeply, and insinuated itself more generally into the hearts of the nation. It at length triumphed, was adopted, proclaimed, and a temperate monarchy finally decreed. From this moment was displayed throughout every corner of the kingdom the most delightful spectacle that could attract the eyes of man: all the towns vied with each other in sanctioning with their applause and approbation this pact of union, which promised to meet and gratify the wishes of all parties. Villages crowded together to share the general joy, and neighbours congratulated each other on the glorious day; and that amiable sex, whose soft persuasive eye seems lighted by heaven to look mankind into perfection, cheerfully contributed the magic of their charms, and the labour of their hands, to edify an altar to Liberty in the Champ de Mars. That was the glorious theatre on which a whole people, linked together by the heart-embracing bonds of fraternity, solemnly swore in the face of heaven and of earth, to maintain that liberty, or to die in its defence. It was from thence that this people withdrew, each returning to his domestic hearth, peacefully to enjoy that happiness which his hopes whispered him to expect. But soon faded away those fond hopes, the empty vapour of their wishes!" p. 11.

DIVINITY.

ART. 31. *Essays on select Parts of the Historical and Prophetical Books of the Old Testament.* London, 4to. 4s. J. Johnson.

The author of this work thinks it necessary to intimate, that he was not bred to the sacred profession, and that he is not deeply versed in
rheological

theological works. He published, in 1786, a *Free Enquiry into the Vision of the Seventy Weeks of Daniel*, in which, contrary to the general current of interpretation, he considers the weeks as weeks of days. In his first Essay on scriptural allegories, he represents the formation of Eve from the rib of Adam as a moral tale, like that of the platonic account of the formation of man. In the second, he attempts to allegorize the History of the Fall, and considers the temptation as the suggestion of incontinence. He imagines that the bruising of the head of the seed of incontinence, alludes to the stoning of adulterers. He further represents the dislocation of Jacob's thigh by a touch of God to be figurative. The story of Balaam, as well as that of Sampson and Delilah, to be an instructive fable; conceives that the fire by which Elijah destroyed the companies of fifty, imports only the intimidating effects of his anger; and that his conveyance to Heaven indicates his fine phrenzy, and ecstatic emotions. He farther submits to the reader an interpretation founded on the notion that the wonders recorded in the Book of Exodus, may be considered as history locked up in deep allegory. All these accounts not only tend to supersede the first and obvious meaning of the sacred book, but lead to debase its character from a true and instructive history of a miraculous government to a collection of crude and idle tales. The interpretations offered are forced and jejune, and have not the merit of the allegorical fancies of ancient commentators, which generally at least presented us with ingenious and instructive morals. Our author goes on (and we are condemned to follow him in his flights) to dispute whether Gen. xii. ch. 1, "And in thee shall all the nations of the earth be blessed," be a prophetic intimation of the Messiah; and upon the same conceits, rejects similar succeeding prophecies. He asserts, that if seed were to be limited to a single person, it would be applicable with great propriety to Solomon; but why, we do not see, except as to a type of Christ, in which character alone the passages selected are applicable to him. The express appropriation of the passage by St. Paul, to Christ, Gal. iii. ch. 16, is styled by our author "Rabbinical reasoning, which a rational divine will scarce think valid, but rather suppose," says our acute commentator, "Argumentum ad hominem." Of a rational divine who should dispute the interpretation of St. Paul, we have no distinct apprehension. Our author would tear up faith by the roots, and he invalidates the pretensions of Moses, Joshua, and David, to their respective works, disputes the application of the prophecies in the 52d and 53d chapters of Isaiah, as neither literally nor typically applicable to Christ, and represents the stone, which smote the feet of the image in Daniel, to signify the power of Jehovah, invisible, exerted in destroying the fourth kingdom of Syria and Egypt. The work is shallow and dogmatical, and its wild and extravagant fancies tend to undervalue the inspiration of Scripture, and we are sorry to see the little learning which the author possesses employed to depreciate the authority of the sacred writings.

ART. 32. *Infidelity the cause of National Calamity: A Sermon preached in the Parish Church of Wisbech St. Peter, on the late General Fast: by Samuel Dewe, A. M. Curate of Wisbech, and late of Trinity and Balliol Colleges, Oxford.* 1s. White, Wisbech; Rivingtons, London.

This is a very respectable performance. In it's matter, it is sound and good; in style and manner, it is animated and correct.

The preacher states, that the immediate occasion of the 14th Psalm is by most writers agreed to be, the revolt of Israel in Absalom's rebellion; and that it's *spiritual* sense denotes the general apostacy of both Jew and Gentile, in an unregenerate state, from the true God. He proceeds to consider the predisposing cause of this revolt of Israel, viz. Infidelity, or Atheism: Ps. xiv. v. 1. "The fool hath said in his heart, there is no God." The means employed, to foment the rebellion, are then stated; and the engaging, insinuating, *professing* character of Absalom, is described with judgment and ingenuity. The final consequences of the rebellion are afterwards briefly set forth. The inferences suitable to the occasion of the day, are justly deduced. And the whole discourse shews a classical taste, united with a commendable degree of theological learning.

ART. 33. *Hopes and Expectations grounded on the present Situation of the Emigrant Members of the Roman Catholic Church, now resident in England.* 8vo. 1s. Faulder.

The object of this pamphlet is of the greatest importance; it relates to a concern which has interested the attention of the moderate and reflecting members of our Church, from the Reformation to the present day; and it proposes some reflections which never could be brought forth more seasonably, to those to whom they are suggested: "A desire to promote a reunion in the Western Church prevailed," as the author observes, "so strongly in the last age, that some good and zealous men strained every point of compliance and accommodation, till they reached the very verge of those errors which they really detested;" and it may be added, that a popular and current tendency to a reconciliation, appears sometimes to lead its advocates to forget the essential points of difference, in doctrines which still subsist. The author of this judicious and benevolent pamphlet, while he opens a rational prospect of the establishment of some terms of mutual forbearance and charity, that may ultimately open to us a reconciliation, seems by no means disposed to relinquish any of those important points of doctrine, which produced the separation between the churches; he presumes rather that the very charitable and Christian kindness, exerted towards the members of the Romish Church, may lead them to listen favourably to what may be stiled in justification of the principles maintained by their benefactors, and is inclined "to indulge the hope that the fair pattern of our practice and worship in the Church of England, may operate to induce them to trace once more the grounds upon which that church reformed itself." Upon this idea, he very earnestly calls upon them "to enter into a serious and severe investigation, whether the most eager adversaries
of

of our church, have ever been able to fix the charge of heresy upon us with any shew or colour," "whether they could ever make good and prove against us one point of deviation from the fundamental truths of Christianity," "whether they could ever shew one wrong definition in our mode of commenting (on) the Catholic Creed;" and entreats, that as "those who are conversant in the controversies which have been held between us, must well know that they cannot support, by any solid proof, that bitter and uncharitable censure, they would let the present intercourse of kindness at least prevail with them, either at this moment of their residence among us, or when God shall bestow a peaceful settlement upon them (for which hour we pray with full sincerity) to make one advance to real harmony and good-will; and whatever be the fate of other matters in dispute between us, to renounce that unjust and groundless allegation." This is specifically pointing out the best and most probable mode of paving the way, by preliminary stipulations to reconciliation; it is suggesting a removal of that cause of aversion, suspicion, and fear, which often interrupts the happiness of domestic life, which alienates the affections, and embitters the dearest connection of society; and it is especially incumbent "on those of our own country, who adhere to the Romish Persuasion, to urge the persecuted strangers, whom they now harbour with peculiar tenderness, to examine whether the prejudice which has so long subsisted, be not groundless, unjust, and derived only from the Bull of Pope Pius the Vth." The pamphlet is written with great candour, it suggests only by way of hint what we should be glad to see most fully stated, and circumstantially detailed. The author seems to be ultimately acquainted with the subject; he accurately discriminates the shades of difference which have existed, and still exist, in the doctrine of the atonement, but designedly omits to enlarge on other controverted points, in which we are at a distance from the Church of Rome: the very mention of some of which he deems sufficient for their refutation, and which he alludes to, only in the hope in which we earnestly join, that the revival of them may be undertaken not by us only, but by those who have too long contended for them. The author, we think, will do well to take the lead in this enquiry; the information which he appears to possess, seems as peculiarly to qualify him for the task, as the benevolence and moderation of his style would lead us to expect success from the undertaking.

We hope that the pamphlet, which is very short, though we have thought it deserving full notice, will be translated and circulated among the Emigrants.

ART. 34. Thirteen Letters on various Religious Subjects, recommended to the serious Attention of devout Members of the Church of England. London, printed for the Author, at the Literary Press, No. 62, Wardour-street. 1793. 8vo. 2s.

This author begins his introduction by saying, "the following Letters being chiefly collected from various authors, the publisher assumes no merit in the arrangement of them." We conceive he means only to say, that the substance or matter was so collected, not

the Letters themselves as they stand, which we do not recollect to have seen before. They have the appearance of being compiled from different sermons. The first and second Letters are on the Insufficiency of Reason or natural Religion to make us acceptable to God: the third, fourth, and fifth, are on the Motives offered by the Gospel to cure the Depravity of our Souls: the sixth, on the dangerous State of Unbelievers; and the rest on similar subjects of Christian edification. The whole tract appears to have been compiled with a sincere desire to do good, and with sound judgment in most matters of faith, and, we think, may safely be recommended to the perusal of Christians in general.

MISCELLANIES.

ART. 35. *Advice to Seconds, or General Rules and Instructions for all Seconds in Duels. By a late Captain in the Army. 8vo. 1s. London, Cadell. 1s.*

This is a very honest gentleman; and if it should ever be our lot, which heaven forefend, to be engaged in a duel, we should choose him, of all people in the world, to be our second; for his first recommendation to seconds is, to make up the quarrel; the next, that when the parties fire, they should stand as far from one another as may be.

ART. 36. *An Impartial History of the late Disturbances in Bristol, interspersed with occasional Remarks: to which are added, a List of the killed, with the Verdicts returned by the Coroner's Inquest, and a List of the wounded, with their Ages, Descriptions of their Wounds, &c. By John Rose. 4d. Bristol.*

The circumstantial detail of the title page looks too much like the penny histories hawked about our streets, to claim much attention or confidence. The public is already in possession of the facts which are here related; whether the toll on the Bristol bridge should have been continued or withdrawn, we are not competent to decide: of one thing we are very certain, that the magistrates will be justified by all candid people in their legal exertions to repel and discountenance seditious assemblies.

ART. 37. *The Fugitive of Folly, intended as a Representative Sketch of the Progress of Error, from Youth to Manhood, in a Miniature of Manners, with Hints for the Regulation of the Police, &c. &c. By Thomas Thoughtlets, junior, Esq. Adams.*

These are the well-meant effusions of a person professing himself to have suffered from the arts which he describes as practised in London, on the inexperience of young men of expectations. They are produced with a view to guard youth against the dangers which assail them, by examples drawn from modern manners. The author exhibits a detail of some iniquitous contrivances practised by money-lenders to the ruin of many; and endeavours, by a display of the consequence of indiscretion, to enforce the maxim, that prudence and economy are the great if not the only safeguards of virtue, and that prodigality and intemperance are the parents of misery and vice. He justly asserts, that it may be taken as a principle, that every life commenced or continued in dissipation and extravagance, terminates in want and sorrow. The design is good, and is executed with some spirit and vivacity.

FOREIGN CATALOGUE.

FRANCE.

ART. 38. *Oeuvres philosophiques de M. F. Hemsterhuis.* Paris, 1792. 2 vol. in 8vo. The first containing *Lettre sur la sculpture*, *Lettre sur les desirs*, *Lettre sur l'homme & ses rapports*, *Description philosophique du caractère de feu M. F. Wägel*, *Sophyie ou de la philosophie*; to which are added, *De l'amour & de l'égoïsme*, an essay translated from Herder, connected with the subject of the *Lettre sur les desirs*, as also *Remarks on the Lettre sur la sculpture*, by Garve; and on that *sur l'homme & ses rapports*, by Dumas. In the second volume are *L'Aristée, ou de la divinité*, *Alexis ou de l'âge d'or*, *Simon ou des facultés de l'ame*, *Lettre de Diocles à Diotime sur l'Athéisme*; and, lastly, *Lettre de Mr. Jacobi à M. Hemsterhuis* (on the system of Spinoza.)

FRANCIS Hemsterhuis, who died in the year 1790, was first commissary to the secretaryship of state for the United Provinces of the Netherlands. His father was a physician at Groningen, in Friesland, and his grandfather, the celebrated Hemsterhuis, to whom the public is indebted for very excellent editions of, and remarks on, several of the Greek and Roman classics, as Lucian, Aristophanes, Xenophon, &c. Nor has the author of the present work so entirely devoted himself to the more abstruse researches pointed out in the title, in which his attainments are by no means contemptible, as to have neglected the favourite studies of his ancestors; which will appear from his writings in general, abounding with quotations from Latin and Greek authors, and particularly from the letter on sculpture, which will be found to deserve the attention both of the classical scholar and the artist.

In regard to his metaphysics, we shall only observe that his principal ideas are borrowed either from the ancients or the moderns, and that the conclusions which he draws from them show, at least, a very laudable desire to establish, by philosophical inductions, the fundamental doctrines of the Christian religion. He does not indeed announce this design in so formal a manner as Pascal, and others, but often involves his matter in obscure theories and intricate syllogistic deductions, which are sometimes still further embarrassed by the use of algebraic formulæ, after the example of Maupertuis. This, however, we must consider as a piece of scientific *charlatannerie*, since it affects to address that to the learned only, which would unquestionably have an infinitely greater value, if it was made comprehensible to persons of ordinary capacities and acquirements; nor indeed do we see how such artificial signs can be usefully applied to sciences, which are only concerned with intellectual beings, and the relations of ideas to each other. In some passages likewise we think that Mr. H., of whose sincerity we cannot entertain a doubt, has not been sufficiently cautious in his expressions, or aware of the in-
ferences,

ferences, which might be deduced from them; as, for instance, where he says "que les religions passant par les mains de tous les hommes, leurs accroissemens sont d'autant plus hétérogènes & monstrueux; par conséquent il est impossible de se représenter la religion Chrétienne dans toute sa pureté, & de se former une idée juste des jours & des événemens de sa naissance."

Equally injudicious, and founded in misconception, are the following observations, already made by Voltaire in his Dictionnaire philosophique: "Considérez, je vous prie, de quelle façon ils (the Christians of the present times) se conduisent envers Dieu; ils lui demandent pour eux ou pour leurs princes une longue vie, des richesses, des propriétés, des victoires qu'ils ne sçauroient obtenir qu'à la charge de leurs semblables, qui demandent exactement les mêmes choses au même Dieu. Ils veulent lui faire accoïre que toutes leurs guerres ne sont que défensives, ou qu'ils ne font tous que prévenir ou empêcher des injustices. Les Païens en agissoient plus conséquemment en demandant la destruction de leurs ennemis, chacun à son dieu tutélaire & national; ces dieux pouvoient être mal ensemble. Enfin ils ne rougissent pas de rendre grâces à celui dont émane la vie de l'univers entier, d'avoir ôté, par ses bénédictions, la vie, autant qu'il fut en eux, à un certain nombre de leurs freres."

It is probable that M. Fagel, who died in 1772, and whose panegyric the author has given us in what is here called *Description philosophique du caractère de feu M. Fagel*, was a person of real merit; but we should have been informed by what acts, more illustrious than his situation as Registrar to the States General demanded, he was entitled to an elogium, beginning with the following words: "Les grandes âmes, qui se manifestent de tems-en-tems parmi les hommes, sont des ouvrages de la providence destinés à une fin qui ne tient pas à ce monde, ce sont des germes qui poussent dans l'éternité. Among other traits of his character, we are told likewise, "que Fagel lui-même avoua à ses amis les plus intimes des talens prodigieux dont il ne faisoit aucun usage;" that "pour les beaux-arts, il paroît que la nature l'avoit dispensé de toute étude; that "son tact étoit si fin, son gout si exquis, & la rapidité avec laquelle il embrassoit un ensemble étoit si grande, qu'il portoit dans le moment un jugement dont il ne revenoit jamais," &c.

Mercuré François & Goetting. Anzeige.

ART. 39. *Antiquités nationales, ou Recueil de monumens pour servir à l'histoire générale & particulière de la France, tels que tombeaux, inscriptions, statues, vitraux, fresques, &c. tirées des abbayes, monastères, châteaux & autres lieux devenus domaines nationaux; par Aubin Louis Millin. Quatrième volume. Le prix de chaque volume in 4to. composé d'environ 500 pp. & de près de 60 estampes, est de 43 livres, pris à Paris.*

Those who have a taste for the arts and polite literature, and who regret the present destruction of monuments serving to throw a light on the history of their progress, and to keep up the remembrance of former habits, manners, usages, and events, will see with pleasure

the continuation of this work, of which three volumes had already been published, and in which the author has always considered the objects described by him with a reference to history. While the views of the edifices show the improvements in architecture, the statues and paintings on glass preserve the likenesses of men famous in their generations, reminding us at the same time of the vices or virtues by which they were characterized, the epitaphs fix the dates of epochs, which, without them, would be unknown, and transmit to us the names of offices and distinctions that have no longer an existence. So likewise the ornaments, vases, reliquiaries, acquaint us with the state of sculpture and goldsmiths work in the respective ages in which they were produced, and the combination of all these exhibits a suite of religious, civil, and military notices of the highest importance, not only to the antiquarian, but also to all such other persons as are desirous of obtaining a satisfactory knowledge of the cultivation of the arts, and the state of society in France in the different periods of its history. The present volume contains, in the first place, the description and antiquities of the town of Bergue, in the departement du Nord.

This town owes its name to a mountain called Groenberg, or the Green Mountain, at the foot of which it is built; the body of St. Vinoc, or Winox, was removed hither after the destruction of the abbey of Wormhout, where he died; since which time it has been called Bergue St. Winox. It was exposed to different parties during the war in Flanders, was often besieged, taken, and retaken, till the Maréchal d'Egmont finally possessed himself of it for France in 1667, to which power it has ever since belonged. The history of this is followed by that of Gisors in the departement de l'Eure.

We understand that the proprietor of this work has likewise published it in a folio edition, of which 100 copies only are printed on superfine paper, and which is sold at the price of 72 livres in sheets, or 75 stitched, taken at Paris.

Journ. Encycl.

ART. 40. *Oeuvres de Lucien, traduites du Grec, avec des remarques historiques & critiques sur le texte de cet auteur, & la collation de six manuscrits de la bibliothèque ci-devant royale.* 6 vol. in 8vo. Prix 36 livre, reliés en carton. à Paris.

The French translations of Lucian (generally known are those of d'Ablancourt in the last, and of Maffieu in the present century. Of the former it may be said, that he had the merit of writing his own language with tolerable purity at a time when this merit was exceedingly rare, but that he was in other respects a very inaccurate translator. The Abbé Maffieu is allowed to have been still more so, and it is proved in the notes to the present work, that he has frequently been led into mistakes by copying from the Latin version of his author. The new translator has not been under the necessity of depending on this uncertain guide, and we do not hesitate to declare that both his remarks, and the various readings collected by him, show him to be intimately acquainted with the language of his original, and with ancient literature. At the same time we must observe, that he seems to have

paid

paid more attention to the Greek idiom than to his own, which, in this version, is not exempt from errors of Grammar, or improper, and sometimes neologic terms; his poetical translations of verses quoted by his author, demonstrate likewise his ignorance of the rules of French versification, as in the following instance:

“ Son souffle empoisonné infecte tous les lieux.”

That the author has, however, made some compensation for these defects by the exactness with which he has represented the sense of his original, whom he calls *le plus bel esprit de la Grece*, will, we conceive, appear from the annexed specimen of his translation, taken from the description of the *Iste des Bienheureux*: “ J’y vis Socrate, fils de Sophronisque, qui passoit le tems à babiller avec Nestor & Palamede; il avoit sans cesse autour de lui une foule de beaux jeunes gens, Hyacinthe de Lacédémone, Narcisse de Thespies, Hylas, & plusieurs autres. Il me sembla qu’il étoit amoureux d’Hyacinthe; du moins c’étoit à lui qu’il adressoit le plus souvent ses argumens convaincans. On me dit que Rhadamanthe se plaignoit beaucoup de lui, qu’il l’avoit même menacé plus d’une fois de le chasser de l’isle, s’il ne cessoit son bavardage & ne quittoit son ironie pendant le festin. Platon est le seul Philosophe qui ne soit point en ces lieux: il habite, dit-on, la république qu’il s’est formée, & dans laquelle il vit suivant ses propres loix. A l’égard d’Aristippe & d’Epicure, on leur déferre les premiers honneurs, à cause de la douceur & des graces de leur caractère, & parce qu’ils sont de joieux convives. Esope, le Phrygien, se trouve aussi là; il sert aux autres de Bouffon. Diogene de Sinope a tellement changé de mœurs, qu’il a épousé la courtisane Lais, & que souvent échauffé par l’ivresse, il quitte sa place pour dancier, & fait toutes les folies qu’inspire le vin. Aucun stoicien n’est admis dans ce séjour heureux: on prétend qu’ils sont encore occupés à gravir le sommet escarpé qu’habite la vertu. On nous dit aussi que Chrysippe n’obtiendrait l’entrée de cette isle qu’après qu’il se seroit purgé une quatrième fois avec de l’ellébore. Les academiciens ne demanderoient pas mieux que d’y venir; mais ils s’abstiennent * encore & considèrent; car ils n’ont pas la perception que cette isle soit réellement telle qu’on le dit; d’ailleurs ils redoutent, je pense, le jugement de Rhadamanthe, eux qui détruisent toute espèce de jugement. On assure que plusieurs d’entre eux se sont mis en devoir de suivre ceux qui viendroient ici; mais que leur lenteur les empêche d’arriver, ou que faute de comprendre, parvenus au milieu de la route, ils étoient retournés sur leurs pas.

Merc. Franç.

I T A L Y.

ART. 41. *Examen historico-criticum codicum Indicorum bibliothecæ sacræ Congregationis de propaganda fide, auctore P. Paullino a S. Bartholomæo, carmelita discalc. Malabaræ exmissionario, Acad. Volscor. Veluternæ*

* Les mots marqués en *Italique* sont les termes sacramentaux de la *secte académique*.

Velierna facta, in collegio missionum Romæ ad S. Pancratium linguar. orientall. præfatore. In Roma, 1792. 8vo. pp. in 4to.

We may say with truth of the present work, for which the public is indebted to a person whose name has already appeared in the *British Critic*,* that it really contains more than what is promised in the title, in as much as the description of the Indian MSS. belonging to the Propaganda forms a very inconsiderable, and perhaps the least important part of the book. After a short retrospective view of the different accounts of, and translations from, Indian MSS. with which the author is acquainted, he divides his work into three parts, in the first of which he enters into a disquisition on the age of Indian MSS. and of their literature. He concludes from what is known of their philosophy, their religious sects and their laws, which in his judgment presuppose the art of writing, that the Indians must have possessed that art at a very early period. This opinion is, he conceives, likewise confirmed by the striking resemblance found in some passages of the *Amarasinha*, an Indian dictionary, to the orphic hymns, of which remarkable instances are here adduced, as well as by that of the most ancient Greek and Egyptian doctrines as detailed by Plutarch, Diodorus and Lucretius, to those of India. With respect to the *Amarasinha*, which contains an account of the different traditions and fables of the Indians, together with their explanation, the author endeavours to prove, in a particular enquiry in *authenticitatem & antiquitatem libri Amarasinha*, that it was composed about 500 years before the birth of Christ. The travels of Pythagoras, Democritus, and Apollonius to India; those of Anacharsis into Greece, the early introduction of Indian books into Tibet and China in the first century of the Christian æra, the travels of the Lahas of Tibet into Hindostan, for the purpose of acquainting themselves with the sacred idiom and laws, are likewise so many further demonstrations of the antiquity of the Indian philosophy and literature. At a very remote period Indian MSS. were also imported into Persia, and rendered into the language of that country, which certainly evinces the previous existence of the originals themselves in India. The opinion, therefore, of those who contend that the Indians borrowed their religion, arts, and learning, from the Egyptians, Persians, and Greeks, our author maintains to be destitute of any foundation in truth; an inference which, like many others to be found in this work, we think the premises will scarcely justify. This book abounds likewise with digressions, in which the learned ex-missionary elucidates various points of his system; as for instance, where he combats the notion advanced by the author of *Reliquiæ actorum S. M. & Abb. Panisnik*, that the Yvdiscutira is a compilation only from the pretended gospel of Judas. Mr. Paulini shews that this word, which is not derived from Judas, but from Yudha, war, denotes a warrior, and that the work itself is a poem, written in the Shanscrit language, containing the history of the sons of Pandawa or Pandu. In the second part, beginning with p. 26, we are presented with certain criteria, by which we may be enabled to judge of the age and authenticity of Indian MSS.; which must, 1. Be written in that

that sacred Sanscrit idiom that appears on all ancient monuments. 2. Their contents must relate to the Indian mythology, allegory, poetry, language, theology, sacred rites, astronomy, physics, consecrations, pilgrimages, the metempsychosis, and other religious opinions; and agree, besides, with the ancient monuments existing in the country. If they make use, likewise, of a fabulous æra, it is probable that they were written antecedently to the fifth century before the birth of our Saviour; since about this period, in the reign of their king Vicramaditya, an historico-astronomical æra was introduced, which was afterwards used in inscriptions. 3. They must begin with an invocation to the god Ganesa, Krishna, Shiva, Shrirama, or the goddess Parvadi; which is followed by the book itself, to each division of which are usually subjoined the contents. 4. They must be composed in slogam, or sentences, which, though they cannot strictly be denominated verses, consist, however, of a limited number of syllables, never exceeding thirty-eight. Other marks of antiquity are: 5. When the work is ascribed to some fictitious personage, as for example, to Budha or Oherma, to Viasa or Vischna, a *diligent man*, to Brahma, Kalidas, or Sarasvadi; whereas, on the contrary, modern compositions usually bear the names of their real authors. 6. When they make use of the fabulous chronology of their gods, have a reference to Indian arts and religion, employ the terms which are explained in the Amarasinha, when they are written on the leaves of the palm-tree, or on a coarse paper prepared with rice-water, when they have not been translated by the Persians or Arabs (which before was mentioned as a proof of their antiquity;) and, lastly, when they are books taken out of the temples or public schools, and are read and acknowledged by Brahmins themselves. These criteria the author applies to several Indian books already known in Europe, with a view to determine their authenticity. The French Ezourvedam he declares to be a modern composition, not translated from the Sanscrit, because not only the names of the deities, &c. mentioned in it are evidently Tamulic, but the contents of the book itself neither answer to the title, nor to the principles of the Indian religion, which it is manifestly calculated to oppose; indeed, he thinks it cannot be doubted that it is the work of some Christian missionary. (As a proof of the hatred of the Brahmins for the Christian religion, Mr. P. here informs us, *en passant*, that certain Brahmins in the northern provinces of India have compiled an history of our Saviour and Moses, replete with the most absurd stories, for the purpose of ridiculing it. The Lama of Tibet likewise wrote a book in 1744, in which he charges the Christians with all the misfortunes experienced by his country; from which time the missionaries, and other Christians, were under the necessity of flying before the enraged populace, nor have any other missionaries since been sent.) The Bhagavadam, on the contrary, and a Barmanic MS. in the Borgian Museum, are pronounced genuine, though the former was translated from the Tamulic, as indeed we learn from the book itself, and the orthography is frequently inaccurate. By *Veda*, in the current Malabaric language *Vedam*, and in the northern provinces of India *Bed*, the author does not believe

that any particular book is meant, the word signifying only, according to the Amarasinha, doctrine, law, mystery, or religious rite; so that he looks on this only as a generic name, as he likewise considers the fourth part, or the Adarvavedam, relating to the different casts, and their respective functions, to be a modern addition; an argument which we consider to be just as conclusive, as if he had wished to prove from the significations of the words *Thorab* or *Koran*, that by them, likewise, we are not to understand any individual books. A greater stress is, perhaps, to be laid on the report of the Brahmins, who deny the existence of any such books, and on the testimony of Marcus à Tumba, who asserts that he was unable to find any Vedams in the valuable library of the king of Bettia, with the care of which he had been entrusted for many years.

The third part of this work contains the catalogue of the Italian books in the library of the Propaganda. They are in number thirty-six. Of these, Nos. I.—XIII. consist of grammars and dictionaries drawn up by missionaries; and, among them, some printed books, as for instance, a grammar of the Sanscrit language, by the present author, and those of the Tamulic idiom, by Ziegenbalg and Beschi. Among the dictionaries, the most important are, No. X. by Haxleden, in which are found many Sanscrit words, and No. XIII. entitled *Thesaurus Linguae Indicae*, or of the current idiom of Surat, with an intermixture of Arabic and Persian words; to which, it seems, d'Anquetil had access. No. XIV.—XX. Indian MSS., chiefly on medical subjects. No. XIX. consists of prayers and passages from the gospels, with a Syriac explanation. No. XXI.—XXXV. *Codices chartacei varii*, mostly on religious subjects, with the accounts of different missionaries, of which the most curious are, XXXI. *Collectio omnium dogmatum & arcanorum ex Puranis s. libris canonicis Paganorum Indicorum*, by a late missionary, Father Ikkelfonio à Præsentatione, often quoted by the present author. XXXII. *Notizie laconiche di alcuni usi, sacrificj ed idoli nel regno di Nepal*, by the missionary, Constantinus ab Ascalo, 1744; chiefly valuable because this country, never having been subdued by foreigners, is the more likely to have retained the Indian customs and opinions unadulterated: and, lastly, XXXVI. a Peguan MS. on Palmyra-leaves, comprising the religious institutions of the Talapoins, in the Pali or Bali language, probably the same with that translated by Father Loubere. Among the collection in the possession of the author himself, which is still more interesting, are different copies of the Amarasinha, the Bhagavadam, the Yvdiscutira, the Mahabharada, &c.

SPAIN.

ART. 42. *Historia del Nuevo Mundo; Escribida D. Juan. Baut. Muñoz, Tomo I.—History of the New World, by John Bapt. Muñoz, Vol. I.* Madrid. 1793. XXX and 364 pp. in folio.

In the introduction to this work the author informs us, that it was undertaken at the command of the king of Spain, communicated to him in 1779; in consequence of which he had immediate access not

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only to all the papers and documents preserved in the archives of the department of India at Madrid, and in the Escorial, but, likewise, on a further recommendation of his Catholic Majesty, to all the public and private libraries at Simancas, Seville, Salamanca, Valladolid, Palencia, Grenada, Guipuzcoa, Malaga, Cadiz, and even in the *Torre do tombo* at Lisbon, from which have issued other works of the same description, one of which has been already noticed in the British Critic.* With this copious supply of materials, which had hitherto been withheld from, or, at least, very superficially examined by, former writers, D. Munoz assures us, that he considered himself to be in the situation of those philosophers who are regarded as the restorers of the sciences, to which they have devoted themselves. He resolved, therefore, to doubt of every thing which had hitherto been published on the subject of American history, and to investigate the truth both of the leading facts, and of their concomitant circumstances, as far as might be done from certain and incontestable documents. With these assistances, and with all the perseverance requisite for the completion of so arduous a task, he flatters himself, and, on a comparison of this history with any of those by which it has been preceded, we conceive it will appear, that he has made several new and important discoveries, ascertained the truth of the principal events, and arrived, in many instances, at such a clear knowledge of their causes and relations, as may serve to remove an infinite multitude of doubts, and throw a light on numberless transactions that were heretofore involved in obscurity.

The author then proceeds to the enumeration of the different printed accounts of the New World, to which he had recourse in the composition of the present volume. At the head of these we meet with the history of the first discoveries of Columbus, written by himself, published in a Latin translation at Rome, in 1493; by Leonardo de Cosco, and afterwards reprinted in the *Hispania illustrata*, but preserved in the original Spanish, in a more complete state, in a MS. history of the Catholic Kings, by Andrew Bernaldès, of which D. Munoz has availed himself; a work of great importance for the period of which it treats, as it comprises the substance of all the papers of Columbus, and many other valuable articles. Among those of his contemporaries who had given an account of the person and discoveries of Columbus, the author mentions Antonio Gallo, the writer of a work published by Muratori, in his *Scrittori d'Italia*, Tom. XXIII., Bartolomeo Senarega, in the XXIVth volume of the same collection, and Marco Antonio Sabellico, Raprod. X. l. 8., observing, at the same time, that, as from the commencement of the sixteenth century most of the writers who had retailed the history of Columbus, and his discoveries, had borrowed their materials from those of the preceding century, it is unnecessary to enter into a further description of them.

Of those who had gone before Columbus in similar attempts, as far as the year 1500, there are no accounts before the public, except those of the famous Vespucci, from whose name Americo (always signed by himself *Amerrigo*), that of the new continent was accidentally derived

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some years after his death, which happened on the 22d of February, 1512, printed at different times and places, and, last of all, in a general collection, by the celebrated Bandini, at Florence, in 1755. Of the talents and pretended discoveries of this navigator D. Munoz speaks, as may naturally be expected, in the most contemptuous terms.

Among those whom the author dignifies with the title of *padres de nuestra historia* (fathers of the American history) he mentions Pietro Martir, of Anghiera, in the Milanese, the last of whose eight decads was written in 1526. Lucio Marineo Siculo, Oviedo, the *Historia general de las Indias y Nuevo Mundo*, published in 1552, by Fr. Lopez de Gomara, the *Brevissima relacion de la destruycion de las Indias*, by the famous defender of American liberty, Bartolomé de las Casas, or Casaus, bishop of Chiapa; the offspring, says D. Munoz, of an over-heated imagination, and therefore judged by some to be unworthy of its author; the seven books of the achievements of the Spaniards in the New World, composed, in Latin, by his antagonist Solpueda, chiefly from the accounts of Oviedo, the *Elegias y Elogios de varones ilustres de Indias*, by Juan de Castellanos, who though he professes, Part I. page 55,

“ — decir la verdad pura

“ Sin usar de ficcion ne compostura,”

has, however, interlarded his work with popular traditions, of which, he says, by way of apology, in another place,

“ Si digierdes ser conmento

“ Como me lo contaron os locuento.” P. i. cant. i. oct. 3.

The history of the New World, by Geronimo Benzoni, who had resided in America, written in Italian, from which language it was afterwards translated into Latin, by our own countryman, Urban Calveton, and inserted in the celebrated collection of De Bry, and, lastly, in the beginning of the seventeenth century, Antonio de Herrera, in his *Historia general de los hechos de los castellanos en las vueltas y tierra firme del Mar oceano*, 1601—15, whom, notwithstanding the defects observed in his work by Laër, Torquemada, Solis, and others, which are here, indeed, acknowledged to be such, our author styles *el principe de los historiadores de America*. Besides the works published by these authors, D. Munoz had access to others in MS. intended by them for the press, often more voluminous and important than the former.

The volume before us is divided into six books, in the two first of which the author describes the imperfect state of geographical knowledge among the ancients; the accessions which it received in the middle ages; the voyages of discovery made by the French, Portuguese, and Spaniards, previously to the time of Columbus, with the circumstances that produced his conjectures respecting the existence of a new continent, and the reception which his offer to go in search of it met with from the different potentates to whom it was made. The third book commences with the 3d of August, 1492, when he set sail for the Canary Islands; and the last carries on the history of his discoveries to the year 1500. As, however, this very interesting and entertaining work is soon to appear in an English translation, we are at present satisfied, by pointing out the uncommonly copious supply of the

most authentic materials with which the author was provided, and his very eminent qualifications as an historian, to have raised an expectation in our readers, which, we are convinced, they will not find disappointed, on a perusal of the work.

This volume is accompanied with the head of Columbus, a general map of the New World, and one, on a larger scale, of the island of Hispaniola.

GERMANY.

ART. 43. *M. Tullii Ciceronis libri de divinatione ex recensione, et cum notis*, Jo. Jac. Hottingeri, Lipsiæ, 1793. 332 pp. in 8vo.

In this equally elegant and correct re-impression of one of the most interesting of Cicero's Philosophical Treatises, the new editor, who had already distinguished himself as a classical scholar, has, in general, followed the text of Davies, of which, however, he has, without any unnecessary parade of learning, offered a great number of ingenious conjectural emendations. This edition will, likewise, be found very acceptable to those persons who are more disposed to read Cicero on account of the matter contained in his philosophical writings, than of the language in which it is expressed, as a very considerable, and perhaps the most useful part, of the notes, is intended to elucidate the doctrines advanced by the author, and to point out the justness or insufficiency of the arguments adduced to support them. The editor gives an account of the sources from whence his materials have been drawn, and of the plan adopted by him, in an epistle addressed to professor Steinbrychel.

Götting. Anzeig.

ART. 44. *Plutarchi de puerorum educatione libellus. Emendavit, explicavit* M. Chr. Gottfr. Dan. Stein. Lipsiæ, 1793. 198 pp. in 8vo.

Of this book, which has for some years been introduced into the schools and universities of Germany, editions have been published by Heusinger, Kall, Schneider, &c. from which, as well as from others, Mr. Stein has selected such remarks as he judged most worthy the attention of the young classical student. These he has brought together in the form of a perpetual commentary, adding others of his own, many of them of a considerable extent, and such as show him to possess no small share of philological erudition. Those emendations, of which the editor approved, are here admitted into the text. *Ibid.*

ART. 45. *Musæi de Herme & Leandro carmen. Recognovit & annotationibus adstruxit* Car. Frid. Heinrick, Hanover, 1793. XLVIII. and 174 pp. in 8vo.

In this edition of a poem chiefly remarkable for an insipid accumulation of ill-applied poetical images and phrases, the author has had an opportunity not only of evincing his own taste by pointing out the want of it in his original, but likewise of showing his extensive philological reading, particularly in the Anthologia and the elegiac poets, many of whose compositions abound with the same meretricious ornaments,

ments. We are, likewise, ready to bear testimony to the justness of many of his explanations of different passages in his author; as, for example, where he informs us, v. 32, that by *πυργὸν ἀπὸ προγοῦναι*, is to be understood, an habitation, which had long been possessed by the family of Hero, in which, as it appears from other similar instances in Asia Minor, the office of priest of Venus was hereditary: so again, *Σιγὴ πᾶσον ἐπέβη*, v. 280, is very properly rendered, *drew the curtain*, &c. Of conjectural emendations we meet here with fewer than might have been expected from a young philologist in the edition of a poem, in which there are evidently many erroneous readings and interpolations, of which the passage, v. 225—229, is a remarkable specimen. That the editor is, however, not incapable of making such corrections, we have several proofs, as in v. 105, where, instead of *ἐμπὶ πᾶσι ἀποκρίναι—γινώσκων*, he wishes to substitute *ἀλλήναι*, and in p. 120, where, in the hymn of Dionysius (Brunck *Analect.* tom ii. p. 253) he proposes reading *ἀτακτα* for *ἀνὰ τα χερσίν*. To the whole is prefixed a proœmium, in which the editor enquires into the age and qualifications of the poet, the character of the present work, the history of Leander, &c. He had been favoured with one MS., of no great age or importance, by Mr. Lenz. *Ibid.*

ART. 46. *Philetæ Coi fragmenta quæ reperiuntur. Collegit & notis illustravit* Car. Phil. Kayser, *Seminarii Philol. R. Ge. Aug.-Sod. Præfixa est Epistola* Ch. G. Heynii *ad* Jo. Ge. Schlofferum. Goettingen, 1793. 8vo.

With the qualifications of Philetas, as an elegiac poet, we are acquainted by Propertius. He lived in the age of the two first Ptolemies, and was not only a poet, but likewise a professed literary character, or what was called *ῥημματοποιός*. This appears from the contents of different works, little more than the titles of which have come down to us, except the few fragments that are here collected, and illustrated with all the learning and critical sagacity that so difficult a task required. To the grammatical works belonged the *ἀτακτα*, or *αἰσικτοὶ γλωσσαι* of the author. *Ibid.*

ART. 47. *Animadversissimum in Xenophontis Œconomicum specimen scripsit* Ch. Jul. Wilh. Mosche, A.M. Frankfort, 1793. 8vo.

In these remarks, the editor has more frequently undertaken to vindicate the readings which had been rejected by former critics, than to propose new alterations of his own, which he has, in our judgment, performed, in a variety of instances, with considerable success. Of this description are his notes on i. 15, where he maintains that *τυραννῶν* should be restored, instead of *τυραννῶν*, that had been substituted in its room, as the passage relates to the thirty tyrants, and his observation on vii. 36, *προποντίου καὶ φυλακῆου*. In the passage *ἡ ἐν γεωργίᾳ*, ix. 15, which is evidently corrupt, the proposed emendation *ἡ ἐν γεωργίᾳ* is, we conceive, not perfectly agreeable to the Greek Idiom. *Ibid.*

ART.

ART. 48. *Res Trajani Imp. ad Danubium gesta—addita est Dissertatio de Tabula Peutingeriana etate. Autore Conrad Mannert, cum figg. & mappa geographica.* Nuremberg, 1793. 116 pp. in large 8vo.

We are glad to see this dissertation, to which the prize was awarded by the Royal Society of Arts and Sciences, published with that elegance, to which, both from its matter and style, it had unquestionably so great a claim: it is, likewise, here accompanied with three plates, containing *reliefs* from Trajan's pillar, tending to throw a light on the subject; and also some medals. The chart exhibits both sides of the Danube, from the influx of the Theiss as far as Galacz, the theatre of Trajan's campaigns. In the annexed disquisition on the table of Peutinger, the author considers it to be generally allowed, that the MS. was written by a monk of the thirteenth century, from whose account, as stated in the annals of Colmar, it appears that it consisted of twelve skins of parchment, the first of which, however, was lost: this MS. was itself copied from one written in the sixth or seventh century, which had been transcribed from the original, composed, not under Theodosius, as has been generally imagined, nor under Aurelian, but, most probably, under Septimius Severus, about 202—211. *Ibid.*

ART. 49. *Von dem Schicksal des Homer und andrer Classischen Dichter bey den Arabern und Persern, und Probe aus der Persischen Epöpe Schah Nameh, von Prof. G. Wahl, Halle, 1793. 8vo.—On the Fate of Homer, and other Classical Writers, among the Arabs and Persians, with Specimens from the Persic epic Poem Shah Nameh, by Prof. Wahl.*

It is remarkable that the Arabs and Persians, who have rendered so many scientific works of the Greeks into their respective languages, should not have translated any of their poets. This circumstance, according to the author of the present ingenious essay, arises, among other causes, from the want of a relish in the persons employed in the subordinate department of translation, for the beauties of poetry, which make it necessary, that those who undertake to transfuse them into another language, should themselves be in some degree poets. It would, likewise, be difficult for the Arabic and Persian bards, in whose effusions there is more of the furor poeticus, and consequently less art, to assimilate themselves to the colder and more sedate genius of the Greek and Roman poetry. Lastly (and perhaps this may be regarded as the principal cause) the subjects of the most celebrated Greek poets would be found very uninteresting to the Orientals, who, at the period when they began to translate the works of the other Greek writers, were already provided with an abundant stock of originals in their own languages—not to mention the preparatory knowledge required in the persons who were to undertake those versions. The two specimens, translated from the Shah Nameh of the poet Ferdusi, amount to sixty lines only. *Ibid.*

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ART. 50. *Johannis Davidis Michaëlis Observationes philologicae & criticae in Jeremiae Vaticinia & Threnos edidit, multisque animadversionibus auxit Johannes Fridericus Schleusner, Philosophiae & Theologiae Doctor, hujus Professor P. Ordinarius Goettingensis. Göttingen, 1793. 443 pp. in 4to.*

That the late celebrated and indefatigable Michaëlis had left behind him very copious philological and critical observations on different books of the Old Testament, which, from the attention he had bestowed on them, were evidently designed for the press, was known from many public journals, and particularly from the oriental and exegetical library of Prof. Tychsen, vol. xi. p. 243. It was, therefore, recommended to Prof. Schleusner, with whose character as an oriental and biblical scholar our readers are undoubtedly acquainted, to undertake the publication of these valuable remains, which he has done first with respect to the book of Jeremiah, because it seems that of all the prophets, Jeremiah has hitherto met with the fewest commentators. Mr. Schl. assures us, that he has in this edition scrupulously preserved the substance of all the observations made by his author on this book, which had not already appeared in his other writings, particularly in the Supplement to the Hebrew Lexicon, and that he has taken care on these occasions to point out the places in those works where such observations are to be found. His own animadversions, both on the text itself, and on the observations of Michaëlis, are distinguished from the rest by a specific mark. *Ibid.*

ART. 51. *Josephi Jacobi Plenck Consiliarii Caesareo-Regii, &c. Icones plantarum medicinalium, &c. Vienna, 1788-93; large folio; the price of each cahier, containing twenty-five plants, together with the text, 10 Rixd. or 15 Florins.*

Of this magnificent work, sixteen *cahiers* have already appeared, and it will probably be completed in about four more.

As all those persons to whom some knowledge of plants may be necessary, cannot be professed botanists, or become acquainted with their names from scientific systems, accurate representations of the plants themselves, must unquestionably be very useful. We had indeed before in this department the works of Zorn, Regnault, and Blackwell; but the former was not of a size sufficiently large to exhibit such figures as might enable us to recognise the plants themselves, and the other two are too incomplete, and too unsystematical to be calculated for general use. These considerations induced M. Plenck to enter on the present undertaking, by which he has rendered an essential service to physicians, surgeons, apothecaries, and druggists, since it will be scarcely possible to mistake plants so accurately represented, both in regard to design and colouring.

Besides the figures, which equal in beauty any thing of this kind that we have yet seen, the text gives, in Latin and German, the botanical description of the plants, according to the sexual system, and explains their medicinal virtues, with the manner of using them, and the quantities generally administered, *Ibid.*

ART.

ART. 52. Finckes, &c. *Versuch einer medicinisch-practischen Geographie. Essay towards an universal Geography of practical Medicine. First Volume, comprehending the Countries situate between the 45 Degree of North and Southern Latitude, and the Equator*, by L. L. Fincke, M. D. at Lingen. Leipzig, 1792. 792 pp. in large 8vo.

It is the design of the learned and ingenious author of this essay, to attend to all such objects as have any relation to medicine in the different countries that shall fall under his notice; this, at least, may be considered as the province of the medical geographer, who will avail himself of the information to be met with in topographical writers, for the purpose of presenting the public with a brief and well-digested account of what they have described more circumstantially, referring, at the same time, to the authors themselves, who have supplied the materials of his work. In this book then we are to look for the History of Physical Peculiarities, Observations on the State of Health enjoyed by, with descriptions of the maladies incident to different people, according to their respective climates, as also their manner of treating them. The author's remarks on the several countries here brought together, will enable us to judge of the state of man as it was originally, and as it has been formed by education, his mode of life, the aliments by which he is supported, and the regions he inhabits, what is his constitution, the state of his health under different circumstances; the diseases and afflictions to which he is subject, merely because he is confined to an individual spot, breathes a certain air, and is accustomed to certain food; what causes are peculiarly destructive of health, ruin the best constitutions, and depopulate entire nations. He informs us, at the same time, what are the resources that chance, instinct, or judgement have suggested to man, yet untutored by science, for the purposes of arresting the progress of those physical evils, by which he must otherwise be overwhelmed.

It would be useless to enter into a further detail of the advantages and entertainment to be derived from the perusal of such a work, of which, indeed, most persons may of themselves form an idea. We shall, therefore, only observe, that from the manner in which the part of it now before us is executed, it is easy to see that Mr. F. has not entered on it before he had maturely considered the subject, and laid in a competent stock of proper materials. His own remarks show likewise that he possesses the necessary spirit of investigation, and prove him to be a well-informed and judicious practical physician. *Ibid.*

GEOLOGICAL LETTERS.

LETTER II.

TO PROFESSOR BLUMENBACH,

By M. DE LUC.

An Analysis of the Geological Phenomena, leading to their Origin.

SIR,

Windfor, June 17, 1793.

IT is an assertion we very frequently hear made, that the present age is distinguished for its great *advances* in knowledge. And, perhaps, at first sight, it may seem to be a remark too true to leave room for any doubts: it is, however, equivocal, and to admit it without proper determination, might lead to dangerous, even fatal consequences. I shall, therefore, take occasion from the subject I treat of in these letters, to analyse it, and reduce it to its proper terms.

1. And first it is essential to observe, that *knowledge*, considered as the result of the observations and enquiries of man, divides itself into two branches, different in their nature, and which do not always keep pace with each other: the one is, the collection of *axioms* and *facts*, which are in themselves independent of man; and are supplied from objects without us; the other is, the collection of *theories* or *systems* deduced from these *data*. If we then undertake to determine the *advances* of any particular age, we must separately consider them under these two distinct heads.

2. Besides, in such an examination, the general object of *knowledge* presents itself under two very different aspects; that is, we must be careful not to confound that portion of real knowledge which we may find among a select number of individuals, with the sum of what may be found diffused among the rest of mankind. For a particular age, considered with respect to knowledge in general in these two points of view, may appear in very different lights. The new discoveries are seldom precise and free from errors at their origin; it requires time that they may be examined, corrected, and accurately determined, by a certain class of individuals; to this test they must be submitted before they can be entitled to be received in the stock of true *knowledge*. But, very often, those by which the generality of mankind are first led away, are either but glimmerings of light, or perhaps false views of new objects, which, (for a season only, it is true, but sometimes at periods the most important to mankind) is worse than a total *want* of *knowledge*. When therefore our age is complimented with being *more enlightened* than preceding ones, allusion is made to a knowledge that we find generally

nerally dissuaded, and consequently it is in this point of view, and on this ground, that I am called to examine this question, and to enter the lists with those who see it in a light very different from that in which it appears to me.

3 In every age, *the learned* form a distinct class of men with respect to *knowledge*: by them, particularly, what has been already acquired, is to be preserved; and to them we must look for further discoveries: besides, it is peculiarly their province to instruct others in those matters, which for want either of time, or opportunity, or suitable means, they are unable to discover and study themselves. Of these instructors of mankind some confine themselves to the exposition either of new facts, or of all such as they are informed of, without adding any commentaries: by which means, the plain and simple result, of the experiments and observations of a select class of mankind, may become common to all, and thus lay the *foundation of general knowledge*. But this simple exposition of *facts* is very rare, though frequently professed: men are prone to generalize matters; to conclude *that* to be common and constant, which has been observed in some cases loosely determined, to deduce consequences from those pretended general phenomena, and to define their causes; and this is frequently done by discoveries without their being sensible of it: so much so, that it requires being already well informed in the several branches of science to be able to distinguish the *positive and precise facts*, from the *hypotheses* (often wholly unfounded) which are commonly so blended with them as to appear equally *facts* themselves. How then are such as are obliged to receive their knowledge on the faith of others, to guard against *error*? It is plain, that we should judge hastily to pronounce an age *enlightened*, merely because we hear much *talk of knowledge* in it; it is necessary first to ascertain of what this *knowledge* consists. The more *facts* multiply at any particular period, the more time is required to disengage these new *facts* from the several *hypotheses* (implied or expressed) with which those who first announce them to the world, or those who afterwards propagate them, are apt to accompany them: to the end that these hypotheses being first considered distinct from the facts themselves, may be examined apart, and whatever may be erroneous in them, detected. Thus the *abundance of facts* which may be collected in any particular age, must not be considered in itself as a sign of a proportionable increase of *true knowledge*: nothing in reality throws more obstacles in the way of such increase, than this want of precision in distinguishing *facts* and *data* from the *hypotheses* that accompany them; a fault very common in our age. However, this distinction is a duty strictly incumbent on those who announce or propagate new discoveries; for by not marking what they of themselves add to the *facts*, and distinguishing the *simple exposition* from their *own commentaries*, the greater part of their auditors never think of applying, or exercising their own judgment on them.

5. And if in all cases, these instructors of the world, should be careful to distinguish the *facts* they disclose, from their *commentaries* on

on them, out of respect merely to those whose attention they seek to command, it becomes a duty more and more urgent in proportion as the ideas they propagate may have an influence on the conduct or happiness of mankind: with regard to this, morality must dictate to us, that we ought always to announce what effects the *consequences* we deduce from certain *facts* are calculated to produce in the minds of men; that those who are inclined to consider them, may proportion their attention to the real importance of our systems.

6. These, Sir, I am aware are ideas and maxims, so self-evident to enlightened understandings, that they may appear *trivial* at first sight, and may run a risk of being considered as *idle remarks* to appear in an abridgement of a *system* of *physics*. But very frequently it is merely through forgetfulness of maxims, the most simple and the most binding, that men go astray. The subject which I am treating will afford a very important example of such deviations; and to guard against it myself with respect to the last of the maxims which I have laid down, I shall beg leave here to declare to all those ~~new~~ readers, whom, under the auspices of your name, I shall no doubt obtain, "that the *Treatise* of *Geology*, of which I have undertaken to give a sketch in these letters, tends to establish the *certainty* of the *Mosaic Revelation*."

7. And here I must ask: have those among our Geologists who have for a long time been forming systems, which, in their consequences, tend to *overthrow* this revelation, acted in this manner? Have they, I say, announced this end, that their auditors might put themselves on their guard against any imperfect exposition of *facts*, or any false *hypotheses* in physics, which might lead to errors in a matter so serious? I am not ignorant what defence they will attempt to set up for their not having been so explicit. They published their works (it will be said) in times, when such an avowal would have excited the popular clamour against them, and drawn down on them the vengeance of governments. I pass by this defence, which in some cases might be admissible; but it will be impossible to find any excuse, either for the authors themselves, or for those who have blindly propagated these theories, when it is generally understood, that they have, *at a hazard*, spoken *decisively* upon questions, which, from their nature, require the *most profound* study; and that, from an abuse of their reputation as learned men, they have insensibly disposed others to fall into errors the most fatal and pernicious.

8. Many suffer themselves to be led astray by a very dangerous illusion in this respect. In order to heighten the value of the *knowledge* attributed to our age, and to exalt the merit of those who promote that pretended knowledge, a state of *ignorance* is represented as a state of the greatest danger to *man*. But before we flatter the vanity of mankind, with regard to their *knowledge*, and thus lull them to rest with respect to the dangers that may arise from *false learning*, (dangers much greater and more lasting than those to which *ignorance* can expose them) we should do well to examine thoroughly what it is we thus dignify with the name of *knowledge*.

I must

I must even go so far as to observe, with regard to many of those who contribute to keep up and extend this illusion, that they ought to have begun by qualifying themselves to make this examination, at least with respect to the *most serious* subjects, among which I surely reckon that which I have just announced, and upon which so many have ventured to *decide*, without having even thought of qualifying themselves in order to understand the objects on which they form a judgment. *Geology*, which is the science to which we should have recourse, to verify the received opinion relative to the *Mosaic revelation*, opens into the widest field of enquiry that nature affords to man; and at the same time it is that science, in which, of all others, it is of the most importance to mankind not to be led into error. I shall therefore proceed to shew what sort of *light* has been thrown on this subject, by some instructors in whom it is supposed men ought to place their confidence.

9. The Geologists of whom I speak have invented systems which, in their consequences, tend directly to contradict the *first* of our *revelations*; that *revelation* which serves as the foundation to all that have followed; and in order to lessen the impression which such an attack must naturally make, they have first endeavoured to persuade their hearers, that the establishment of the *Christian religion* was independent of the *Mosaic institution*, and that in particular it was by no means essential to *Christianity*, that the *first chapters* of the book of *Genesis* should be received as a *revelation*. These authors having then asserted that their opinion on the *Mosaic accounts* of the world was the result of new lights that had been thrown on the history of our globe, a number of other writers and teachers of *natural philosophy* have repeated it after them more openly, and taught it in their *courses of lectures* and *public instruction* that are become the fashion of this age: and these results being thus by little and little diffused among a large portion of society, the time is at length arrived when the greater part of those who pretend to some information are fearful of passing for *ignorant*, unless they side with those who consider this first part of the history of the earth as a *fiction*, which has been transmitted to us by the Jews; among whom they have even succeeded in introducing the disbelief of their own records. Thus finally it has happened, that men of letters, without being *naturalists* themselves, but putting implicit faith in what has been so positively asserted to be confirmed by the *evidence of nature*, have more openly and more successfully revived some historical and moral arguments, to which both Jews and Christians have long ago replied, and which would never have had any influence on the bulk of mankind, had they not had the appearance of being supported by *nature* herself. Beyond a doubt, if *nature* really contradicted the *tradition* relative to these first ages of the world, which has more or less obtained in all countries, her irrefragable evidence must prevail against the general agreement of mankind. But let us see what has been said of this pretended evidence.

10. All these *theories of the earth*, which are repugnant to the *Mosaic history*, contain one common and necessary proposition, and which also in every one of them is the fundamental argument against this *revelation*; namely, "that our *continents* are of *very great antiquity*." This world

would indeed be a decisive argument against that part of the account of *Moses*, which fixes the date when the present population of the earth commenced, after a great physical event which affected every part of it; tracing from thence the history of a series of generations, which are regularly connected with the civil history of the world. But the more important this geological proposition became to the human race, the more indispensable it was that it should be proved by observations made immediately on the *continents* themselves. Nevertheless, they never even thought of examining our *continents* with this view: they endeavoured, it is true, to account for their *origin*, it being very evident that they are not so ancient as our globe itself, and that they must have been formed, as we find them, by some natural cause; but the different causes to which they have assigned them, would have operated so slowly, that the whole series of the historical ages would not have been sufficient to produce any quantity of the *known effect*, within a *known time*. For this reason, therefore, conceiving it to be impossible to ascertain by immediate observation the *antiquity* of our globe in its present state, they set no bounds to it, except the want of systems; and thus, this idea of the prodigious *antiquity* of our *continents*, which we find peremptorily opposed to the account of *Moses*, does not proceed from *facts*; it is brought forward only as an *hypothesis* necessary to other *hypotheses*.

11. Let us, however, for one instant admit the opinion of these geologists, that, "we should search in vain in our *continents* themselves for documents that might serve to determine their age;" then, without a doubt, if a period of *time* excessively long, granted by hypothesis to the *causes* they pretended to have discovered, could have explained the whole scene of geological phenomena, it would have been natural to admit that hypothesis, the *time past* being without limits. Therefore, when I examined these systems in my letters on *the history of the earth and of man*, I at first made no objection with regard to *time*; I only dwelt on the supposed *causes*; but, when I came to compare the effects attributed to them, with what they were to explain, I easily made it evident, that they never would have been thought of, had the inventors of them been ever so slightly acquainted with geological phenomena; for there is not one of these causes, allow it what portion of *time* you please, that can account for the most common of these phenomena.

12. Nevertheless, this hypothesis of the immense antiquity of our continents, so groundless in itself, and *so useless, as not supplying us* with causes competent to explain the phenomena of the earth, is the sole argument that has been opposed (*as the evidence of nature*) to what *Moses* has related about the renovation of the human race, subsequent to a great *revolution*, which, at no very distant æra, affected the whole globe; while, on the contrary, after having shown, by refuting the systems of these Geologists, how inconsiderate their attack of this article of the public faith has been, I brought forth various decisive phenomena, *as the evidence of nature*, to prove, in opposition to them, that our globe must necessarily have undergone that *revolution*, since our *continents* are not, in fact, older than this

part

part of the facted history represents them to be : which circumstance, considering the magnitude of the event, is of itself a striking confirmation of this *revelation*. I have traced out some of these phenomena in my former letter, and am now, Sir, going to show you, that we may expect a successive multiplication of evidences on this head, to the great astonishment of those who have suffered themselves to be led astray by this false geological knowledge, or who will, no doubt, in process of time, seriously regret it.

13. *Egypt* and *India* are the countries from which we have derived the greatest number of chronological tables, founded on the obscure evidence of some ignorant or presuming sectarists, and which have gained ground in consequence of a want of knowledge with respect to *geological facts*, and the difficulty of finding *such* proofs to oppose to them. But the influence, which the antiquarians who have transmitted these *fiction*s (intermingled with their own conjectures) has been allowed to obtain, is now daily giving way to the surer authority of naturalists, who build on the more certain evidence of phenomena. M. le Chev. *Dolomieu*, whose opinion I have already quoted in my former letter, has just published a memoir relating to *Egypt*, in the *Journal de Physique*, which is of high importance to the history of the earth. In this memoir, that attentive observer deduces various conclusions relative to the progress of spontaneous phenomena, from an examination of some of those stupendous works of art which were executed at those periods when that country was very populous; works, intended either to distribute water over the country, or to store it in particular places in times of inundation, for the use of agriculture in seasons of drought (expedients equally common in the *peninsula of India*, where indeed, as would appear from a description of this country, which I have just received, they might, perhaps have had their origin.) Now, is the fancy of man at liberty to assign to these works, how great soever they may be, an arbitrary antiquity? No; for besides that the greatest works of this kind found in *Egypt*, are known to have been executed in the reign of *Sesostris*, the description that M. de *Dolomieu* gives of the operation of *natural causes* in these countries, and of the course of their progress, proves them to be similar to what we may observe, with all their concomitant circumstances, in many countries in *Europe*; and M. de *Dolomieu*, after having entered minutely into this comparison, expresses his astonishment that writers, who passed for Geologists, could have eagerly supported for so long a time (as if striving to outdo each other) this opinion of the *high* antiquity of the present state of our globe, contradicted as it is by a crowd of phenomena every where before their eyes.

14. If we look into the history of the opinions that have been formed relative to our globe, we shall find, that the *organized bodies* contained in our *strata*, were what chiefly gave birth to *Geology*. The first idea suggested by this surprising phenomenon, and which, generally considered, remains incontestable, is, that our globe must have undergone some great *revolution*. In those times when the *revelation of Moses* had not yet been attacked among those people who

profess to acknowledge it, it was likewise very natural to conceive, that the *revolution* that was thus made manifest to our senses, was the *deluge* described in our sacred books, the tradition of which remains also among all the people of Asia. But the study of geological phenomena being then only in its infancy, and many errors being mixed with their first descriptions, the different connections those first Geologists established between the visible phenomena and that great event, have been necessarily set aside as knowledge has advanced. It is owing to this that many naturalists, confounding the *text* with the *commentaries*, have included both in the same sentence of condemnation; and that, without having discovered any better systems, they nevertheless have pronounced this sentence as irrevocable. Let us pass by all their systems which the increase of real knowledge has also successively set aside, and go back to the same fundamental mark of a great *revolution* of our globe, namely, the *remains of organized bodies* found inclosed in *stones* through the whole mass of our *continents*; and let us see whether nature alone may not afford us true lights by attending only to her, and not permitting *imagination*, the greatest enemy of real knowledge, to be any longer her interpreter.

15. The *organized bodies* which are the most universally found dispersed through our *strata*, are the *remains of marine animals*; with these I shall first begin. One very important circumstance with respect to these bodies, discovered and ascertained by more extensive and careful observations, is, that they are of very different *ages*, and that the most *modern* are found in the *superficial strata* composed of *sand* and other loose substances. The species of these latter, are for the most part similar to those found *recent* at present in the *sea*, and their state of preservation in soils which the rain incessantly passes through by infiltration, is one proof of the *slight antiquity* of the *revolution* by which these places became dry. The same bodies found in the same state of preservation, at very different heights, prove also, as well as a number of other facts, that the *sea* abandoned our *continents* at one single *revolution*, since which it has not sensibly altered its *level*; a circumstance so evident, that M. de Dolomieu is astonished that it has not been sooner noticed, since it is visibly to be seen in every part of our continents; and that, by this circumstance alone, every idea of the *gradual* retreat of the *sea* from our *land* (by whatever cause it might happen) would have been wholly done away.

16. These *loose sands* at the surface are themselves the last productions of the ancient *sea*, before its sudden retirement from the earth. This is what I proved in my former letter, where I besides showed the absolute absurdity of attributing them to the decomposition of *solid* substances, which had previously existed under other forms elsewhere, and which had been worn by attrition in *running waters*. Now, Mons. de Dolomieu, in his memoir on *Egypt*, furnishes us with a new and great fact remarkably tending to prove this to be impossible; for, after having described the immense quantity of *sand* which covers this country even to the tops of the hills, as in *Lybia* and *Arabia*, he demonstrates, both from the disposition of the places, and from the nature of the soils, that it is impossible to suppose that they have.

have been spread by any running waters. Speaking more particularly of the *lands of Egypt*, he makes it manifest that they must have existed in their present state and situation, before there was either the *Nile* or any *river* at all. That is to say, before *Egypt* itself, with its hills, (wholly covered with these *sands*) existed as *dry land*. He lays down a general remark on this head, to which I have often been led by instances no less striking, namely, that the *learned* have too often attempted to resolve (after some episodes of *historians* and their fanciful commentaries) some questions which do not belong to *literature* in general, but to *physical geography* only; by which means they have introduced many errors into the history of the earth. Describing then the course as well as the actual operations of the *Nile*, he clearly shows, that, except with regard to the annual changes of the latter, depending on the climate, the whole is similar to what we observe in such rivers of Europe as are similarly circumstanced. The sediments of this river form a particular soil, constantly horizontal, blackish, tenacious, and fertile; while the *lands*, over which the waters are not able to extend themselves, keep no particular level, are of a whitish or reddish hue, and of so fine and loose a grain, that they are easily agitated by the winds; so that, from this latter circumstance, and the great heat they contract in dry seasons, no vegetation can have place in them.

17. From this single instance then, more or less common to all *sandy* countries through which *rivers* flow, we see that it was incumbent on Geologists carefully to study (in different countries, and in all their different situations and combinations) the *sands* found so generally dispersed through our globe, not only on the *land*, but at the *bottom* of the present *sea*, before they attempted to decide whence they proceeded. These sands are found lying in parallel *strata*, frequently to a great depth, as well on the hills as in the plains, and with the same variety of position as other *strata*. Some of these contain a prodigious quantity of *marine bodies*, sometimes consisting of one species only, at other times of many species jumbled together, entirely as we find them at the bottom of our present *sea*. 'I here is then nothing in the accumulation of these *sands*, which differs from that of the substances that compose the *stony strata* they cover, and together with which they have even suffered those *fractures* and *partial depressions*, which, as I have shown in my former Letter, are among the most striking of our geological phenomena.

18. It is this general view, then, of all the facts compared with one another, which has alone pointed out to naturalists the true road by which they are to make real advances in the study of geology; for what have we gained, with respect to the history of the globe, by vaguely attributing the production of that immense quantity of *loose matters* dispersed over its surface, to the destruction of previously existing *solid* substances, without examining the *stony strata* they cover, which must exactly suggest to us the same questions on their origin? Can we ever expect, I say, to arrive at the true causes which have acted on our globe, without considering *all* the phenomena that proceed from them? It is by abiding in that essential consideration, and from

from the whole of the discovered facts, that Messrs. de la Metberie, de Saussure, de Dolomieu, Pini, and myself, have come to agree in this fundamental conclusion, "That all the substances which form the mass of our continents, and the basin of our sea, including granite, must, at some distant epocha, have been suspended in a liquid which covered the whole globe, and whence they were at successive periods chemically precipitated; and that this is the epocha we are to determine as the point to start from, if we would explain the state of the earth since it has been observed; which embraces only a certain period in an uninterrupted succession of phenomena proceeding from this point." This then is the task I have imposed on myself.

(To be concluded in our next.)

ACKNOWLEDGMENTS TO CORRESPONDENTS.

In answer to H. Y. and other Correspondents, who have objected to a passage in page 272 of volume 2d. we are very ready to confess that it was written, and suffered to pass without sufficient caution. The doctrine of a *particular Providence*, as held by our Church, we are zealous to maintain; what we meant to censure was only that exaggeration of it held by the teachers of Mr. Wesley's persuasion; which seems to make the life of such a person, almost a series of miraculous interpositions. That Providence does interfere, we doubt not; but to decide in particular, and frequently very trivial instances, that it has so interfered, we hold to be presumptuous; and no less so, the supposed calls of many of their chosen.

Academicus may be assured that we hold the *plenary inspiration of Scripture* ourselves, though not satisfied with every defence of it. We thank him for his other friendly hints.

B. M. may depend upon it that we never professed or intended to abuse any set of men indiscriminately; but merely to examine the principles and tendency of the works actually published, which we were called upon to review. If we did otherwise, we should be furious bigots indeed. The cause of Truth, and of our Church, does not require to be defended by such arms.

R. will see the publication he mentions properly noticed in our next Number.

CORRESPONDENCE.

To the EDITORS of THE BRITISH CRITIC.

GENTLEMEN,

WERE I indifferent to the good opinion of any of the members of society where I live, or insensible of the irreparable injustice which has been done me, the sense I have of my deficiency in literary talents would have inclined me to submit in silence to the severest insinuations anonymously conveyed in a periodical publication, however unmerited I might deem them; but the confidence I have in the candour of learned critics, and the powerful effect of plain undisguised truth, impels me to trouble you with this address.

Observing in your Review for the month of September, that you have honoured by your notice my extra-judicial defence, it could not fail at the same time to strike me, that if it had occurred to you when drawing a conclusion to the prejudice of an individual, resulting merely from the *mode* of defence which has been (unfortunately for him) adopted by his counsel, you would in your well-known impartiality have gone a little farther, and when you said, "that the obvious tendency of the counsel's pleadings went to admit the defendant's criminality, and to obtain for him lenient damages," you would have expressed your astonishment at the omission of the most powerful, if not irresistible, argument to that end, I mean the reading of those letters which were proved in court as is mentioned in the trial, and which would have precluded the possibility of its being stated to a jury with truth, *that I had destroyed the plaintiff's happiness*:—or in justice have had it recommended to them, *to award vindictive damages*—even if the fact had been proved; an opinion which I advance with confidence, because it is conformable to that which was delivered by Mr. Bearcroft in the presence of three other eminent professional gentlemen, assembled in consultation upon the business, viz. Messrs. Garrow, Burrows, and Ross.

The substance I shall give you, and as near as possible in that able counsellor's own words:—After clearly stating the case as set forth in the narrative which I had given, he occasionally remarked to the other gentlemen the difficulties they would have to surmount, and he particularly observed, "that though the court had no right to consider the double crime, yet it would be thundered in their ears by the opposing counsel, which, together with the known irritability of the judge upon such occasions, were considerations of no small weight, but that otherwise the man who had wrote such letters was a fool and a madman if he expected a shilling damages," &c.

At the forementioned consultation I made the strongest protestations of innocence, and when one of the gentlemen asked me if I had any objections to accommodate, in case an opportunity offered, or to that effect—I positively refused, and disclaimed every thought of that nature in the most unequivocal language, adding, that it was gone too far for that.

Immediately before the trial there was a second consultation at which I was not present, having observed at the former of how little use I could be; and when it was over, Mr. Ross in his friendly zeal

CORRESPONDENCE.

called upon me at Queen's-square, about 11 o'clock at night, and with much satisfaction mentioned the result, repeating what Mr. Bearcroft said in the forementioned strong language, viz. "That the man was a fool and a madman, and that he would not give a *nine-penny piece* for his damages, even if the fact was proved against an indifferent person."

Permit me then, gentlemen, to observe, that if the pleadings of my counsel went to admit criminality, as you have stated it, it is a duty I owe myself to affirm, that such admission was in direct opposition to their brief, contrary to my instructions, and (before Almighty God) contrary to truth.

Perjury and falsehood may triumph for a while, and may operate to the prejudice of innocence; but I hope the period will arrive, when the authors of the wicked conspiracy by which I have suffered will appear in their proper colours.

I shall consider it as a piece of justice, if you will favour with a place in your next number the foregoing facts, that it may not be supposed that I was not only guilty, but that I should even have insulted the public by impudently avowing the commission of a crime at the very mention of which human nature shudders:—and though I cannot yield even to you, gentlemen, in admiring and feeling the warmest sense of gratitude for the many blessings of our constitution, among others, and not the least, that of *trial by jury*—yet I cannot but think that my case affords an instance where a more deliberate form of trial would have been more conducive to the ends of substantial justice:—My witnesses were all in court at the trial, and their affidavits which are annexed to the pamphlet which you have reviewed, show that their evidence would have established the clearest perjury against those on whose testimony the whole proof rested; yet if I could obtain a new trial, I would wish to have the same jury and the same judge who formerly tried the cause, and should only request that the letters which were proved should be read, and if they confirmed their former verdict I would agree to triple the amount—*such is my confidence in a British jury.*

I have the honour to be,

Gentlemen,

Ham Lane,

Your most obedient

Nov. 1st, 1793.

Humble Servant,

ARCH. HOOK.

THE
BRITISH CRITIC,

For FEBRUARY, 1794.

ἄμμα παλαχῇ διορίσιν
Κακίῳσι, καὶ το δειρο, μὴ δόλος τις ἦ.

Eurip.

ART. I. Q. *Horatii Flacci Opera.*

[Continued from Page 61.]

TO depreciate what we know not, and to overvalue what we know, are failings from which human nature is rarely exempted by the strongest powers of genius, and the most confirmed habits of reflection. He that has attained excellence, is animated with fresh enthusiasm, upon every fresh contemplation of the science in which he excels. With a dim and imperfect remembrance of the motives and the circumstances which accompanied the earlier stages of his enquiries, he confounds simple choice with complex comparison, and ascribes to judgment what was the result of accident. He considers the object chosen as peculiarly adapted to the extent of his own views, and the vigour of his own faculties. He is persuaded, that the same attainments which are most agreeable and most ornamental to himself, must be the most advantageous and interesting to mankind. Upon comparing himself with other men, he is conscious of real superiority; and then, by an easy delusion, in which fancy is ductile to pride, he transfers the same superiority from his talents to his studies; and he looks down upon every other part of human knowledge as unworthy of his notice, or subordinate and subsidiary to those pursuits, which habit has facilitated, and success endeared.

BRIT. CRIT. VOL. III. FEB. 1794.

K

The

The attention of the present age has been very generally directed to experimental philosophy, to historical investigation, and to the discussion of the profoundest subjects in politics, in morals, and metaphysics.

— Quod magis ad nos
Pertinet, et nescire malum est, agitamus.

As members of civilized society, and as friends to the whole commonwealth of literature and science, we acknowledge the utility of such researches; we are sensible of the difficulties attending them, and we admire all the judicious and intense exertions of the human understanding, by which those difficulties are gradually surmounted. But, however extensive may be the importance of the studies which are now most prevalent, and however brilliant the success with which they have been prosecuted, we feel no diminution of our reverence for the labours of those scholars, who have employed their abilities in explaining the sense, and in correcting the text of ancient writers. Verbal criticism has been seldom despised sincerely by any man who was capable of cultivating it successfully; and if the comparative dignity of any kind of learning is to be measured by the talents of those who are most distinguished for the acquisition of it, philology will hold no inconsiderable rank in the various and splendid classes of human knowledge. By a trite and frivolous sort of pleasantries, verbal critics are often holden up to ridicule as noisy triflers, as abject drudges, as arbiters of commas, as measurers of syllables, as the very lacqueys and slaves of learning, whose greatest ambition is "to pursue the triumph, and partake the gale," which wafts writers of genius into the wished-for haven of fame. But even in this subordinate capacity, so much derided, and so little understood, they frequently have occasion for more extent and variety of information, for more efforts of reflection and research, for more solidity of judgment, more strength of memory, and, we are not ashamed to add, more vigour of imagination; than we see displayed by many sciolists, who, in their own estimation, are *original* authors. Some of the very satellites of Jupiter are superior in magnitude, and, perhaps, in lustre, to such primary planets as Mars and the earth.

To a correct and comprehensive view of the learned languages, a critic must add a clear conception of the style, and a quick feeling of the manner, by which his author is distinguished. He must often catch a portion of the spirit with which that author is animated. And who, that has perused the various writings of Grotius, of Erasmus, of Casaubon, of Salmasius,

Salmasius, of the two Scaligers, of Muretus, of Bentley, of Ernestus, of Hemsterhuis, will venture to deny, that they had abilities to produce works, equal, and sometimes more than equal, to those which they have explained? On some occasions, indeed, they hold a secondary rank; but they are secondary, it should be remembered, to Virgil, to Horace, to Cicero, the *Dii Majorum gentium* of literature, and by inferiority to such writers the human intellect is not degraded.

When we reflect upon the patronage with which the British Critic has already been honoured by the members of the established Church, we are convinced that no formal and elaborate apology will be required by *them* for the extent to which any philological disquisitions may be *occasionally* carried in our Review. In the days which are past indeed, but to which every scholar looks back with gratitude and triumph, the Church of England was adorned by a Gataker, a Pearson, a Casaubon *, a Vossius †, a Bentley, a Wasse, and an Ashton ‡. Within our own memory it has boasted of Pearce and Burton, of Taylor and Musgrave, of Toup and Foster, of Markland and Tyrwhit. At the present hour, we recount with honest pride, the literary merits of Porson, of Burney, of Huntingford, of Routh, of Cleaver §, of Edwards, of Burges; and when the name of Wakefield occurs to us, who does not heave a momentary sigh, and catching the spirit with which Jortin once alluded to the productions of learned and ingenious Dissenters, repeat the emphatical quotation of that most accomplished and amiable scholar? *Qui tales sunt, utinam essent nostri?* See Preface to the Remarks upon Ecclesiastical History, Vol. I.

After these preliminary observations, which are evidently intended to justify both the length and the minuteness of our remarks upon the Variorum Edition of Horace, we shall proceed to support three strictures, which have already been laid before our readers.

Dr. Combe speaks thus of Baxter's edition, improved by Gesner: "hujusce editionis contextum, nisi in locis, qui-

* Isaac Casaubon had a Prebend at Canterbury, and at Westminster.

† Isaac Vossius, son of Gerrard, was Canon of Windsor.

‡ Master of Jesus College, Cambridge, of whom we quote Mr. Wakefield's words: "Venerabilis viri Caroli Ashton, D. D. viri, vel Bentleio judice, qui semper cum et laudibus et amore prosequabatur, doctissimi, et collegii Jesu, apud Cantabrigienses per quinquaginta annos magistri." Silva. Critica. Part III. page 90.

§ Bishop of Chester.

bustdam, ab incuria typographorum, manifeste pravis, *nihil prorsus* mutare ausus, pro exemplari adhibui."

The Dr. says, that he has made no change whatsoever except in passages corrupt; and we maintain, that in parts of the text not corrupted, we find many changes, but no reason assigned for making them.

Lib. i. Od. iii. l. 21.—Od. xv. l. 13 and 16, Gesner reads *Nequicquam*, the *Variorum* *nequidquam* *.

Lib. i. Od. iv. l. 19. Gesner *Lycidam*, *Variorum*, *Lycidan*.

The *Variorum* here differs from Baxter's text in opposition to the spirit of Baxter's note, in which we are told that it is of no consequence whether we admit the Latin or the Greek termination, and in which Bentley is attacked for the favour he shews to Hellenisms and Archaisms, in writing Latin words. If Dr. C. has not read this note, he has failed in his duty as an editor; and if he has read it, he ought to have given some reason for *following* Bentley, from whom he professes only to *select* notes, and for *not* following Baxter, whose text he professes to be the model of his own.

Lib. i. Od. xiv. l. 17. Gesner *follicitum*, the *Variorum* *follicitum*.

——— Od. xviii. l. 4. Gesner *follicitudines*, the *Variorum* *follicitudines*.

Lib. iii. Od. vii. l. 9. Gesner *follicitæ*, the *Variorum* *follicitæ*.

——— Od. xxix. l. 16. Gesner *follicitam*, the *Variorum* *follicitam*.

Lib. iv. Od. i. l. 14. Gesner *follicitis*, the *Variorum* *follicitis*.

——— Od. xiii. l. 6. Gesner *follicitas*, the *Variorum* *follicitas*.

Lib. i. Sat. ii. l. 3. Gesner *follicitum*, the *Variorum* *follicitum*.

Lib. ii. Sat. 8. l. 68. Gesner *follicitudine*, the *Variorum* *follicitudine*.

Lib. ii. Ep. i. 221. Gesner *follicito*, the *Variorum* *follicito*.

In the foregoing, and *perhaps* some other similar instances, the *Variorum* differs from Gesner; and, in the following instances, either Gesner agreeing with the *Variorum*, differs from himself; or the *Variorum* editors agreeing with Gesner, differ from themselves.

Lib. i. Od. xxxv. l. 5. Gesner and the *Variorum* give *follicita*; but *Epod. xiii. l. 10.* Gesner *follicitudinibus*, and the *Variorum* give *follicitudinibus*.

Lib. ii. Sat. iii. 253. Gesner and the *Variorum* give *follicitus*.

——— Sat. ii. l. 43. Gesner and the *Variorum* give *follicitat* †.

* This variation occurs in the first volume of the *Variorum*, but in the second volume there are two instances where Dr. C. seems to forget the *Variorum* edition, and follows Gesner.

Lib. ii. Sat. 7. l. 27. and Lib. i. *Epist. 3. l. 32.* *Nequicquam* occurs both in Gesner and the *Variorum*.

† This word is printed in the Index of the *Variorum* *follicitet*.

Lib. i. Sat. vi. l. 119. Gesner and the Variorum give *solicitus*.

Lib. i. Ep. v. 18. Gesner and the Variorum give *solicitis*.

Upon comparing the accuracy of Gesner with that of our editors, in the foregoing words, we find that Gesner *once* differs from himself; that in nine instances our editors differ from Gesner, and that in five instances their text corresponds with Gesner's, and varies from the orthography which more frequently occurs in their own. In a work professing to follow Gesner, we had a right to look for *uniformity*; and, in point of fact, we find differences unexplained, and to us inexplicable, except on the supposition that our editors were ignorant * of the dispute about the spelling of these words, or indifferent to the opinion of critics who may prefer one mode of spelling to the other. But upon Gesner it would be presumptuous to charge such ignorance, or such indifference; for in his text only one variation is found, and as that one may with probability be imputed to the printer, we commend *him* for preserving that uniformity which our editors have neglected. From the uncertainty of the derivation in the word *solicitus*, and from the unwillingness of the antiqui librarii to double letters, we admit with Gesner that the orthography of the word is doubtful, and yet we would recommend to every editor the preservation of *uniformity*. Vid. Heineccii fund. Stil. Cult. p. 38. Cellarii Orthograp. p. 127. Schelleri præcept. p. 41.

That the practice of Gesner sometimes over-ruled the doubts of our editors, we may infer from the correspondence of their text in one word to that of Gesner, where the text of Gesner is not correspondent in orthography to itself.

Lib. i. Od. vi. l. 16. Gesner and the Variorum give *Tydeiden*; and in Od. xv. l. 28, both give *Tydides*.

We shall bring forward other variations, for which Dr. C. has not accounted.

Lib. i. Od. xxii. l. 14. Gesner *esculetis*, the Variorum *æsculetis*.

——— Od. xxxvi. l. 17. Gesner *Damalim*, the Variorum *Damalin*.

* We have heard that M. H. was neither ignorant, nor indifferent; that he often consulted the orthography of Cellarius, and often applied to his friends in cases of difficulty. In all probability the Preface, if he had lived to write it, would have been satisfactory to every candid scholar, and the profession of following Gesner would have been made with some limitations and restrictions. What Mr. Homer perhaps meant to do, Dr. C. ought to have done; and we beg the Dr.'s leave to add, that Lambin, in the Preface to his Horace, 1568, and Heyne also in the Preface to the 2d edition of Virgil, seem to have considered it as part of their editorial duty, not to leave the subject of orthography wholly unnoticed.

Lib. i. Od. xxxviii. l. 5. Gefner adlabores, the Variorum allabores.

Lib. ii. Od. v. l. 14. Gefner dempferit, the Variorum demferit.

——— Od. xv. l. 4. Gefner cœlebs, the Variorum cœlebs *.

Lib. iv. Od. xi. l. 34. Gefner fœmina, the Variorum femina.

Lib. iii. Od. x. l. 1. Gefner Tanaim, the Variorum Tanain.

——— Od. xxvi. l. 10. Gefner Memphim, the Variorum Memphin.

Epod. Od. i. l. 20. Gefner adlapsus, the Variorum allapsus.

Carmen Seculare, l. 19. Gefner fœminis, the Variorum feminis.

——— l. 72. Gefner adplicet, the Variorum applicet.

From the substitution of the Greek for the Latin termination in Damalin, Tanain, Memphin, and from the doubled letters in allabores and applicet, we suspect that one of the editors had adopted some principles of orthography rather different from those which Gefner followed; and that in the Epodes and Carmen Seculare, Dr. C. acceded to the practice of his coadjutor without observing, or it may be, without regarding, the deviation from Gefner.

We shall point out a few other words, in which the texts of Gefner and our editors are at variance.

Lib. i. Od. xxviii. l. 3. Gefner littus, the Variorum litus.

Lib. ii. Od. x. l. 4. Gefner littus, the Variorum litus.

Lib. iii. Od. xvii. l. 8. Gefner littoribus, the Variorum litoribus.

Thus far the editors differ from Gefner; but in Epod. xvi. l. 63. the surviving editor forgets the rule of his coadjutor, and returning to Gefner, prints littora. *Again*, in the 38th line of the Carmen Seculare he abandons Gefner's text, which gives littus, and in his own text he prints litus.

Lib. i. Od. xxxiii. l. 11. Gefner ahenea, the Variorum acnea.

——— Od. xxxv. l. 19. Gefner ahena, the Variorum aena.

Lib. iii. Od. ix. l. 18. Gefner aheneo, the Variorum aeneo.

Lib. i. Epod. i. 60. Gefner aheneus, the Variorum aeneus.

If our editors had no rule for the orthography of this word, why did they differ from Gefner in the preceding examples, where they omit *h*? and if they *had* a rule, why do they break it to follow Gefner in one example, where *h* is inserted? for in Lib. iii. Od. iii. l. 65, we find *aheneus* both in Gefner and the Variorum.

We are under the necessity of bringing forward other instances of inattention, or inconsistency.

* We desire our readers to observe, that in this word, the text of the Odes once differs from Gefner, and once agrees with him. Vid. Od. 8. l. 3, and the text of the Epistles agrees with him; for in B. i. Epist. i. l. 88. Cœlibe is found both in Gefner and the Variorum.

Lib. ii. Od. ii. l. 28. Gefner Rettulit,* the Variorum Retulit.

Lib. iv. Od. xv. l. 5. Gefner Rettulit, the Variorum Retulit.

Thus we see that in the Odes the Variorum edition differs in this word from Gefner, and, in the Epistles, we shall now see that it follows Gefner implicitly, even in the variations of his text.

Lib. i. Ep. xvii. l. 32. Gefner Retuleris, d° Variorum.

Lib. ii. Ep. i. l. 234. Gefner Rettulit,† d° Variorum.

Can we solve these difficulties by any probable conjecture? May we suppose that the assistant editor of the Odes had a critical reason for using a single letter, where Gefner used two; and that the sole editor of the Epistles, not knowing the rule, and perhaps, not remembering the practice of his coadjutor, steadily adhered to the text of Gefner, whether it contained one letter, or two?

It is, we believe, generally agreed, that ocior is more correct than ocyor, and, perhaps, this will account for the accuracy and consistency of our editors. In the text of Gefner, the *i*, instead of the *y*, is always found, except once; see lib. ii. Od. xi. l. 18, where we meet with ocyus; but the Variorum gives ocius.

Some readers may be curious to know whether Dr. Combe imputes this variation in ocyus to the blunders of printers, or to the uncertainty of Gefner's own mind. At all events, we are glad that the Variorum edition has adopted ocius, and we should have been more glad if the preface-writer had stated and explained the preference.

In the word lacryma, and its derivatives, we observe that the Variorum edition sometimes agrees, and sometimes disagrees with the text of Gefner; and that neither the text of Gefner, nor that of the Variorum, agrees with itself.

Lib. i. Od. viii. l. 14. Gefner Lacrimosa, d° Variorum.

—— Od. xxi. l. 13. Gefner Lacrimosum, d° Variorum.

* On this passage we find in the Variorum, p. 158, vol. I. the following note from Janus:

Rettulit (ut alias relligio, relliquiæ cet) scribere solent. Male hoc, v. Ill. Heyn. ad Virg. Æn. 5. 598. in V. L.—Jan. (*in var. l.æ.*) It should seem that *one of the editors* of the 1st volume adopted Janus's opinion, because the text is conformable to it. But *the editor* of the 2d volume appears to have forgotten the words of Janus.

† This word occurs in the Index of the Variorum, but we do not find there the two instances from the Odes, nor retuleris from the 17th Epistle, Book 1st.

Lib. iii. Od. vii. l. 8. Gefner Lacrimis, d^o Variorum.

Lib. i. Ep. xvii. l. 60. Gefner Lacryma, d^o Variorum.

Lib. i. Ep. i. l. 67. Gefner Lacrimosa, d^o Variorum.

Lib. ii. Od. vi. l. 23. Gefner Lacryma, the Variorum Lacrima,

——— Od. xiv. l. 6. Gefner Illacrymabilem, the Variorum Illacrimabilem.

Lib. iv. Od. i. l. 34. Gefner Lacryma, the Variorum Lacrima.

We consider both methods of orthography as equally defensible; and we know that our editors, in conformity to the profession of the preface-writer, ought regularly to have followed Gefner in both. Certainly there is no room for excuse in the errors of *printers*, when the text of Gefner is equally legible, and equally defensible in all these variations.

In the orthography of the word paulo our editors are not consistent.

Lib. iii. Od. xx. l. 3. Gefner paulo, the Variorum paullo.

Lib. ii. Sat. iii. l. 265. Gefner paulo, the Variorum paullo.

In two other instances of the Satires, in four of the Epistles, and in one in the Art of Poetry, the same agreement is found between the text of Gefner, and the Variorum. But in the Odes, where the word occurs only once, the Variorum differs from Gefner. Our readers then will be pleased to remember, that through the greater part of the first volume the text of the Variorum was conducted by Dr. C. and Mr. Homer, and through the whole of the second volume, by Dr. C. alone, Dr. C. follows Gefner's text in printing paulo, and Mr. H. in not following it, *might* have some reason for preferring paullo.

We shall now remark a class of words, in the orthography of which the Variorum differs, more or less, from Gefner's text, and as the difference in one of these words is uniform, we suppose that it is founded upon some principle, which Dr. C. ought to have explained.

Lib. ii. Od. ix. l. 9. Gefner urges, the Variorum urges.

Lib. iv. Od. 9. l. 27. Gefner urguntur, the Variorum urgentur.

Lib. ii. Sat. iv. l. 77. Gefner arguere, the Variorum urgere.

Lib. ii. Sat. iii. l. 30. Gefner arguet, the Variorum urget.

Lib. i. Epist. xiv. l. 26. Gefner urges, the Variorum urges.

A. P. l. 434. Gefner arguere, the Variorum urgere.

Lib. ii. Od. xiv. l. 27. Gefner tinguet, d^o Variorum.

Lib. iii. Od. xxiii. l. 13. Gefner tinguet, d^o Variorum.

Lib. iv. Od. xii. l. 23. Gefner tinguer, the Variorum tingere.

Gefner is consistent with himself in the use of both words. Our editors are consistent with themselves, and at variance with

with Gefner, in the orthography of *urgeo*. Once they differ from Gefner, and twice they agree with him in the word *tingo*.

Inter virtutes grammatici habebitur aliqua nescire. So said Quintilian;* and so, perhaps, may Dr. Combe say of the controversies which have been agitated by scholars on the subject of orthography. But, when an editor professes to follow the text of a work which he has deliberately chosen as the best model for his own edition, we must reply, as Quintilian does upon another occasion,† *Illum ne in minimis quidem oportet falli*.

Of the alterations admitted into the text of the first volume, we should not always disapprove, if the preface-writer had not forbidden us to *expect* them. We know that some of those alterations are made in conformity to the best rules of orthography; we believe that one of the persons who sometimes made them, understood clearly, and deliberately followed those rules. But we contend that, in point of *fact*, the text of the Variorum does not correspond to the text of Baxter. We suspect from appearances that the professions made by the surviving editor of the Variorum, do not wholly correspond to the practice or the principles of his learned coadjutor. We conceive that, in a work where changes have been so frequently, and some of them, it should seem, systematically introduced into a text which is said to be regulated by that of Baxter, some *intimation* should have been given of them by Dr. Combe to his readers, and some *reason* assigned for them. If the Dr. collated not the Variorum text with Gefner's, why does he speak of their resemblance at all? If he collated them, why did he not perceive *their want* of resemblance? If he collated them, and *did* perceive that want of resemblance, why did he say that, *except* in words where the errors are *manifestly* and solely to be ascribed to printers, the text of his own edition is exactly similar to the text of Gefner's?

The indispensable and appropriate excellence of an edition like that which we are now examining, consists in accuracy; and one of the rules, according to which our preface-writer has *professed* to be accurate, is the text of Gefner. Now, in our former Review, we asserted that the Variorum edition had deviated from this rule, and, on the present occasion, we have supported our assertion, by more than FORTY instances of variation from the text of Gefner, where that text is *not manifestly* corrupted by the carelessness of printers. We are perfectly aware that a detail of this kind is not very usual in periodical publica-

* Vid. Rollin's Quintilian, p. 29.

† Vid. Rollin's Quintilian, p. 31,

tions, nor very interesting to less learned readers. But we appeal with confidence to the Variorum edition itself for the truth of our assertion, and to the judgment of scholars for the importance of our proofs.

In consequence of the firm and decisive language which Dr. C. has assumed, we are compelled to consider him as responsible for the conformity of the work, to the pretensions contained in the Preface. We blame him then, *not* for *swerving sometimes* from the text of Baxter, but for *professing never* to swerve from it; and we are persuaded, that if Mr. Homer had lived to complete, or *assist* in completing the work, he would have avoided much of what is now reprehensible, and cleared up what is now obscure. He would have given us surely a fuller Preface, and a more correct Catalogue: he would have explained while he asserted, and understood before he quoted. We shall now resume and support our second stricture, "Quod ad loca in notis citata spectat, hæc quidem accurate recognita et collata, sæpenumero castigata, in vestras manus trado." To which we reply, that if Dr. Combe has often corrected what he found wrong, he has often *vitiating* what he found right, and that the errors in the typography of Greek words are *numerous and most uncommon*. It requires more learning to *understand* critically Greek than Latin; but to *print* them accurately, an equal portion of fidelity, and surely a moderate degree of erudition, are sufficient. If then we find *many* errors in the breathings and accents of Greek words, we must beg leave to remind Dr. C. that even these particulars are not below the attention of an editor of Horace, and that by his own explicit and comprehensive declaration in the Preface, he is precluded from contemptuously replying to our remark, & φρονίς 'Ιπποκλίδου.

VOL. I.

P. 13. καλος wants the grave on the ult,

P. 16. εὐφορίαι wants an acute on the antepen.

— κινε wants an acute on the penult; and τερ' stands before ἰπποδοίτε,

P. 26. ἔδδ πόν' ἔσπερον for ἔδαπον' ἔσπερον.

P. 28. χρυσος wants a circumflex on the ultimate.

P. 29. αἰίδι is printed with a rough, instead of a smooth breathing.

P. 40. We observe, that the penult of the word πλῆρες wants a circumflex.

P. 44. των wants the circumflex.

P. 48. Janus produces a note from Lambin, which contains a passage from Philostratus in his first book of Icones. Now we find the passage neither produced nor referred to in the immediate text of our Lambin, which was published, Lutetiae, 1567; but Torrentius, in his note on the passage, says, fabulam lepidissime refert Philostratus imaginum.

Lib. i. The reader will find the story in the 26th Icon. of Philostratus, and the words of Philostratus in the *omissa* of our edition, p. 331.*

P. 53. *τε* wants the circumflex,

P. 54. *ἔχουσα* is thus falsely printed as to the second accent,

P. 62. *των* wants the circumflex.

P. 65. *μυλιοπαρῆαι* wants the *ι* subscript in the penult,

P. 66. *μην* wants the grave.

P. 70. *κρηισσαν* wants the acute on the penult,

P. 72. there is no comma at *ἔως* in the lines quoted from Plato,

— *ἀπῆρς* wants a circumflex; and, perhaps, an *ι* subscript † in the penult,

P. 84. *γλαυχωπίς* has no circumflex on the penult, and is spelled wrong with a *χ*. *Ἠρῆ* wants the rough breathing, and the acute on the penult. *ἰνσιγαίος* is spelled with a single *ν*, instead of a double. This error is indeed in Lambin, but ought to have been corrected by Dr. C.; for, we suppose, neither Lambin nor the Dr. to be very profoundly versed in the power of liquids to prolong syllables.

P. 85. *τί δέ μοι*. *τι* is put for *τι*. In Baxter it is *τι*.

P. 101. *ορημι* wants the smooth breathing, and an acute on the antepen. Lambin gives *ορημι* for the Æolic verb unaspirated.

— *ἀκοαί μοι*, an acute is wanting on the final of *ἀκοαί*. In Lambin it is printed right.

P. 107. *ἀμύθηλον* for *ἀμύθηλον*.†

P. 145. *γελανίς* wants the circumflex on the penult; and if the Dr. had examined Theocritus, as well as the note of Janus, he would have avoided the mistake in the Variorum. As we are not for the present in possession of Janus's edition, we know not whether this, and other errors, were committed by him; but, at all events, the Preface-writer tells us, that the original authors have always been consulted; and we tell Dr. C. that they have sometimes been consulted to little purpose.

P. 183. *ορκος* wants the aspirate and acute.

P. 199. *ἀμυβίσσθαι* has no acute on the antepen. perhaps it was absorbed in the *β*.

P. 210. *χθονός* should have an acute, not a grave on the ult.; for it is the end of a sentence, as we who have consulted Plutarch, can affirm.

* We write this paragraph in favour of Janus's note, which we suppose agrees with Lambin's edition of 1577.

† Caninius maintains, that *ἦρα* and *ἦρκα*, of *αἶρω*, should not have the *ι* subscript; because, say Messrs. Port Royal in their Gr. Grammar, *ἀρῶ*, the future has no *ι* subscript. See Port Royal's Gr. Grammar, p. 105. We find *ἦρκα* without the *ι* subscript, p. 155, of Caninius. But to those who have read Lennep de Analogia, Gr. L. any arguments drawn from the modern method of deriving tenses from each other will not be quite satisfactory. The opinion of Caninius probably was not present to the mind of our editors when they printed *απῆρς* without the *ι*, and the general practice of editors is to print with it.

‡ In our edition somebody has written in the margin *αμύθητον*.

P. 227. ὅν' ἵλι' πω με. As πω throws the accent upon the final of ἵλις, we think that με should be accented with a grave. See P. 76 of the treatise on Greek accents, by Messrs. Port Royal, published in London, 1729. But this error, if it be one, is slight; and our editors followed Dr. Bentley.

P. 242. των is not accented.

P. 250. γνώμη μὴ καθαρίνοι. Here, in the Variorum, γνώμη wants the subscript. If Janus quotes καθαρίνοι, he is wrong; and if Dr. C. had consulted Bergler's edition of Aristophanes, instead of Kuster's, he would have found the better reading καθαρίνει, and so would any editor have printed it, who either understood the original, or had read Brunck's note on the passage.

P. 251. κοινίσουσιν ἐπ' ὄφρυσιν. This is a great error. It is committed, we grant, in Gesner's note; and there, doubtless, the blame is to be laid on the printers. But Dr. C. who consults original writers, for the purpose of correcting the quotations of preceding editors, ought to have printed κοινέουσιν.

Ibidem. κοινέουσι wants the subscript.

P. 264. ἴθι is erroneously put for ἦθι, but in Gesner it is right.

P. 381. ἡλακάϊη for ἡλακάκη.

P. 503. χὰι printed with a χ instead of a κ.

Ibidem. βέοι instead of βίον. The same mistake is in Klotzius, from whom the note is taken. But if Dr. C. looked into Musæus, why did he not make the accent right?

Ibidem. διαν' is for διαν'. This error is also in Klotzius; but we see no reason for following the note of Klotzius with a false quantity and false construction, rather than the text of Musæus (if Dr. C. consulted it) where both are right.

Ibidem. λευκοπάργος wants the subscript.

P. 505. περιρύγων for περίργων. Surely Dr. C. might have condescended to give us in the errata*, at least a Greek word for περιρύγων; and if we had not met with other instances of inattention to accents and words, we should have supposed that an eye, practised in reading Greek characters, would have been struck with the appearance of two accents on the same word, and of a grave on the antepenultimate, and with a word which spoils the metre, and no where exists. Whence then arose the mistake? From Klotzius, in whose *Venusinæ Lectiones* this ridiculous reading occurs, p. 383. But where then, we ask, was the exploring eye, or the correcting hand of Dr. C.?

* Dr. C. in seeming confidence, that no errors were committed, has not favoured the readers of the Variorum with any list of the corrigenda. We give him credit for the extraordinary care with which Latin words are printed, but we are sorry to find Greek words so little honoured with notice. It is said, that upon the discovery of some little mistakes after the publication, Dr. C. with a most laudable solicitude for his reputation as a correct editor, cancelled p. 124 of the first volume, and pp. 265 and 481 of the 2d. We are sorry to add, that in p. 482, which was cancelled, we find two mistakes in the word *ἰαμβίζειν*.

P. 508. *ἤν* should be separated.

Ibidem. *τίς πάλ' ἔστιν*. We are confident that *ἔστιν* should have an accent upon the final syllable; and we refer Dr. Combe to the Treatise upon Accents above mentioned. Upon examining Lambin, we find the accent faintly marked; and, upon looking into Johnson's Sophocles, which Dr. C. might have consulted, we find it distinctly marked.

P. 541. *ἰμπεράντης* put erroneously for *ἰμπεράντες*.

P. 569. *Φρογυ* is without an accent.

P. 580. Neglenter in the notes for Neglenter.

P. 615. *ἀμπερῆσι* twice wants the *ι* subscript; but in Lambin, from whom the note is taken, the word is right in both places. In the second note, Lambin refers to Lucian in his *Dialogi Meretricii*, where the dialogue begins *Ἐι τίς' οἶσθα*. Our editor has made the reference more clear by referring to the fourth dialogue in the third volume; but, he might have added, of Reitzius's edition. This, however, is a proof, so far as it goes, that the passage has been consulted by somebody.

P. 616. *ῶν* has a circumflex accent instead of a smooth breathing on the first syllable, and *μεγαροῖς* should be *μεγαροῖς*.

P. 617. *τησιν* is once without the circumflex on the penult.

P. 630. *ἔδιν* is erroneously put for *ἔδιν*.

P. 634. *ἄπο* is erroneously printed for *ἀπό*.

Ibidem. *πόθιαι* erroneously printed for *πόθιαι*. The error is in Bentley's note; but a slight glance upon the text of Aristophanes would have enabled Dr. C. to correct it.

V O L. II.

P. 9. *ημίραν* wants the rough breathing, though we find it rightly placed in Baxter.

P. 20. *λοιδοῖ ρημα* is improperly separated.

P. 34. *την δ' ἄρα Γαλλος ἔχει*. These four words are without accents, and the apostrophic mark is wanted at *δ* before *ἀρα*.

P. 37. *ὑμνων* has a grave instead of an acute on the penultimate, and of this strange error we shall find more instances in the second volume of the Variorum Edit.

P. 38. *ὑπαῖη* has a grave accent instead of a rough breathing upon the antepenult; but in Gefner, from whom the note is taken, the word is printed right.

P. 85. *απηα* has no accent nor breathing, but is right in Baxter.

P. 115. *συν'*, before *δαίμονι*, should have a grave accent instead of the apostrophic mark.

P. 117. *πολλοῖται* has the mark of a smooth breathing instead of an acute on the antepenult. In Gefner the word is printed right.

P. 169. Upon line 85. Sat. ii. Lib. ii. Dr. Combe produces, from Lambin, a note which we cannot find in our edition, printed at Paris, by T. Maccæus, 1567. The Dr. in his catalogue of authors, speaks of Lambin's edition, published 1577; we have not that edition; but we find it mentioned in the Bibliotheca Latina of Fabricius,

bricius, who says, that it was published at Franckfort, 1577; and Harles, in his *Introductio in notitiam Literaturæ Romanæ*, says of the second and improved edition of Lambin, "Francof. typis Wecheliani aliquoties repetita in forma maxima et quarta." The folio, says Fabricius, was printed at Franckfort, 1577; and the quarto in 1596. We therefore suppose the folio to contain the passage which is not found in our Paris edition. Dr. C. quotes Lambin's note thus: *πῶς δὲ τὸν νέον πῶσι*,* which to us is equally unintelligible with some other Greek passages that occur in the *Variorum*. If Dr. C. had turned from Lambin to Plutarch, he would have written *πῶς δὲ τὸν νέον ποιημάτων ἀκούειν*, and he would have found the passage which Lambin quotes in p. 33 of Xylander's edition. The text there gives *δαπάναισι ἰσῶσαι*, but among the vv. LL. the Basil Codex gives *δαπάναισι σῶσαι*, and this reading Lambin follows. Dr. C. will thank us for making the note in the *Variorum* intelligible.

P. 169. *μέσων* with a circumflex on the final, most improperly following the acute on the penult.

P. 175. *νῦν καὶ Μενίππῃ*, Dr. C. prints *Μενίππῃ* without an accent, and, with a most strange inattention to metre,† he substitutes *καὶ* for *δὲ*. This monstrous blunder is in Baxter's note, which the Dr. transcribed, instead of correcting, and which he would have corrected, surely, if he had consulted Lucian, to whom the epigram is ascribed. Every school-boy reads that epigram in Farnaby's collection, and every editor ought to know that *δὲ* is the true reading. We do not suppose that Dr. C. holds the heretical opinion of those critics, who maintain that *αι* and *αι* final may be made short before a word beginning with a consonant, and whom Bentley has entirely confuted in his notes upon the first hymn of Callimachus. The sense too, no less than the metre, requires *δὲ*.

Ibidem. *ἔδιδος*. Dr. C. gives this word two accents, though Gesner‡ prints only one, and Gesner is right.

P. 179. *μέλαλαμῦσανομένη τῷ πάθους*. What title has this, or any other word, to two accents, where an enclitic does not follow? or, how can a grave be placed on the sixth syllable from the ultimate of any word? We fear that Dr. C. has been a little misguided by Gesner, in whose edition *μείλῃ* and *λαμῦσανομένη* are printed in two lines, and joined by an hyphen.

P. 186. *εἰρῇ νικῶς*. Dr. C. makes two words of one, and he puts a circumflex upon the final of *εἰρῇ*, but leaves *νικῶς* unaccented. Gesner is not to be blamed here, for he prints *εἰρηνικῶς*.

P. 209. *ἀκυσσας* is left without an accent.

P. 210. *φερόμενος* has a grave, instead of an acute, upon the antepen.

P. 225. *υποδεχτικά*. This word is printed with three mistakes:

on

* We are told that *πῶσι* occurs in the edition of Lambin, printed by Bartholo. Maccæus, Paris 1605.

† Qr. why are the ends of both Hexameters separated from the rest of the lines?

‡ In speaking of Baxter's edition, republished by Gesner, we indifferently use their names. We observe by the way, that Dr. Edward convicts Dr. K. of lavishing an accent on the antepenult of *φιλοφειδῆ*.

on the first syllable there is a grave accent for a rough breathing; in the third there is a χ for κ , and, on the fifth, there is a smooth breathing instead of a grave accent; yet, Dr. Bentley, from whom the note is taken, prints the word right; and in Suidas, whom Dr. Bentley quotes, and whom Dr. C. professes to have consulted, it is equally right. We shall take this opportunity of hazarding a slight conjecture. From the frequent recurrence of the grave accent where it never can be placed, and the frequent substitution of a smooth breathing for a grave accent, we are disposed to think that Dr. C. undertook the office of an editor, before he had studied the art of printing Greek words; and that, in pronouncing or writing them, he pays no great attention to accents and breathings.

P. 251. ὄρνῃ. Baxter gives an accent to the final syllable, and upon the initial he places a rough breathing, where Dr. C. gives a smooth; and he puts no accent on the first syllable, where Dr. C. according to his new system of accentuation, has added a second circumflex.

P. 265. *ἰα* has no accent, and *κυκλοῖσθης* is printed with a circumflex instead of a grave. The error is *not* in Bentley.

P. 270. *μεν κηδομένοι* and *κύνερον* are without accents; *ἴμε* has a rough, instead of a smooth breathing; *ἄλλο* has a grave, instead of an acute.

P. 271. *τιθαλαττιῶμενοι* wants the acute on the penult; *εἰσι* wants a grave on the ult, and *λύουσιν* is marked with a rough breathing instead of an acute accent.

P. 273. *μυλα* wants the circumflex on the first syllable.

P. 283. *ὦ κ' ποθεῖντις*. Here we have another instance of κ' for δ , to the violation both of the metre and the Greek.

P. 286. *καὶ ἡ λιβέλιον*. Here we have two words instead of one, *ἐλβελίον*; and a grave upon the penult, instead of an acute; yet the word in Gesner is printed right, as one word.

Ibidem. *φειγούνα* with a smooth breathing, instead of an acute accent on the antepenult.

P. 303. *χρᾶσαι* for *χρῆσθαι*; but the mistake is in Baxter also.

P. 307. *Καλλιμαχος* has no accent; and *τῶν* is put for *τὴν*.

P. 319. *κρύπτει*. We are not happy enough to be acquainted with this word. Sophocles wrote *κρύπτειν*, with an acute, not a grave, on the antepenult; and, as Sophocles wrote, so has Torrentius printed.

Ibidem. *ἐκ γῆ*, surely *γῆ* should be *γῆς*.

P. 320. *ὦ τλήμων ἀρίη*. Here Dr. C. follows the typographical blunder in Baxter. But an ear accustomed to the sound of an Iambic verse, would have been alarmed at *τλήμων*, and Dr. C. if he had looked into Dio Cassius, would have found *τλήμων*, which suits both the metre and the construction.

P. 325. The accent on *δε* before *τίρπον* is omitted, and *μοι*, an enclitic after *δε* is very improperly accented. In both these instances Dr. C. was misled by Baxter's note, where we find the same errors.

P. 330. *ω* has neither its accent, nor its smooth breathing.

P. 335. *γρηλαρία* for *γρυλάρια*. Our Lambin, from whom the note is taken, prints the word right, and the word occurs in the very next note of the Varior. where it is printed right from Baxter.

P. 337.

P. 337. γεννησας παγηρ. The first word should be accented on the penult; and παγηρ should be πατηρ, with an acute on the ult.

Ibidem. το μεν δικαιοι are left without their respective accents.

P. 338. We find χαιρείν and πρᾶτῆιν. Dr. C. has here been very lavish of his accents: to χαιρείν he gives two, instead of one; and to πρᾶτῆιν, though a dissyllable, he gives a circumflex and two acutes, though other editors would have been contented with accenting the penult only. In this page γνῶθι is without an accent.

Ibidem. ὑπέρ has an acute, instead of a grave, on the ult.

P. 339. ὑπέλησα has a rough, instead of a smooth breathing, and δικαιοι has no accent at all.

Ibidem. ἰάν γὰρ συγκοιθῇ ἢ ερεχσθῇ. These words are quoted from a note in Lambin, which is not in the edition we have; but did Dr. C. find συγκοιθῇ in his Lambin; or, finding, did he understand it; or, understanding it, did he consult Theophrastus? We maintain, that no such word exists. Upon reading συγκοιθῇ in the Variorum, we conjectured συγκουθῇ, and, upon examining the 22d chap. of the 1st book of Theophrastus, we found our conjecture confirmed. Unusual and laughable as may be the mistake which we have here detected, our readers will soon be amused with a more glaring instance of the fatality which attends our editorial inspector, in the Greek quotations which he reprints, or rather mis-prints, upon subjects within a province in which he is really a man of science.

P. 363. ναλακρημοι is printed for καλκρημοι, και before ῥαχισ has no accent, and ἔρημοι is printed with two blunders, for ἔρημοι, and ὠλετισμοις, has a circumflex on the first, instead of a smooth breathing.

P. 375. ποιηλικότερον for ποιηλικώτερον. It has no accent on the antepen, and substitutes ο for ω.

P. 376. ἦθος wants the smooth breathing.

P. 383. τι before μὴ wants an acute; and in the same note, ἰργάση has a rough, instead of a smooth.

P. 384. εἰ κιν. εἰ here wants an acute and a smooth breathing; and ἐβούλα should have a rough breathing, instead of a smooth.

Ibidem. εἰαν has neither accent nor rough breathing.

P. 386. ἀδιδρῶν. This strange word is printed for ἀνδρῶν, and destroys the sense which is preserved in Lambin, though utterly abandoned in the Variorum. In the very same note the metre and the sense are destroyed in the following line, Εἰμὴ πίσσιμος τύχη γινώσκμοι; μὴ has here a rough breathing on the final syllable, instead of the apostrophic mark, which ought to have been prefixed to 'πισσιμος; επισσιμος is printed for ἐπισσημος; a rough breathing is given to τύχη, instead of an acute accent; εἰ wants the smooth breathing, and the feminine article, which is necessary to the sense and metre, is wholly omitted. It requires credulity, rather than candour, to suppose that Dr. C. considered the line; or that, after reading it in Lambin's note, where it is right, he then consulted Euripides, where it is also right; and, after such consultation, finally printed it wrong in his own edition, to the complete confusion of the meaning, and the complete depravation of the metre.

P. 390. Ποιων wants a circumflex on the ult.

P. 397. In this page we have discovered several mistakes, which it is our duty to state, as we have done elsewhere. *ἐνυγχίμας* has an acute accent upon the initial syllable, instead of the smooth breathing; *ἀλλ'* before *ἴνα* has a grave accent, instead of a smooth breathing; and *λάβωσιν* has a smooth breathing, instead of an acute, upon the first syllable.

P. 404. *ἡμῖν* has a smooth, instead of a rough breathing.

P. 409. Dr. C. who, we know, is a very excellent botanist, and who with uncommon solicitude has spread the Linnæan phraseology over the Variorum edition, seems peculiarly unfortunate in his quotations from Greek writers upon botanical subjects. We shall present our readers with a wonderful passage quoted by Lambin from Dioscorides, and thus printed in p. 409 of the Variorum: *τρίπτει δὲ καὶ χραδίᾳς ἐπὶ τὸ ὑχρότερον πινομένοι τε, καὶ συγχριόμενοι*. After a copious dose of cummin we could not have turned more pale, than we were at the sight of this ugly and strange word *χραδίᾳς ἐπὶ*, and we defy the united sagacity of Ruhnkenius and Porson to solve the difficulty by mere conjecture. In Lambin all is right, *τρίπτει δὲ καὶ χραδίᾳ ἐπὶ τὸ ὑχρότερον πινομένοι τε, καὶ συγχριόμενοι*. A grosser mistake has seldom deformed the page of any book. Our readers will observe that in the Variorum *συγχριόμενοι* has a smooth breathing, instead of an acute accent upon the antepenult.

P. 411. *καρφύλλας* has no accent.

P. 420. *Ζωσιπᾶσιν* is printed as one word, instead of *Ζῶσι πάσιν*; *τεθνήσκειας* and *ἐχθρών* are without accents.

P. 452. *ταῖς* has no accent.

P. 459. *καὶ* and *ἀπανευθε* are without accents, and *Βορέη* and *Ζεφύρω* are without the subscript. But the line in Lambin is printed correctly.

P. 465. *καρπίμων* has a grave upon the first, instead of an acute.

P. 466. We have *ἐξηγησις* with a wrong breathing, and no accent. *τῷ* in the same page, is without the circumflex.

P. 467. *ἐκας* once is without the grave on the final.

P. 473. *καλῶς* wants the circumflex on the ult.

P. 482. *ιαμφοζῖσιν* has no mark of the smooth breathing on the first syllable, nor an acute on the penult. This page we hear was cancelled.

P. 491. *ἔρε* has a grave, instead of an acute, upon the first syllable.

P. 510. *αὐτῷ* has a wrong breathing and no accent; *ποίηται* has an acute upon the first, and a grave upon the last, but ought to have the grave only; *τοῖς* before *Θεσπίς* is without an accent; *ἄρσιν* in the same page, has a grave on the first syllable, instead of an acute.

P. 513. *καθίρομαι* is printed for *καθαίρομαι*; *τῆς* has a grave, instead of a circumflex, and *η* has neither accent nor breathing.

P. 531. *ἐαυτὸν* has an acute accent, instead of a rough breathing on the first syllable.

Here we close our toil in pointing out some of the errors which occur in the Greek typography of this edition, and we fear that the patience of our readers will be equally exercised and equally

exhausted with our own. When we consider how many are those errors, how flagrant, and how unusual; when we state that they destroy the metre of some passages, and the sense of others; that they are committed in opposition to the plainest rules for marking the accents and the breathings of the Greek language, and that they sometimes introduce words utterly unintelligible to Greek readers, and unknown to Greek writers, we are irresistibly compelled to suspect the absence of one or two qualifications, not less necessary to an editor, than accuracy of eye.

May not the Greek language be understood without a knowledge of accents? Yes. But it is doubtful whether Dr. C. deeply understands either. May not an editor understand accents, and yet decline the use of them? Yes. But Dr. C. employs them, and found them employed by the critics from whom the notes are selected*. May he not understand and employ them, and yet sometimes err? Yes. But such errors, when frequent and gross, are not very pardonable in an edition which professes, like the present, to correct the mistakes of Baxter, Gesner, and all preceding editors, by comparing their quotations with the text of original authors. Many are the instances in which the editors, said to be corrected, have printed classical passages accurately, but where the Variorum edition exhibits them inaccurately; and few seem to be the instances in which the Variorum edition is right in Greek words, where the critics, whose notes are selected, have been wrong. The pretensions which Dr. C. has asserted in his preface to correctness, extort from us these remarks. If those pretensions had not been made so deliberately and so positively; if writers were not accustomed to hold in contempt the *general* observations of critics; if readers were not prone to admit the general assertions of writers; we should not have submitted to the drudgery of examining, or the mortification of producing, particulars, so minute indeed in appearance, but, in a question about the merits of an editor, so very pertinent and decisive. Horace abounds with imitations of Greek writers, and allusions to them. The commentators upon Horace have, with great industry and great judgment, collected a multitude of these imitations and allusions. Every editor of Horace ought to understand them clearly, and to print them correctly. The editor of the Variorum appears to have been sensible of this duty, and he professes to have discharged it with diligence and fidelity.

* Mr. Wakefield omits accents; but, in the Variorum, we have seldom or never Greek words quoted from Mr. Wakefield's observations.

We formerly expressed our doubts, not so much upon the reality as the success, of his researches, and we have now brought forward a long and apposite series of proofs, in order to convince our readers, and to justify ourselves.

In our next Review we shall examine how far the notes in the Variorum edition correspond to the catalogue of authors, from whom they are said to be selected.

[To be continued.]

ART. II. *Codex Theodori Bezae Cantabrigiensis Evangelia et Apostolorum Acta complectens quadratis literis Græco-Latinus. Academia auspicante venerandæ has vetustatis reliquias summa qua potuit fide adumbravit, expressit, edidit, Codicis historiam præfixit, notasque adjecit Thomas Kipling, S. T. P. Coll. Div. Joan. nuper socius. Pars prior. Cantabrigiæ e prelo Academicæ Impensis Academiæ, 1793. Pars altera. Ibid. 2l. 2s.*

THE practice of publishing whole MSS. in such a manner that every page, line, word, letter, and point, shall, as far as types can imitate hand-writing, completely answer to the original, is as yet in its infancy, though it has been publicly and strenuously recommended by Michaelis, and other critics. For since all MSS. are liable to accidents from fire, water, different animals, and the ravages of war; since, even if they escape these accidents, they must ultimately be destroyed by time, as the colour of the ink gradually fades, and the traces of the letters become less and less visible: it is much to be wished, that persons possessed of sufficient leisure and learning, would provide against this evil, by a timely diffusion of copies so accurately taken, as to prevent us from regretting the loss of the original.

If such a scheme had been conceived in the last century, supported by proper encouragement, and executed with due care and fidelity, it is not unreasonable to suppose, that every scholar in his study might, by this time, have had access to many MSS. of the earliest ages, which he is obliged to seek in strange countries with great loss of time and money, perhaps of health, or to collate by the means of a mercenary, negligent or ignorant proxy.

The late Dr. Woide undertook to publish the celebrated Alexandrian MS. upon this plan. He has performed his task with incredible labour, and as we are willing to believe (for we certainly have not taken the trouble of examining) with sufficient accuracy. In his copious Prolegomena he has examined the history and external circumstances of the MS. ;

stated the different opinions of learned men concerning its country, age, and authority, and interposed his own judgment upon these several points. To the *fac-simile* he has subjoined a most exact collation, in which he carefully records every deviation from the vulgar Greek text, whether it be the offspring of choice or chance, whether it be a difference of dialect, or an error in orthography.

The applause with which the learned world received Dr. Woide's publication, seems to have stimulated the university of Cambridge to a similar undertaking. To execute their intentions, they pitched upon Dr. Kipling, Deputy-Regius-Professor of Divinity, who, after an interval of something more than five years, has at length presented the public with the long-expected *fac-simile* of the *Codex Beza*.

This edition is divided into two volumes, for no other reason but that it was too large for one. After a Preface of twenty-eight pages, in a very large Roman type, comes the text itself, of which the 413th page closes the first volume. The second volume finishes the text with the 828th page, and the editor's notes (in the same type with the Preface) contain 24 pages more.

The university, so far as it depended on that venerable body, has most amply performed its part. The paper is of the finest quality that could be procured. The types represent, with sufficient exactness, the letters of the MS. which of themselves are not inelegant. In short, it is, with respect to outward appearance, one of the finest books that have appeared since the æra of printing, and far exceeds the *fac-simile* of the Alexandrian MS. in splendor. No wonder, therefore, that it should have greatly risen in its price, at a time when the value of books is almost wholly measured by their magnificence and rarity. Only 250 copies, as we are informed, were printed, and the price of a copy, which was to the subscribers only two guineas, is now increased to six, seven, or eight.

But as much as this work is superior to Dr. Woide's in its outside, it appears to be below it in intrinsic merit. This censure we shall endeavour to support, by a short review of the contents of the Preface, and a few observations on the collation of various readings with which Dr. Kipling closes the book.

The beginning of the title page seems not to be very happily expressed: *Codex Theodori Beza Cantabrigiensis*. The natural construction of these words would make Beza a Cambridge-man at least, if not a member of the University. Dr. Kipling might easily have avoided this ambiguity,
by

by writing, Codex Theodori Bezae, vulgo dictus Codex Cantabrigienfis. The Latinity of the Preface has been much criticized, perhaps not without reason, if it had been written on a subject where elegance of style, and purity of language, were requisite. But in these abstruse studies we exact nothing more from an editor than a clear and faithful account of the task which he has performed. A collator of MSS. has other work upon his hands than to balance sentences, and measure syllables. We shall, therefore, pursue our criticisms on the Preface, without regarding whether it be written in the style of Cicero, or the *Epistola Obscurorum Virorum*.

1. The first point of discussion is the antiquity of the Cambridge M.S. Montfaucon, in his *Palæographia*, thinks that the custom of writing with spirits and accents, was introduced in the seventh century. It would follow then, that since this MS. is entirely destitute of them, it was at least as old as the sixth century. In the second page we have a short specimen of the character on copper-plate. We should have been much better pleased, we own, if Dr. Kipling had favoured us with a complete folio page, or more, of these specimens. We might in that space have had accurate *fac-similes* of the hand-writing of all the correctors and critics that have been tampering with the MS. This expedient would have enabled the learned reader to judge for himself of the age and country of the correctors, instead of being forced to pin his faith upon an editor's report. For instance, in the 663d page, line 24 (Acts i. 21.) XHISVIRIS are interlined; but they are printed in small capitals, exactly like the text; and not a word of information does the Dr. afford us in his notes. Now we have been told, that the interlineation is very ancient, though not written in capitals, but in a Teutonic hand, nearly resembling the Anglo-Saxon.

Dr. Kipling then produces testimonies to the antiquity of the MS. From Bentley's Epistle to Mill, he quotes a passage, in which that great critic seems to say, that the Alexandrian, Cambridge, and Laudian MSS. are superior to all others in the world, &c. But first, as Dr. Edwards has observed, Bentley gives the Clermont MS. part of this encomium. Nor does it appear that Bentley had then examined Beza's MS. so carefully as to pass an accurate judgment upon its merits. For the epistle to Mill was published in the year 1691, when Bentley was about thirty years old. Wetstein's testimony or opinion is more to the purpose. He says, that this MS. clearly shows every mark of antiquity, and is perhaps the oldest extant, &c. But Dr. Kipling calls Wetstein's opinion in doubt, because "he does not see why it should be thought

older than the Laudian MS. of the Acts." If Dr. Kipling has seen and examined the Laudian MS. and has any data, by which he can prove it to be older than the Cambridge MS. he will merit the thanks of the gentlemen of Oxford. But we are assured by persons who have seen the Alexandrian, the Cambridge and the Laudian MSS. that Mill is perfectly in the right when he assigns a much more modern date to the latter, than to the other two.

The Dr. then produces an argument, taken from the doxology, to show that his MS. is older than the fifth century. The argument, drawn out at length, as far as we judge, would run thus: "The doxology is spurious, and was not known in the church till the fifth century. But if it had been known, when the writer of this MS. lived, he had such a fondness for additions of every kind, that he would have inserted it in his text. He lived then before it was known, that is, as early as the fourth century." But this argument is a string of precarious suppositions. 1. It supposes the doxology to be spurious. 2. It supposes that a transcriber, whose general disposition is to add, cannot, from consideration or caprice, sometimes retrench; and, 3. It confounds the text of the scriptures with the particular copies containing that text. Thus No. 17, in Weststein and Griesbach's collations is said to be written towards the end of the fifteenth century, but this criterion (the omission of the doxology) would increase its age by above a thousand years.

Dr. Kipling likewise thinks the Cambridge MS. older than the Alexandrian, because this has the canons of Eusebius, which the other wants. But this argument is of no weight, because the very same circumstance occurs in MSS. confessedly modern, as Dr. Edwards has shown from Mr. Marsh's learned notes to the translation of Michaëlis, Chap. viii. Sect. vi. p. 712—3.

The Ammonian sections in this MS. are, beyond question, added by a later hand. Ammonius, says Dr. Kipling, lived in the third century; Eusebius in the fourth. If then the person who added the sections, lived towards the end of the third, or in the beginning of the fourth century, perhaps old Will. Whiston was not so much mistaken, when he supposed that the writer of the original lived in the second century. He at last, however, is content to claim for it an antiquity of something more than 1300 years.

2. The next question concerns the nature and value of the text of the Cambridge MS. Arnauld, it seems, thought it an imposture of the sixth century. How then, Dr. Kipling asks,

asks, could it so soon after perform the office of a public Evangelistarium? But who can prove that this book was ever used as an Evangelistarium in any church? The notation of the *ANAGNΩΣΜΑΤΑ* only shows, that the possessor divided the several parts of his bible according to the lessons prescribed by the custom of the church, but not that the book itself was read in the church. If books were now as scarce and expensive as they were formerly, we should endeavour to make a single volume serve for as many uses as possible.

The grand charge against the Cambridge MS. is, that it latinizes. This accusation has been brought against it by several critics, and we wish Dr. Kipling had given it a full and distinct answer. Instead of this, he tells the votes on both sides, and leaves the question as he found it. Why did he not show, from an induction of the passages to which exceptions have been made, that they are not taken from the Latin, but that they existed in the Greek before they were adopted into any version? This is notoriously the case with that long passage in Matth. xx. 28. We will endeavour to state the question in its true light. When a MS. is said to latinize, the word means, either that it agrees with the Latin reading against the general stream of Greek copies, or that it was corrupted from the Latin. The latter part of the alternative ought never to be admitted, but when the origin of the corruption can more easily be explained by deducing the Greek reading from the Latin, than by supposing the contrary. Perhaps an example may make this point clearer. In Mark xiv. 25, the common reading of all MSS. and versions is, *Ἄμὲν λέγω ὑμῖν, ὅτι οὐκ ἔστι οὐ μὴ πῖναι ἐκ τοῦ γιγγήματος τῆς ἀμπέλου.* But in the Cambridge MS. the whole passage stands thus: *Ἄμὲν λέγω ὑμῖν, ὅτι οὐ μὴ προσθῶ πιῖν ἐκ τοῦ γιγγήματος τῆς ἀμπέλου;* with which reading two very ancient Latin copies, collated by Blanchini, agree. If we should allow this reading to be wrong, it is plain that there is no reason to charge the coinage of it upon the Latins, since the phrase was full as familiar to the Greeks from the Septuagint, as it could be to the Latins. St. Luke twice uses the same verb with an infinitive; but in the middle voice, Luke xx. 12, Acts xii. 3, the LXX use both voices indifferently, as will appear from consulting Genesis iv. 2. Judges iii. 1. It is curious that in the instance from Luke xx. 12, the very same MS. which in Mark had *προσθῶ πιῖν* for *πῖναι*, should substitute *τρίβη* *ἐπιμψαι* for *προσθῶ* *πιμψαι*. The place where the Codex Bezae seems most plainly to latinize, is John xxi. 22, of which we shall hereafter have occasion to speak.

"If," says Dr. Kipling, "the agreement of our MS. with

the Latin copies proves it to latinize, its agreement with the Syriac copies proves it to syriacize; and I should rather believe, that the Greek of our MS., if it was altered to any version, was altered to the Syriac." But if it was altered to the Syriac, by Dr. Kipling's own argument, drawn p. iii. iv. from the doxology, it would have inserted that clause, which no MS. of any of the three Syriac versions is known to omit.

Dr. Kipling, among the favourers of this MS. ranks Mill and Wettstein. But he has omitted all that Mill says in dispraise of it, some of whose words are very strong. Prol. p. 132. col. 2. *Græca* (exhibent) *textum mirifice corruptum ac depravatum*. The next paragraph in Mill contains a most elaborate invective against the MS. with a specimen of its corruptions and interpolations, the whole together making above a column in folio of small print; which would take up two pages (a fourteenth part) of Dr. Kipling's Preface. With still less reason is Wettstein quoted on this occasion. Wettstein quotes Mill's words with approbation, and adds fresh accusations against the writer of the MS. whom he calls *exigui admodum judicii confarcinator*.

Dr. Kipling adds an observation from his own stock, that the Greek of Beza bears a wonderful resemblance to the version of the Septuagint. Hence he infers the value of the MS. But, with respect to the resemblance, quibus indiciis, quo teste probabit? By one single solitary circumstance, the peculiar use of the conjunction *KAI*. This he proves by six instances from each, of which only two from the Codex Bezae (the 4th and 5th) make for his purpose, and only one from the Septuagint (the 4th.) The fifth also, it is true, would be a proper example, if the reading were constant, but the editions and MSS. vary; some add *καὶ*, and some omit it. In the sixth example from the LXX, Dr. Kipling has been too scanty in his measure of quotation. In Exod. vii. 5. *καὶ* connects *εἶμι* and *ἰξάξω*, not *ἐκλήνω* and *ἰξάξω*. In the sixth quotation from Beza's MS. *καὶ* is twice superfluous. But in the MS. itself it is erased. Where then is the propriety of this instance? Why was not the next page too quoted for the same occasion? for there the same rasure twice occurs.

The other three instances only show that the writer of this MS. instead of a participle and indicative, couples two indicatives with the conjunction. But this sort of resolution is so natural, that it frequently occurs as a various reading in MSS. of profane, as well as of sacred authors. We at present recollect an instance in the *Acharnenses* of Aristophanes, 1146, where the reading of all the editions was, Σὺ δὲ

ἰγάρ τι

ῥιγῶσι προφυλάττειν. Three MSS. collated by Mr. Brunck, give Σοὶ δὲ ῥιγῶν (or ῥιγῶν) ΚΑΙ προφυλάττειν. But it does not seem probable to us that the transcribers of the MSS. of Aristophanes borrowed this phrase from the seventy interpreters.

What the copier of the Codex Bezae gives with one hand, he takes away with the other. In Acts x. 17. the καὶ, which all the editions, and almost all the MSS. retain, seems to be entirely superfluous. But the Cambridge MS. cures this pleonasm by the insertion of the verb ῥιγῶν, so that in this passage the common copies have a nearer affinity with the Septuagint than Beza's has.

Dr. Kipling next proceeds to the Latin version, which is preserved in this MS. and proposes three questions, 1. Whether the version was extant before Jerom's time? 2. From what original it is derived? and, 3. To what use it may be applied?

1. To the first he answers, That to the best of his knowledge, no critic, except Baker, ever denied this version to be older than Jerome's age; who seems to have been misled by such reasoning as this:

The Greek of Beza's MS. exactly answers to the autographs of the Evangelists.

But the Latin version exactly answers to the Greek text.

If, therefore, this version had been already extant in Jerome's time, there would have been no need of Jerome's corrections.

But, says he, the reader will find both major and minor to be false. Who doubts that the major is false? We, for our parts, will take upon us to affirm, that Baker never reasoned in this manner, and that if he had, he would have violated both fact and logic.

2. Dr. Kipling then shews, by examples, that the Latin version was in general literally translated from the Greek original. Cui bono? We should have been more obliged to him, if he had given us a competent number of places where they disagree. For he says, *Discrepant quidem non raro*. But he attributes these *discrepantiæ* to the carelessness of the translator, the negligence of the transcriber, or the too great propensity of the early Christians to emendation. We are not much the wiser for this decision. Could not the Dr. have produced a few instances, and reasoned critically upon them? Let us suppose a considerable difference in some passage between the Greek and the Latin. It is possible that the Greek may be right, and the Latin wrong. If the Latin be wrong, various causes of that error may be supposed. The MS. for instance, of which this is a copy, might at first have a false reading, which was faithfully translated, and the old reading

left

left untouched on the version, though the Greek was afterwards corrected by the aid of a more accurate exemplar.

3. Bentley, adds Dr. Kipling, in answer to his third question, entertained the highest esteem for the Old Italic. Here the Dr. is not quite exact. Bentley set, it is true, a high value upon the old Latin copies; but he was so far from valuing the Old Italic, that he thought it a non-entity, and offered a conjectural emendation upon the only passage of St. Augustine, where mention of the Italic version occurs. His conjecture, it must be owned, is somewhat violent, and we greatly prefer Abp. Potter's * emendation, *In ipsius autem interpretationibus usitata ceteris præferatur; nam est verborum tenacior cum sententiæ perspicuitate.* But whether that conjecture, or this, or neither be right, there either never was any Italic version, or it has long since been lost, as Mosheim † has clearly proved.

Dr. Kipling further observes, that as the barbarity of this version consists chiefly in its strict adherence to the Greek idioms, it might assist us in our search after the Greek, if the original should be corrupted or lost. He instances in Luke xxi. 34, which the MS. thus represents in Greek :

—— ἐπεὶ ἂν ἴδῃ ὑμᾶς ἐνέφους ἡμίγεα.

In Latin thus :

—— superveniat super nos subitanus dies.

From which he concludes that the archetype of the Cambridge MS. had this reading :—— ἀφ' ὧν ἡμίγεα.

We are at a loss to know what Dr. Kipling means by his note on ὑμᾶς in this passage: "YMAC loco HMAC pro more descriptoris." The true reading is ὑμᾶς, which the sense requires, and all the MSS. as far as we know, uniformly retain. The Latin version indeed has NOS by mistake for VOS. We imagine, therefore, that Dr. Kipling was deceived by this circumstance; and instead of making the wrong agree with the right, altered the right to make it agree with the wrong. The next argument of the Dr.'s may to our readers perhaps appear no more conclusive than to us. He argues that this interpretation was the work of several hands; because it renders ἀνέμους in Matthew by *innocentes*; in the Acts by *ane-*

* See Mr. Marsh's notes to Michaelis, Vol. iii. p. 621, 622, or Dr. Lardner, Vol. v. p. 397, 398. Ed. Kippis.

† De Rebus Christianis ante Constantinum Magnum, p. 225—228.

τιος ; ἀδυνατε in Matthew, Mark, and Luke, by *impossibilis* ; * in the Acts by *adynatus* ; δοξάζω in Matthew by *glorifico* ; in Mark by *honorifico* ; in Luke mostly by *honorifico* ; five times in John by *honorifico*, fourteen times by *glorifico* ; never in the Gospels by *clarifico*, but in the Acts never otherwise.

In the Latin version of the New Testament, which bears the name of Erasmus, Beza observes, that the word φαγεῖν is rendered *comedo* in Matth. xi. 19 ; and *edax* in Luke vii. 34. Hence it may be inferred, by an argument similar to the foregoing, that the Latin version which passes for Erasmus's, was not entirely of his composing.

[To be continued.]

ART. III. *English Botany. Vol. II. In Monthly Numbers.*
2s. 6d. each. Sowerby, &c.

IN the year 1777, the beautiful as well as important work, the *Flora Londinensis*, by the ingenious Mr. Curtis, began to be published, and the botanical world entertained sanguine hopes of seeing the plants of England (for the work was meant to comprise all our native plants, beginning with those in the environs of the capital) represented in such a manner as to render any further improvements in their figures unnecessary.

So extremely slow however has been, and still continues to be, the progress of that elegant work, that the years of Nestor (according to its present mode of publication) would be insufficient for its completion.

It was, therefore, a laudable attempt in the projectors of the present Flora, to present the British botanists with accurate coloured figures of their native plants, in a more expeditious and regular manner, though on a less superb and scientific plan. If it be objected that the size of an octavo is not at all times sufficient to afford a proper idea of the habit of the plant, it may be answered, that this inconvenience (which cannot very frequently occur) is overbalanced by the general convenience of works of that size, and the comparatively easy rate at which the figures may be obtained ; and which, if

* This example is misapplied. Ἀδυνατός in the Acts xiv. 8. signifies *helpless*, *impotent*, and could not have been translated by the same Latin word that is used in the Gospels. Perhaps the translator thought that " A certain man was sitting *impotent* with his feet," was more intelligible language than " A certain man was sitting, *impossible* with his feet."

justly drawn, and well coloured, will in general fully express every desirable particular.

It would, perhaps, be somewhat rash to affirm, that all the figures in this useful and pleasing publication are of equal merit: "The mechanic," says a celebrated critic, "cannot handle his hammer and his file at all hours, with equal dexterity: there are times, he knows not why, when his hand is out." The draughtsman and engraver may be included in the same observation; and artists, whose representations are generally elegant and correct, will sometimes produce unimpressive and insipid figures.

Among the least happy productions of Mr. Sowerby's pencil, we cannot but particularize the *Colchicum autumnale*, pl. 133; and *Gentaea Scabiosa*, pl. 56. These, however, in a work of such general merit, can only be considered as trifles; and we merely mention them, in order to guard our ingenious artist against inattention to the exact habit of the natural plants, so absolutely necessary to the production of unexceptionable figures. It is for this very reason that, strange as it may appear, the wooden figures in Fuchs and Dodonæus, however they may occasionally happen to fail in expressing the minute particulars of the fructification, still afford a clearer general idea of the plants intended, than many of the more elaborate representations of modern botanical works.

We must now turn our attention to the descriptive part of English botany. This, we believe, is generally understood to be the work of Dr. Smith, President of the Linnæan Society. The advantage, therefore, of occasional reference to the Linnæan Herbarium, and the fullest satisfaction with respect to obscure or uncertain species, may always be expected. The descriptions, as in most works of this nature, are, with great propriety, comprised in few words, and contain sufficient information relative to the more striking particulars of each plant; and sometimes curious and important anecdotes exhibiting either the mistakes or the opinions of other authors on the same subject, are not improperly communicated. Indeed if we object any thing to this part of the work, it must be the somewhat too frequent, and seemingly unnecessary introduction of the names of correspondents, and the collectors of particular plants. A practice which (if we may be allowed the expression) diminishes in some degree the dignity of a publication, and should only be used with respect to the *plantæ rariores* and *rarissimæ*.

It remains, for the satisfaction of our readers, to give a specimen or two. This we shall do by selecting

"POLYGALA

" **POLYGALA VULGARIS.** *Milkwort.*

" Milkwort grows every where in dry heathy pastures, and on rocks, flowering in June and July. Its perennial woody root throws out many spreading procumbent stems, clothed with deep-green smooth leaves, which vary much in size and figure. The flowers, commonly blue, are often white, flesh-coloured or purple, but in all cases marked with green lines. The permanent calyx turns at length wholly green, and wraps up the young pod, closing and drooping to protect it from rain. So the elegant fringed crest of the corolla shelters the stamina and pistillum, admitting air, but scarcely wet or insects.

" An infusion of the herb, which is very bitter, taken in a morning fasting, about a quarter of a pint daily, promotes expectoration, and is good for a catarrhus cough. I tried it at Montpellier, by the advice of professor Gonan, with success, and have since known it useful. *J. E. Smith.*" P. 76.

" **HEDYSARUM.** *ONOBRYCHIS.* *Saintfoin.*

" A native of chalky pastures and open downs in various parts of England, always in dry barren situations, which its flowers greatly enliven about June and July.

" The plant is readily distinguished from all others of British growth; and if any doubt could remain, the ample and exact descriptions of Dr. Withering and Mr. Woodward must entirely remove it.

" This is a valuable plant for cultivation in dry barren soils for feeding cattle, as it grows luxuriantly where grass or corn would yield but a small produce. Professor Martyn, in his valuable *Flora Rustica*, says that its cultivation began with us about the middle of last century, and though a native plant, its seeds were then procured from France and Flanders." Page 96.

It can hardly be necessary to inform our readers, that besides the general descriptions, proper generic and specific characters are prefixed to each plant, together with the usual synonyms. It should also be added, that the work has now advanced into its third volume; and that each number contains six plants, instead of three, as at its first publication.

ART. IV. *Sketches of the Origin, Progress, and Effects of Music, with an Account of the ancient Bards and Minstrels. Illustrated with various Historical Facts, interesting Anecdotes, and Poetical Quotations. By the Rev. Richard Eastcott, of Exeter.* 8vo. 5s. Robinsons.

THE ingenious author of these *Sketches* professes himself, in his Preface, to have been for many years in the habit of mixing

mixing with musical people ; to have attended the most celebrated festivals in London, and other large cities ; to have consulted numerous publications, particularly those of Burney and Hawkins, and to have been long engaged in the collection of such anecdotes as he thought would enrich and recommend his work. Observing at the same time that it is " by no means intended for persons of science," but chiefly designed for the use of " those young ladies who receive their education at public academies, that they may have the opportunity of becoming slightly acquainted with the history of an art in which many of them spend a considerable part of their time in endeavouring to excel.

So far as the objects of Mr. Eastcott extend, he has, generally speaking, acquitted himself with respectability. The scientific and voluminous publications on music, which preceded his own, certainly preclude juvenile investigation ; at their bulk and abstruseness the young mind too naturally revolts, while a small volume, simply written, invites perusal ; and by affording a slight and pleasing taste of knowledge, excites in the reader a thirst and capacity for larger draughts. This laudable allurements the author has uniformly kept before him ; and by intermingling with his information elegant poetical quotations, and amusing anecdotes, has furnished to the young musical student a most agreeable and profitable regale.

Chap. I. treats of the state of music among the Egyptians, Hebrews, Greeks, Romans, &c. including also some useful remarks on the origin and ancient cultivation of other arts and sciences. Here Mr. Eastcott traces the harmonic art, astronomy, architecture, and several other refinements of life, from the time of Jubal down to that of Sesostris, and thence to the age of Augustus ; justly observing, that almost all the arts and sciences flow down to us from Egypt, through the tributary channels of Greece and Rome. " As to *vocal music*," says the author, " it being the voice of nature, there is no doubt but it is coeval with mankind. Who gave the birds that power of song with which the woods resound ? Who taught the nightingales their various notes ? Nature ! That mistress of music who taught, from the beginning, all those who have the power of melodious sounds." And the idea of a lyre, Mr. Eastcott remarks, after several ancient writers, was taken from the shell of a tortoise, left on the banks of the Nile, with various other dead animals, after the river had retired from the lands it annually overflows. The argument for the very ancient love and cultivation of music is then supported by quotations pertinently selected from scripture, a number of historical and highly entertaining facts from

from Pagan antiquity, the reiteration of much elegant and instructive matter from modern writers of different countries, and some observations by the author, both ingenious and original. The priests of the Egyptians, the minstrels of the Romans, and the Bards of the northern nations, including England and Scotland, were certainly greatly venerated, and allowed considerable rank: and it is a remark, very sensibly introduced by Mr. Eastcott, that "the laws of the ancient Germans were written in verse, and sung:" and that "to the songs of the *bards* or *skalds*, we owe the first accounts of the *Swedish* history."

In Chap. II. the miraculous power attributed to music is considered. The credit that has too liberally been given to assertions of the extraordinary power of the ancient music, is in this chapter attempted to be supported by the repetition of several accounts found in Plutarch, and other writers of antiquity, particularly those concerning Terpander, Solon, Pythagoras, Empedocles, Amphion, and Arion. However, the author has the candour to confess, that these stories owe much to exaggeration and metaphor; and he does not doubt but that of Amphion is altogether allegorical; and quotes Dr. Burney's solution of the fable, with which we are too much pleased not to be tempted to give it to our readers. "The sweetness of Amphion's poetical numbers, and the wisdom of his counsel," says the Dr. "prevailed upon a rude and barbarous people to submit to law and order, to live in society, and to defend themselves from the insults of savage neighbours, by building a wall round the town."

The third Chapter treats of the opinions of physicians, philosophers, and historians, concerning the effects of music in certain diseases, and on the nervous system.

For instances of its power in such cases, the authority of the first writers, ancient and modern, in physic and natural philosophy, are adduced. Martianus Capella, Plutarch, Burette, * an eminent physician who made the music of the ancients his particular study; the memoirs of the academy of sciences for 1707, and the following year; M. de Mairan, a member of the same academy; Dr. Bianchini, professor of physic at Udina; Dr. Mead and Baglivi, on the story of the *Tarantula*; with Dr. Leake, and others, are successively quoted in proof of Mr. Eastcott's opinion in favour of musical influence; he there gives us a very interesting anecdote related of a sudden restoration to health and spirits, which the melancholy Philip the Fifth, of Spain, received from the fascinat-

* It should be *Burette*. He is a French writer, and his discussions on this subject are inserted in the *Memoirs of the Academy*.

ing honours of the famous Farinelli, who, from the year 1734 till 1737, so irresistibly charmed the ears of the English; which cure our author compares to that performed by the *Royal Musician* when he *dispossessed Saul of an evil spirit*. With Mr. Eastcott's opinion, that "the impressions of musical sound are certainly more lasting than those of words, because we often retain the melody of a song, though we forget the poetry," we can by no means agree. The *reason* given is not a *proof*. The music, not the words of the song, is generally the object of attention; and every note is heard, whilst the words are often not sufficiently articulated even to be understood: besides it may be, and we believe is, more easy to retain the succession of simple sounds, forming a pleasing air, than a number of words.

Chapter the Fourth, in which the author considers the power of music over the inferior animals; and Chapter the Fifth, where he treats of its influence on infants, present the reader with several remarkable instances of its effects, at once authentic and entertaining.

In the succeeding chapter, music is investigated as an imitative art. Here we think the Rev. Author has, in general, acquitted himself with much judgment; but we consider him as so particularly right in deviating from "some strange opinions of a late author," that we wish he had opposed argument to argument, and instead of opposite assertions, had given that confutation to which the author alluded to has exposed himself.

The quotations from Shakespeare, which form the *seventh* chapter, and those from other eminent poets, collected in the *eighth*, "for the purpose of explaining the character of an ancient bard more fully," exhibit much taste in their choice; and are qualified to gratify curiosity, as are those selected in the ninth chapter by way of illustration "of the imaginary music of the spheres."

The tenth and eleventh chapters we perused with considerable satisfaction. The opinions of great and learned men respecting music in the former, and the explanation of the utility of that science in the latter chapter, include many just and sensible remarks, given in language somewhat superior to that of the preceding parts of the publication, and are honourable both to the author and the professors of music.

But in the twelfth Chapter we meet with some observations, which are trivial, and others not well-founded. The accident which occurred at a parish church a few miles from "town," was not a circumstance for criticism. Mr. Eastcott's remark accords with it: it is not a subject for attention. The objections made to *fugues* in vocal composition is weak
and

and unsupported. In music of three or four *parts*, it is by no means necessary that the syllables of each *part* should accord through every *bar*; and that hearer, who, during the performance of a fine chorus, can be upon the watch to detect the word *soul* in *one part*, meeting the word *death* in another, is no less to be pitied than Sterne's critic, who determined by his *repeater* the exact time which Garrick employed in the position subsequent to a start. The syllables in one case, and the *seconds* in the other, are made the measurement of excellence, where feeling and expression are the grand objects for the attention of the spectator and auditor.

The *Supplement*, which is contained in somewhat more than seventy pages, enquires concerning the musical instruments provided by Solomon for the dedication of the Temple; observes upon the present state of music in Holland, Germany, Italy, &c. gives an account of its cultivation at this time in Russia, Sweden, North America, and the inhabitants of the newly-discovered islands in the Pacific Ocean; and discusses the question, Whether the ancients understood counterpoint? the examination of which, with some additional fragments of a miscellaneous nature, complete the work.

To sum up our opinion of Mr. Eastcott's performance in as few words as possible, after so particular an investigation, we must say, that much judgment in selection, considerable patience in enquiry, a clearness of manner, and language above mediocrity, form its leading characteristics. And to that part of the community, for whose particular benefit it is written, we can recommend it as a work highly useful and entertaining.

ART. V. *Asiatic Researches. Vol. III.*

[Continued from Vol. II. page 415.]

Art. 8. *On the Mystical Poetry of the Persians and Hindus.*
By the President.

A SPIRIT of enthusiasm animates, in a high degree, all the poetry of the Eastern nations. Nature is ransacked for objects to illustrate the conceptions of the Asiatic bard, whose page, however, is too often obscured by the exuberance of metaphors, which were intended to illumine his subject. In travelling over the flowery garden of oriental fable, we frequently lose our way; and our senses are disgusted and fatigued, rather than delighted, with the wanton profusion of odours with which we are surrounded. If this observation

hold good in regard to Asiatic poetry in general, how much more is it likely to be verified, when religion is the subject, and the raptures of devotion add new fire to the natural ardour of an enthusiastic mind? In the article under consideration, many very glaring instances of this kind occur; and the President, attached from his youth to the study of the best poets of Persia and Arabia, in vain labours to exculpate them from the error of eternally running into those extravagant fallies, which he is compelled to allow, often verge "upon the brink of absurdity."

The mystic theology of the Persians, and even of the Pythagorean and Platonic philosophers, our author traces to the Vedanta School of India, since Pythagoras and Plato are known to have visited both Egypt and the Greater Asia, in order to seek knowledge at the fountain head; and he promises us, at a season of leisure, an account of what those philosophers *really did learn* from the Sages of the East. The literary world will naturally be anxious for information on this curious and disputed topic, from a source so genuine. In the mean time we scruple not to declare, that having ourselves read with attention the Bhagvât-Geeta, written by the great Indian philosopher Vyasa, who founded the Vedanta School,* we were able to discover many striking features of similitude between the leading doctrines of that book and those of the Platonists, of which, if it were necessary, we could produce abundant testimony.

To return to our author, in proof that this theological *ισθυστομὴς* is not solely confined to the East, he cites a very animated passage from the sermons of Barrow on the Love of God, that love ardent, energetic, impassioned, which every truly-devout soul, from original instinct, bears to the Supreme Being, the bright source from whom it first emanated: "he alone," as Barrow justly and truly observes, "can satisfy the vast capacity of our mind, and fill its boundless desires."

Another beautiful extract is also given from M. Necker on the same sublime subject; but in neither of these specimens of European theology, do we see any thing like the gross allusions nearly approaching to licentiousness, which occur in every page of the enraptured, we had almost said the wanton, Hafez: of whose lyric productions the English reader may form his own judgment, since the ingenious author of the dictionary, Persian and Arabic, before his departure for India, edited a translation of them. The President himself indeed

* Consult the Ayceen Akbery, Vol. iii. p. 127.

has favoured the public with a version of one of those Odes, which cannot be read without admiration. The subject, however, is not profoundly theological, at least according to European ideas, though Hafez is the prince of the Persian mystical theologists, for the subject is Love and Wine; and it is difficult to conceive how the luxurious Bacchanal, who, in his festive moments, cried out,

Boy, bid yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say;
Tell them, their Eden cannot show
A stream so clear as Rocabad,
A bower so sweet as Mosellay.

Or he who could exclaim;

Talk not of fate—oh! change the theme,
And talk of odours, talk of wine,
Talk of the flowers that round us bloom;
'Tis all a cloud, 'tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom!

Sir W. Jones's Translation of an Ode of HAFEZ.

We say it is difficult to conceive how this convivial bard could ever be metamorphosed into a mystic devotee, who had asserted that religion was "all a cloud and a dream." But let us hear Hafez in his graver moments, when his passions had subsided, and his mind was engaged in the pursuit of a nobler object: when he sought *absorption*, as the Hindus express themselves, in the Deity. His renovated mind evidently retains a portion of his former gross and carnal conceptions; for he talks of "the wine of devotion," and speaks of his Maker in the style in which he was accustomed to talk of his mistress.

"The sum of our transactions in this world is nothing: bring us *the wine of devotion*; for the possessions of this world vanish."

"O true bliss of that day, when I shall depart from this desolate mansion; shall seek rest for my soul; and shall follow the traces of my beloved [the Deity]."

"Dancing, with love of his beauty, like a mote in a sunbeam, till I reach the spring and fountain of light, whence yon sun derives all his lustre."

To be more serious: this gross and frequent personification of the Deity, by the wild rhapsodists, either of India or Europe; however attempted to be justified by the Canticles, has been the source of a thousand errors in theology, and the parent of a thousand sectaries. The style itself, to use the President's own words, "is open to dangerous misinterpretation,

"while it supplies real infidels with a pretext for laughing at religion itself." Upon this basis of fancied absorption in God, the sect of the *Illuminati*, and the *Quietists* of former days arose; and a large tribe of modern sectaries, concluding with the Swedenborgians, have built upon it their romantic systems. If it originally came from the devotees of India, as our author contends it did, though we see no just ground for the assertion, since superstition is the growth of every clime, we have only to express our regret that this and many other exotics were not among the articles prohibited to be imported from that fruitful country.

Sir William Jones has added a translation of the beginning of a Persian poem, called *The Mosnavi*, in which we do not perceive the usual fire of his muse; and another of an Indian pastoral drama, called *Gítágóvinda*, or the songs of Jayadéva; the images in which being for the most part new to an European reader, we shall present him with the opening. This poem exhibits a specimen of the Indian mystical theology: the subject is the Loves of Crishna and Radha, or the reciprocal attraction between the divine goodness and the human soul: a title that reminds us of the noble and beautiful allegory of Cupid and Psyche.

"GÍTÁGÓVINDA; or, the SONGS OF JAYADEVA.

"The firmament is obscured by clouds; the woodlands are black, with *Tamála*-trees; that youth, who roves in the forest, will be fearful in the gloom of night: go my daughter; bring the wanderer home to my rustic mansion." Such was the command of NANDA, the fortunate herdsman; and hence arose the love of RADHA and MADHAVA, who sported on the bank of *Yamuná*, or hastened eagerly to the secret bower.

"If thy soul be delighted with the remembrance of HERRI, or sensible of the raptures of Love, listen to the voice of JAYADEVA, whose notes are both sweet and brilliant. O THOU, who recline on the bosom of CAMALA, whose ears flame with gems, and whose locks are embellished with Sylvan flowers; thou, from whom the dog-star derived his effulgence, who shewest the venom-breathing CALIYA, who beamest, like a sun, on the tribe of YADU, that flourished like a lotos; thou, who sittest on the plumage of GARURA, who, by subduing demons, gavest exquisite joy to the assembly of immortals; thou, for whom the daughter of JANACA was decked in gay apparel, by whom DUSHANA was overthrown; thou, whose eye sparkles like the water-lily, who calledst three worlds into existence; thou, by whom the rocks of Mandar were easily supported, who sippest nectars from the radiant lips of PEDMA, as the fluttering *Chacóra* drinks the moon-beams; be victorious, O HERRI, lord of conquest!

"RADHA sought him long in vain, and her thoughts were confounded

founded by the fervour of desire : he roved in the vernal morning among the twining *Vāsantis*, covered with soft blossoms, when a damsel thus addressed her with youthful hilarity : ‘ The gale that has wantoned round the beautiful clove-plants, breathes now from the hills of *Malaya*; the circling arbours resound with the notes of the *Cécil*, and the murmurs of the honey-making swarms; now the hearts of damsels, whose lovers travel at a distance, are pierced with anguish; while the blossoms of *Bacul* are conspicuous among the flowerets, covered with bees : the *Tamāla*, with leaves dark and odorous, claims a tribute from the musk, which it vanquishes; and the clustering flowers of the *Palāsa* resemble the nails of *CAMA*, with which he rends the hearts of the young. The full-blown *Céfara* gleams like the sceptre of the world’s monarch, Love; and the pointed thyrse of the *Cétaca* resembles the darts by which lovers are wounded. See the bunches of *Pātali*-flowers filled with bees, like the quiver of *SMARA*, full of shafts, while the tender blossoms of the *Caruna* smile to see the whole world laying shame aside. The far-scented *Mādhavi* beautifies the trees, around which it twines; and the fresh *Mallica* seduces, with rich perfume, even the hearts of hermits; while the *Amra*-tree, with blooming tresses, is embraced by the gay creeper *Atimucta*, and the blue streams of *Yamuna* wind round the groves of *Vrindāvan*. In this charming season, which gives pain to separated lovers, young *HERI* sports and dances with a company of damsels. A breeze, like the breath of love, from the fragrant flowers of the *Cétaca*, kindles every heart, whilst he perfumes the woods with the dust, which it shakes from the *Mallicā*, with half-opened buds; and the *Cécila* bursts into song when he sees the blossoms glistening on the lovely *Rafāla*.” P. 185.

This extract will serve to give our readers a taste of the rich and luxuriant style of the Hindu poet. We should present them with further specimens of this theological rhapsodist, did not articles of greater importance demand the space which those specimens would occupy.

Art. 9. On the Indian Cycle of Sixty Years. By Samuel Davis, Esq.

The Hindu astronomy, as it is gradually unfolded to us, opens an astonishing prospect for the contemplation of the European philosopher. It is a system of perpetual cycles, extending upwards from their *KREESHNA-PAKSHA*, or cycle of the *bright half of the moon* * (that is, in plain English, a fortnight) to millions of revolving years. Every deity of India, at least all their *Dii majores*, have their allotted periods; and *Brahma*, *Vishnu*, and *Seeva*, preside over their respective *Casps*, *Manwantaras*, and *Yugs*. †

* This is explained by Mr. Wilkins in the *Heetopades*, p. 302.

† These periods have been explained in the second volume of this work, p. 114, and noticed in former Reviews.

Of these varied and multiform cycles, none are more important, or few, as we understand, more universally made use of, than the sexagenary cycle which has engaged the attention of Mr. Davis in the article under consideration.

Before we commence any immediate strictures on his dissertation, it is necessary that a circumstance should be noticed, which has often excited the wonder of those who are well acquainted with the haughty and self-sufficient character of the Indian Brahmin, who considers his country as the original seat and source of learning, whence it has flowed, by various channels, to the other states and empires of the world, and who would therefore never condescend to borrow either the principles of his religion, or the elements of his astronomy, from the *mileeches*, or infidels, as he denominates the inhabitants of all foreign kingdoms. It is the very singular circumstance of the days of the week being named in the Sanscrit language, after the same planets to which they were anciently assigned by the Greeks and Romans. For the satisfaction of our readers, we shall exhibit those Sanscrit names, as they stand arranged in the Preface to Mr. Halhed's Code of Gentoo Laws: *Audeeta War*, Solis dies; *Soma War*, Lunæ dies; *Mungel War*, Martis dies; *Boodh War*, Mercurii dies; *Breehaspati War*, Jovis dies; *Sookra War*, Veneris dies; *Sanischar War*, Saturni dies.* These planets are thus denominated, and are assigned to the particular days mentioned in the oldest books of Sanscrit astronomy, especially in the *Surya Siddhanta*, from which celebrated treatise Mr. Davis has extracted a considerable portion of the article before us. The deities presiding over these planets have each their cycle, and the sexagenary cycle in question is that of Breehaspati or Jupiter. It is written Vrihaspati by Mr. Davis, but the *B* and *V* are indiscriminately used in words of Sanscrit origin. For consistency of orthography we could wish the use of the latter letter to be persisted in after the same manner as we see it now generally adopted in the word *Veda*, anciently written *Bede* and *Baid*.

Every one who is at all acquainted with astronomy, knows that Jupiter performs his revolution round the sun in the space of twelve years, that is, speaking generally; for, in fact, to adepts in that science, it is known that his revolution is performed in 11 years, 313 days, and 8 hours. That the Hindus should have so accurately ascertained the period of his revolution at the distant æra, when the *Surya Siddhanta*, their oldest astronomical treatise, was written, is a surprising proof of their

* Halhed's Code, p. 41.

early and diligent observation of the heavenly bodies. That they had so far ascertained it, is evident from this famous cycle's being nothing more than the amount of five of that planet's revolutions; for 12 multiplied by 5, produces the cycle of 60. The Chinese also adopted, and, in the most remote periods of their empire, calculated the reigns of their Emperors by the sexagenary cycle. Martinius, in his *Sinicae Historiæ*, p. 30, 31, has given us a long account of the sexagenary cycle of China, the invention of which he acquaints us the Chinese annals attribute to Hoang-ti, the successor of Fo-hi; and, if we allow with some writers, Fo-hi to be Noah, and Hoang-ti his son Ham, we shall arrive at once at the utmost point of post-diluvian chronology. Without however allowing these romantic claims, so common with all oriental nations, we may safely admit that it is one of the most ancient cycles formed by the Chinese astronomers, since the whole history of the country is regulated by this important period. As for instance, the same author, speaking of the birth of Con-fut-su, or, as we incorrectly call him, Confucius, states that event to have taken place in the twenty-first year of the Emperor Ling-Vang, who flourished in the thirty-first great sexagenary cycle. P. 137.

The use of this grand cycle, in oriental astronomy, seems to be, that by it the vast periods of their exaggerated chronology are more easily computed than they can be by single years; which, in many instances, as in that of the Calpa or period of Brahma, and the aggregate of years included in it, defies the power of human calculation. Sir William Jones, in p. 115 of the former volume, having reduced to arithmetical numeration one of these periods, that of Rudra, found it amount to the enormous sum of "two quadrillions, five hundred and ninety-two thousand millions of lunar years." There is no end to calculation when a nation adopts such a wild and preposterous hypothesis, and computes the great mass of time by the *bright and dark halves* of the moon's orb.

It begins now to be generally known in Europe, that the four great Hindu periods, called the *Yugs*, and of which the aggregate amount is 4,320,000, are purely astronomical, being formed on the basis of the precession of the equinoxes, and the fantastical notion of virtue decreasing during those four ages of gold, silver, copper, and earth, in the proportion of 4, 3, 2, and 1. To attempt, therefore, to trace back the cycle in question beyond the present, or Cali age, although the ante-diluvian period of 600 years, mentioned by Josephus, and called, by the old Chaldeans, *Neros*, is asserted by M. Sonnerat to be only the multiple of this of 60, would be

useless. It may gratify curiosity, however, to compare the age of the Cali Yug, with the number of years elapsed in it, according to the sexagenary cycle; and, in doing so, it is impossible to avoid remarking how comparatively high the number of years of this Yug, allowed by the Brahmins to have already revolved, approaches to the Mosaic chronology, especially if we admit that of the Samaritan or Septuagint. On the 12th of April, 1791, 4892 years of that æra were expired, and 82 cycles of Jupiter had revolved; that year being the 56th of the 83d Vrihaspati period. Each of these cycles, and each of the years of which the cycles are composed, has, as is usual in the Hindu mythology, a numen or deity presiding over it, the names of which are respectively enumerated in p. 220 and 221 of this volume, but with which we do not think it necessary to swell our Review of this article. We omit likewise, as scarcely necessary to any but the practical Hindu astronomer, the account of the Hindu months, and the corresponding Nac Shattrā or mansions of the moon, because an ample account of them was given in the 2d volume of this work, p. 298 & seq. There is, however, an observation or two relative to the year, both of the Sun and Jupiter, anciently opening in Cārtic, which we know to be the Pleiades personified, too curious and important to be omitted, since it reminds us of a classical passage which we learned at a time when the planets ingrossed very little of our time and attention, but which taught us that the sun once opened the year in the constellation of *the bull*,

Candidus auratis aperit cum cornibus annum
Taurus.

When Taurus, rising with refulgent horn,
In golden splendor pour'd the vernal morn.

“ It may be remarked, that in the foregoing arrangements of the *Vrihaspati* years, *Cārtic* is always placed the first in the cycle of twelve; and since it is a main principle of the *Hindu* astronomy, to commence the planetary motions, which are the measures of time, from the same point of the ecliptic, it may thence be inferred, that there was a time when the *Hindu* solar year, as well as the *Vrihaspati* cycle of twelve, began with the sun's arrival, in or near the *Nacshatra Criticā*. That this year has had different beginnings, is evinced by the practice of the *Chinese* and *Siamese*, who had their astronomy from India, and who still begin their years, probably by the rule they originally received, either from the sun's departure from the winter solstice, or from the preceding new moon, which has the same reference to the winter solstice, that the *Hindu* year of *VICRAMADITYA* has to the vernal equinox. The commentator on the *Sūrya Siddhānta*, expressly says, that the authors of the books generally termed *Sanhitās*, accounted the *Dēva*-day to begin from the beginning of the sun's northern road: now, the *Dēva*-day is the solar year; and the sun's northern road begins in
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the winter solstice; and hence it should seem, that some of those authors began the solar year exactly as the Chinese do at this time. This might moreover have been the custom in PARASARA's time; for the phenomenon, which is said to mark the beginning of the *Vrihaspati* cycle of sixty, refers to the beginning of *Dhanishṭhā*, which is precisely that point of the ecliptic, through which the solstice passed when he wrote.

"Here are, besides these apparent changes made by the *Hindus* in their mode of commencing the year, abundant instances of alterations and corrections in their astronomy, an inquiry into which might, by fixing certain chronological data, throw considerable light on their history; and it is scarcely necessary to observe, with how much more advantage an investigation of this kind would be made with the assistance of such astronomical books, written in the *Dēva Nagari* character, as might easily be had from *Haidarābād* and *Pūna*, if the *English* residents there would interest themselves to procure them. Copies of the astronomical rules followed at *Bombay*, and in *Gujarat* might also prove of use, if NIEBUHR was not misinformed, who says the natives there begin the year with the month of *Cārtic*, which has an evident reference to the autumnal equinox; and may, perhaps, be computed by the *Arjha Siddhānta*, mentioned in Vol. I. p. 261, as accounting the day to begin at sun-set: for sun-set with the *Dēvas* is the sun's departure from the autumnal equinox, and it is invariably observed in their astronomy, to account for the different measures of time, as having begun originally from the same instant." P. 221.

To this article is added an engraving of the Hindu ecliptic, exceedingly curious, and containing the names of both the solar and lunar asterisms; we shall permit Mr. Davis himself to explain the plan upon which he formed it, subjoining only that the same division of the heavens into lunar mansions is at this day practised by the Chinese and Arabian astronomers.

"To render this paper more intelligible, I have subjoined a diagram of the *Hindu* ecliptic, which may serve also to illustrate some astronomical papers in the preceding volume. Its origin is considered as distant 180 degrees in longitude from *Spica*; a star which seems to have been of great use in regulating their astronomy, and to which the *Hindu* tables of the best authority, although they differ in other particulars, agree in assigning six signs of longitude, counted from the beginning of *Aśvinī*, their first *Nacshatra*. From the beginning of *Aśvinī* (according to the *Hindu* precession, now $19^{\circ} 22'$, but which is in reality something further distant from the vernal equinox) the ecliptic is divided into twenty-seven equal parts, or *Nacshatras*, of $13^{\circ} 20'$ each; the twenty-eighth named *Abhijit*, being formed out of the last quarter of *Uttarāṣāḍā*, and as much of *Śravanā* as is necessary to complete the moon's periodical month. The years of *Jupiter's* cycle are expressed in their order with numerals: *a* is the former position of the colures, as explained in Vol. II. and *b, c*, mark the limits of the precession resulting from the *Hindu* method of computing it. The outer dotted circle

circle is the *European* ecliptic, in which is noted the beginning of the *Hindu*, and likewise of the *European* year: for want of room, the signs are distinguished in both with the usual characters. The two stars, pointed out by the most skilful *Pandit* I have yet met with, as distinguishing *Aswinī*, are β and γ *Arietis*, which distinguish also *al Jbaraiān*, the first *Arabian* *manzil*, and the latter is said to be the *yāga*, whose longitude and latitude are stated certainly with great incorrectness, as 8° , and 10° north; but the error, if it be not owing to transcribers, is inexplicable." P. 225.

Art. 10. An Account of the Method of catching Wild Elephants at Tipura. By John Corse, Esq.

The natural history of the nobler species of animals, more particularly the production of the oriental world, very justly forms an object to the gentlemen engaged in researches on the subject of Asia. The various and discordant accounts given of the elephant by Buffon, Dr. Sparrman, and others, render the investigation of the history of this vast but docile quadruped, by persons on the spot, and capable from ocular observation of giving a true detail, relative to his peculiar modes of procuring subsistence, generating and cherishing his gigantic progeny (a subject of great dispute) and many other curious particulars concerning him, important and interesting to the naturalist, beyond most others in that walk of science. Anxious to make our journal of general utility to those who cultivate the various branches of useful learning, we shall note a few circumstances; to which Mr. Corse tells us he himself has been witness, and which are decisive on the disputed points enumerated.

Tipura is a province of Ava, a kingdom situated east of Hindostan, and abounding with elephants of a large size, which partly supply the courts of Siam and Delhi with this pompous appendage of Eastern magnificence. However docile and tractable this animal is in general, he is at particular periods, as when impelled by hunger, or inflamed by desire of the female, furious and ungovernable in the extreme. The reader who will take the trouble to consult Ludolphus's History of Ethiopia, we mean the Latin folio edition of 1681 (for we know not whether it be copied into the English translation of that history) will find * a curious engraving of a herd of elephants in the rage of hunger, laying waste a whole forest, rending the branches, and tearing up its underwood with their trunks. This, Mr. Corse informs us, they do in Tipura, sometimes ravaging to a vast extent the rice-fields and plantations of rising sugar-cane. From this cruel

* Lib. i. Cap. 10. the Book is not paged.

sport they are only to be driven back by numerous fires kindled round the country, and the dreadful noise of the *tom-tom*, or Indian drum. The large male elephants, the principal objects of the hunters, are called *Goendabs*; and as they frequently venture out of the thick jungles in the night-season, are caught, like many other imprudent wanderers during the night, in the silken snares of love. Three female elephants, trained to the business of decoy, are silently led to the spot where an elephant is feeding; two of these place themselves in front to prevent his progress forward: the other takes her station directly behind him to impede his retreat, so that he is in a manner wedged into a triangular prison; a prison, however, which has too many charms for him to let him feel the confinement, till the ropes with which the hunters, advancing cautiously under the belly of the elephant placed behind, entangle his legs, make him feel that his liberty is lost; then leaving the tender dalliance that deluded him, he utters dreadful screams, throws himself in agony on the ground, tears up the earth with his tusks and trunk, and strives in vain to set himself at liberty. The elephant thus exhausted with anguish and fatigue, his fair deluders again approach him: food and water are offered to him, which at length he takes; acknowledges, and by degrees becomes obedient to his feeder, and in about six weeks his fetters are taken off, and he is considered as completely tamed. This method of procuring elephants is ingenious enough, but seems peculiar to Tipura; for in other parts of the East they are caught in pits, covered over with branches of trees and verdant shrubs.

Such is the practice when they take them singly; but when the calls of courtly pride, or Eastern war, render a larger supply necessary, the hunters, in a numerous body, 500 or more in number, surround the herd in the forest or pastures, forming a circle round them, guarded by fires, through which they dare not break. Gradually pressing upon them, and lessening this circle, the animals are either decoyed, or driven by the noise of rattles, crackers, and *tom-toms*, into a place surrounded with strong pallisadoes, consisting of stout trunks of trees, with iron bars reaching transversely from one tree to the other, and having a broad ditch on the inside extending round the whole circumference of the inclosure. From this inclosure there is only one place of egress, through a long narrow passage, strongly barricaded on each side, and in which an elephant cannot turn himself. When they have entered this passage, the two gates at each end, fortified with strong iron bars, are closed; and the animals, thus hampered,
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in spite of every effort to emancipate themselves, are captured, sed, and caressed or tortured into obedience, as before.

The important questions in the natural history of this animal, which are decided in this article, relate, 1. To the mode of their copulation; which Buffon asserts (and in proof of his assertion adduces the structure and position of the generative organ in the female) to be performed while that female remains recumbent on the back; but which Mr. Corse insists, from ocular evidence, takes place after the manner in which the horse copulates with the mare. 2. To the method of receiving nourishment from the mother; which is not, as Buffon avers, by the trunk, but by the mouth, which sucks the dug while the trunk of the young animal grasps it round to press out the milk. 3. To the period of their going with young; which Mr. Corse conceives cannot be less than two years; whereas Buffon assigns only nine months for the gestation of their young. His reasons for this supposition are unanswerable, and shall be given in his own words, with which our prolonged account of this article must conclude.

"As far as I know, the exact time an elephant goes with young, has not yet been ascertained, but which [it] cannot be less than two years, as one of the elephants brought forth a young one, twenty-one months and three days after she was taken. She was observed to be with young in *April or May, 1788*; and she was only taken in *January* preceding; so that it is very likely she must have had connection with the male some months before she was secured, otherwise they could not have discovered that she was with young, as a fœtus of less than six months cannot well be supposed to make any alteration in the size or shape of so large an animal. The young one, a male, was produced *October 16, 1789*, and appeared in every respect to have arrived at its full time. Mr. HARRIS, to whom it belongs, examined its mouth a few days after it was brought forth, and found that one of its grinders on each side had partly cut the gum. It is now alive and well, and begins to chew a little grass." P. 246.

Art. II. The Plan of a Common Place Book. By J. H. Harington, Esq.

No man, engaged in literary occupations, ought to be without the advantage of a Common Place Book, which may serve as the register of his sentiments, resulting either from the exploring activity of a contemplative mind, the energy of superior genius, or investigations of a scientific nature.

Without this aid many valuable thoughts must be lost in the whirl of less important business; and Mr. Locke greatly benefited the cause of literature when he stooped from loftier speculations

tions to form the plan of a very valuable repository of this kind. Mr. Harington recommends to the Asiatic scholar some emendations of Mr. Locke's plan, which merit his notice; and may be highly useful in promoting the interests of oriental science; which falls so immediately under the patronage of the gentlemen engaged in the present laudable undertaking.

Art. 12. The Lunar Year of the Hindus. By the President.

The history of all ancient periods, corroborated by innumerable festivals, yet remaining in various parts of the world, informs us, that the *lunar year* was the first year of mortals. The proximity of that resplendent planet to the earth, the beauty of its orb when at the full, and the rapidity of its revolution, performed in the shortest space of all those of the heavenly bodies, early induced mankind vigilantly to mark her vicissitudes, and to regulate their time by her motions. Hence the Nacshatra of India, mentioned under a preceding article, took their rise, and the Arabian mansions of the moon, used at this day in all the systems of oriental astronomy. In fact the *Nasaviz*, or festivals ordained in honour of the new moon, were ever observed throughout the oriental world with unbounded exultation, and with the utmost profusion of expence. Apollo himself was, in ancient Greece, sometimes stiled *Nasavios*, as being the genuine fountain of that light which was only *reflected* by the lunar orb. Even the Jews, who, in other respects, were forbidden, under the severest penalties, to contaminate the altar of the true God with idolatrous ceremonies, were permitted to commemorate, with national rejoicings and solemn sacrifices, the renovated lustre of the nightly regent of heaven. The article before us contains a great deal of matter very interesting to the curious investigator of Indian antiquities; and since, to those of our readers, who may be engaged in astronomical pursuits, the short introduction by Sir William Jones to the lunar calendar which follows, may be a desirable acquisition, we shall give it unabridged.

“ Having lately met by accident with a wonderfully curious tract of the learned and celebrated RAGHUNANDANA, containing a full account of all the rites and ceremonies in the lunar year, I twice perused it with eagerness, and present the society with a correct outline of it, in the form of a calendar, illustrated with short notes. The many passages quoted in it from the *Vedas*, the *Purānas*, the *Sāstras* of law and astronomy, the *Calpa*, or sacred ritual, and other works of immemorial antiquity and reputed holiness, would be thought highly interesting by such as take pleasure in researches concerning the *Hindus*; but a translation of them all would fill a considerable

siderable volume, and such only are exhibited as appear most distinguished for elegance or novelty. The lunar year of 360 days is apparently more ancient in *India* than the solar, and began, as we may infer from a verse in the *Mūṣya*, with the month *Aświn*, so called because the moon was at the full when that name was imposed, in the first lunar station of the *Hindu* ecliptic, the origin of which, being diametrically opposite to the bright star *Cbitrà*, may be ascertained in our sphere with exactness; but, although most of the *Indian* fasts and festivals be regulated by the days of the moon, yet the most solemn and remarkable of them have a manifest reference to the supposed motions of the sun; the *Durgotsava* and *Hōlica*, relating as clearly to the autumnal and vernal equinoxes, as the sleep and rise of *Viṣṇu* relate to the solstices: the *śacrāntis*, or days on which the sun enters a new sign, especially those of *Tulā* and *Meṣa*, are great festivals of the solar year, which anciently began with *Pauṣa* near the winter solstice, whence the month *Mārgaśīrṣa* has the name of *Agrahāyana*, or *the year is next before*. The twelve months, now denominated from as many stations of the moon, seem to have been formerly peculiar to the lunar year; for the old solar months beginning with *Chaitra*, have the following very different names in a curious text of the *Vēda* on the order of the six *Indian* seasons, *Madhu*, *Mādhava*, *Sucra*, *Suebi*, *Nabhas*, *Nabbasya*, *Iṣa*, *Urja*, *Sahas*, *Sabasya*, *Tapas*, *Tapasya*. It is necessary to premise, that the *muc'hya chāndra*, or *primary* lunar month, ends with the conjunctions, and the *gauna chāndra*, or *secondary*, with the opposition: both modes of reckoning are authorized by the several *Purānas*; but, although the astronomers of *Casi* have adopted the *gauna* month, and place in *Bhadra* the birth-day of their pastoral God, the *Muc'hya* is here preferred, because it is generally used in this province, and especially at the ancient seminary of *Brāhmins* at *Mayāpur*, now called *Navadvīpa*, because a new island has been formed by the *Ganges* on the site of the old academy. The *Hindus* define a *tir'hi*, or lunar day, to be the time, in which the moon passes through twelve degrees of her path; and to each *pacṣa*, or half month, they allot fifteen *tir'bis*, though they divide the moon's orb into sixteen phases, named *calās*, one of which they suppose constant, and compare to the string of a necklace or chaplet, round which are placed moveable gems and flowers: the *Mabācalā* is the day of the conjunction, called *Amā*, or *Amaravasya*, and defined by *GOṢṬĪLA* the day of the nearest approach to the sun; on which obsequies are performed to the manes of the *Pitris*, or certain progenitors of the human race, to whom the darker fortnight is peculiarly sacred. Many subtle points are discussed by my author concerning the *junction* of two or even three lunar days in forming one fast or festival; but such a detail can be useful only to the *Brāhmins*, who could not guide their flocks, as the *Raja* of *Criṣṇanagar* assures me, without the assistance of *RAGHUNANDAN*. So fond are the *Hindus* of mythological personifications, that they represent each of the thirty *tir'bis* as a beautiful nymph; and the *Gāyātritantra*, of which a *Sannyāsi* made me a present, though he considered it as the holiest

holiest book after the *Véda*, contains flowery descriptions of each nymph, much resembling the delineations of the thirty *Raginis* in the treatises on *Indian music*." P. 257.

In the Sanscrit calendar of lunar months annexed, a variety of curious Hindoo ceremonies are described, as well as many historical facts illustrated, and to the accuracy of these mythological details, if additional testimony were wanting, we can bear decisive evidence, having compared it with a *Varanes*, or *Benares*, register of a similar kind, the property of Richard Johnson, Esq. member of parliament for Kingston upon Hull, who, with the late Mr. Reuben Burrow, first made known to the European inhabitants of Bengal, those wonderful curiosities, the Indian lunar and solar zodiacs, prefixed to this very register, or almanac, long before they were imported into this country in the *Asiatic Researches*.

This lunar calendar consists of twelve months, subdivided, according to our former intimation, into portions of fifteen days, opposite which the respective festivals observed in India throughout the year, are marked by the President in their original Sanscrit denominations, with a commentary on most of them from the *Védas* and *Puránas*. These, for the most part, are too extended, and too connected with the most abstruse fables of the Hindus to admit of any satisfactory abridgment; but the perusal of them will doubtless afford great pleasure and instruction to the antiquary and the mythologist; and we heartily join with the President in the sentiment contained in the General Note, with which this curious article concludes.

GENERAL NOTE.

"If the festivals of the old *Greeks*, *Romans*, *Persians*, *Egyptians*, and *Goths*, could be arranged with exactness in the same form with these *Indian* tables, there would be found, I am persuaded, a striking resemblance among them, and an attentive comparison of them all, might throw great light on the religion, and, perhaps, on the history, of the primitive world." P. 293.

(To be concluded in our next Review.)

ART. VI. *Letters on the Subject of the Concert of Princes, and the Dismemberment of Poland and France (first published in the Morning Chronicle, between July 20, 1792, and June 25, 1793) with Corrections and Additions. By a Calm Observer.*
8vo. 5s. Robinsons.

ON different sides, various observers may be allowed to see things in different lights. The writer of these letters is alarmed at what he calls *the Concert of Princes*, and considers

it as leading, if successful, to the general subjugation of Europe. We, who, if not altogether as calm, may perhaps be as observing as he is, have much more fear of the inextinguishable ambition of France, in strict alliance, as it now is, with the bad passions of men in every country, and tending, as it does, to the destruction of all that renders society desirable to man. The letters are extremely prolix, and in few parts vigorous, or interesting: often have we been *becalmed* in the midst of a column in their original form, and unable to proceed; nor did we find them in their new shape, though lightened by some omissions, much more attractive. But

— *superanda omnis fortuna ferendo est,*

our task was to be done, and we have now to make our report. The letters in this collection are twelve only in number, though there is some confusion in the figures, and at No. VI. several letters are omitted, as irrelative to the general subject. There is still a very ample allowance; besides the twelve letters in series, there are two in an Appendix; with a Preface of immoderate length, and a Postscript as long as the Preface. The writer seems, like Dogberry, determined to bestow it all upon us. In the preface he undertakes to deliver the general arguments on the *revolutionary doctrines*. In treating in this place of the right of one nation to interfere in the government of another, which he denies, he seems to make an exception in favour of the *fraternization*, i. e. conquest of France. "If," says he, "nations are at any time to submit to a controlling power from without, it can only be to that of other nations perfectly *self-governed*, and who therefore may claim kindred feelings." But in submitting to controul, no kindred feelings are concerned or consulted, and the qualifying sentence subjoined, about *natural justice*, forms a limit to which the author's clients, the French, have never been willing in the hour of victory to submit.

We are as ready to maintain, as the Calm Observer can be, that in general one nation has no right to interfere in the government of another: but, as to the chimera of being self-governed, it is what has never been effected yet, probably is not desirable if it could be contrived, and certainly could confer no new rights with respect to other nations. But when a nation, in consequence of its government, or want of government, practises every kind of open injustice, or clandestine interference in the concerns of other nations, they have indubitable right to make war upon that nation, and to prosecute that war till they compel it to respect the general tranquillity, and

and obtain, by whatever means they may find practicable, security for themselves. The Calm Observer, however, professes not to be desirous of introducing the French mode of Revolution here: he argues against Paine's position, that we have no Constitution; and thus sensibly expresses himself on the dangers of Revolution:

"What is the attempt at a revolution?—Is it not a state-battle, in which, should the people be conquered, the conqueror will act upon the system of conquest; is it not an inter-regnum, even in case of their being superior, in which they may afterwards have to struggle with the villainy or ignorance of their own chiefs and supporters; and, is it not a moment, in which foreigners may intrude as enemies into their government, or as rivals into their concerns; in which the minds of men may become embittered, families be divided, friends spill the blood or plot the ruin of friends, and private duties of all sorts be found in contention with public ones; trade also stagnate, credit vanish, and perhaps the fields be untilld, and the industry, morals and humanity of the people become impaired?—If it is a case in which there is *much* change called for, an oppressed people may indeed shew *zeal*, but will probably want temper and instruction; and if there is *little* required to be done, why call in a tempest to effect it?" P. xviii.

The latter part of the preface is occupied in disputing with Mr. Burke on the nature of compacts and majorities, and in the hacknied trick of trying to place in the most invidious light his casual expression of the *Swinish multitude*; so fortunately dropped for those who wish to have it believed, contrary to the fact, that Mr. Burke despises the poor. The postscript to this preface contains remarks on the King's Speech in June 1793, and other matters relative to the prosecution of war. It argues in favour of treating with the French, and is illustrated by some long quotations from the incantations in Macbeth; if that can be said to illustrate which throws no light upon the subject. It concludes with an harangue of the Observer to his Countrymen, in which, as in other parts of his work, he shows himself afraid of every thing rather than the real objects of apprehension, and asserts some things which it would be very difficult to make out by any mode of proof: as, for instance, that the governing powers of the Continent "have pledged their forces to form, as it were, a sort of *bank*, out of which each is to draw assistance, who shall happen to find his subjects troublesome." This is a mere vision. Nor do we conceive it to be a very accurate conjecture, though very fashionable with writers on the French side, that all the violence of the French revolution has arisen from the interference of foreigners; for we hold

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it to be of universal necessity, that wherever power is gained by flattering the people, those who do it moderately, will constantly be displaced by such as go to greater lengths; nor is there a probability of respite till the utmost excesses have been tried and found destructive.

We have been led to dwell longer upon this prefatory matter than we intended, because, as being written on general principles, it is of a more permanent nature than the rest. With respect to the letters, we are ready to agree with the author in reprobating the injustice committed against Poland, on which subject the first five are written: but his tremendous view of the supposed designs of what he calls the triumvirate, upon the rest of Europe, will terrify only those who are, like himself, *alarmists* with respect to remote dangers, while they overlook those which actually press upon us. The seventh, eighth, and ninth letters, contain arguments for negotiating a peace with France: the tenth consists of short fragments only. In the eleventh (marked 10th) it is attempted to be proved, that the French *proselytism and fraternization* have been practised before by old governments, but with so entire a defect of proof, or similarity in the things compared, that the attempt appears ridiculous. The author means, however, as it comes out in the next letter, no more than that they combined to interfere with other governments. The last letter (marked XIII. in the Contents, and XII. in the Book) is on the death of Louis XVI. and in this, after allowing very fairly, the personal merits of that prince, and that he fell a martyr "to the madness or to the austerity of some, and to the cowardice, or the ineffable villainy of others," he attempts to palliate the act by four very insufficient reasons, of which our readers shall judge.

"First, against the fatal sentence in question, nearly one half of the convention was opposed; and therefore that intire body is by no means blameable. Next, still less did the people partake in this measure of violence, for the king's enemies were afraid of appealing to that people. Thirdly, if the trial failed in its obvious forms, yet it must be allowed, as in the case of English jurymen, that *personal* knowledge was deemed a supplementary circumstance, which enabled the convention to pronounce in it. Lastly, although the king sincerely accepted the constitution, yet since he appears to have afterwards more than negatively opposed it, it was unfair to hold the single provision for his inviolability as valid, when the spirit of all the rest of it was invaded; for this would be to have put him in a situation to profit by his own wrong." P. 219.

The Appendix pursues the topic of the origin of the war, and the policy of negotiating. We shall here take our leave of the *Calm Observer*; and as he tells us in the close of his

Postscript

Postscript that he seeks only a peaceful obscurity, we shall not disturb his rest either by strong censure, or exaggerated praise. We think him a writer of some merit as to style, and of sound judgment in many points, but too much an *alarmist* on the subject of despots to be of service to his country by his writings at the present crisis, when a contrary danger is more imminent.

ART. VII. *Poems, by Mrs. Robinson. Vol. II. 8vo. 12s. Evans. 1793.*

THE praise of diligence at least is due to this lady; and it would be injurious to say, that exercise has not improved her taste, and given a purer polish to her style.

This volume commences with the three Poems, called SIGHT, THE CAVERN OF WOE, and SOLITUDE; these were published before in a detached form,* and the favourable reception they met with from the public, induced Mrs. Robinson to include them in this volume in preference to printing a second edition. Some of the other Poems have also appeared before; but there are still many which are original, and none which may not interest and entertain the lovers of poetry.

The reader will thank us for placing before them the following verses on

“ THE WEEPING WILLOW.

Beneath a spreading willow,
A frantic maiden mourn'd,
The mossy bank her pillow,
With drooping flowers adorn'd.
The stream was gently flowing,
Beneath her downcast eyes;
The breezes softly blowing
Were mingled with her sighs.

My love, said she, lies dreaming
Beneath yon foamy deep;
Where lonely sea-birds screaming,
With restless pinions sweep.
Ah! where is now the Laurel
That bound his golden hair;
He wears a crown of coral,
Of pearls and jewels rare.

A Syren nymph adores him,
She sings him to repose;
While weeping love implores him
To shun impending woes.

* They were noticed by us, Vol. ii. p. 237.

I see him wak'd, reclining
 Upon his silver bed ;
 A wreath of sea-weeds twining,
 To deck her beauteous head.

Her emerald tresses flowing,
 Illume the crystal flood ;
 Resplendent rays bestowing
 From many a brilliant stud.
 Her eyes like Sapphires beaming,
 Her white robe floats around,
 Her breast with rapture teeming,
 With bands of rubies bound.

Ah! now he beckons smiling,
 Enamour'd of her charms ;
 Her Syren voice beguiling,
 Allures him to her arms.
 Upon the green-wave gliding,
 To Neptune's sparry cell ;
 Each ruffling breeze deriding,
 The Tritons bear her shell.

Then fare thee well false Rover,
 'Tis now too late to save ;
 My grief will soon be over :—
 She plung'd amidst the wave.
 Still Echo chaunts her ditty,
 The stream its murmuring keeps ;
 The willow bow'd in pity,
 Adorns her grave and weeps."

The book is beautifully printed ; but with a peculiarity which looks so much like affectation, that we cannot forbear to mark it with our disapprobation. In every poem many words, and those too of no importance, are printed, some in *Italics*, and some in Capitals, without any apparent reason ; except that, perhaps, the printer supposed that such variety adorned the page.

ART. VIII. IL PARADISO PERDUTO di GIOVANNI MILTON,
tradotto in Verso Italiano da FELICE MARIOTTINI ; i. e.
Paradise Lost, translated into Italian Verse, with the Annotations
of English Commentators, and others, by the Translator. Vol. I.
 8vo. pp. 307. 8s. MOLINI, &c. 1794.

THE present is an attempt to recommend the British HOMER
 to the knowledge of Italian readers. If we may judge
 from the list of subscribers prefixed, the literati of Italy are
 audably desirous to encourage every design that may familiariz
 th

the great poet, who, himself a lover of the Tuscan Muse, wrote while he was there, in the language of the country.

It will not be forgotten by our readers, that MILTON has before had the honour of an Italian translator. The version of PAOLO ROLLI is now before us ; it was dedicated to FREDERICK Prince of Wales, and makes a thin volume in folio. ROLLI did not judge like the present translator, of the efficacy of annotations. He gave merely the version of the poem, in blank verse, like the present. Mr. MARIOTTINI has been able to bring only *one* book of the Paradise Lost into his first volume ; the rest is occupied by Prefaces, the life of Milton translated from Bp. Newton, all the *lights* that this country has thrown upon the poet and his poem ; and what the translator, by no means incurious or incompetent, has been able to add to the collection.

When a man candidly intimates the style of translation which he prefers, he offers a criterion by which his labours may be fairly judged, without rendering the critic liable to an imputation of desiring or demanding more than was meant to be performed. Our present translator thus describes perfection in his art. " V'hà finalmente di quelli, che, di ritrarre al vivo "il carattere, e lo spirito dell' originale autore sforzandosi, " *nulla aggiungono, nulla ommettono, con arte maestra adattano* "al soggetto lo stile, e la frondosa e fruttifera arbore in istranio "terreno felicemente trapiantano." Pref. p. viii. " Finally, there are those who, determined to express to the life, the characters and spirit of the original author, neither add nor omit any thing, adapt, in a masterly manner, the style to the subject, and happily transplant the living tree with all its leaves and fruit into a foreign soil."

Such being the governing principles of the writer, it will be fair to try him by these laws, allowing for the occasional lapses of inadvertence or mistake. His reason for choosing the Verso sciolto, or blank verse, appears to be the consideration that rhyme forces the poet to forsake that " *semplicità e natura, che è il solo e vero fonte del bello,*" "that simplicity and nature which is the sole and true source of beauty." Yet good blank verse he allows to be, in the opinion of many masters of the poetic art, the most difficult to produce. This is the case in English, as well as in Italian. Ordinary blank verse is written with ease from the simplicity of its rules, but excellent poems are much more rarely produced, when attempted in that measure, than in any other. In the present case, it seems a sufficient cause for the preference given to it by Signor Mariottini, that his author had chosen the same ; for we hold that as far as the languages will admit of it, the measure

of the translation should be similar to that of the original. It would have been absurd in a Roman to translate Homer in any measure, except the Hexameter.

Our translator seems to think, that modern languages, as they become refined, reject the shackles of rhyme. This we doubt, or rather deny. He may himself be best qualified to judge how far Italy has benefited by the refinement of the Lombard School, when he compares the productions of Ariosto and Tasso, with those of Rucellai and Algarotti.

We have noticed in his criticisms some little spleen against Dr. Johnson. He is in doubt whether he shall style our great Critic "il Varrone della lingua Inglese, or l'Aretino della letteratura." It is of little consequence now, and probably, when alive, it would not have been of much more to Johnson, what he was thought to be by the present writer. However, upon the gauntlet being thrown touching Francini's Ode, our Italian, jealous for the credit of his native country, thus overwhelms the objection of Johnson.

"After having modestly protested that he could not pretend to speak as a critic of the Italian poetry of Milton, Johnson, says our annotator, decides authoritatively upon the poem of Francini, of which he affirms, that the first stanza is an *empty sound*." Here the worthy translator imagines himself sure of his mark, and he rises to display at once his own penetration and taste, and confound empiricism and contradiction.

Alas! a very slender discernment, one should think, might suffice to teach a man, that the *incapacity* understood, was not such a one as precluded his judgment upon the *thoughts* of either poet. Of the purity of Milton's Italian, Johnson could certainly not be a competent judge; of the meanness of Francini's invocation, he certainly might; one assertion respected merely the collocation and concord of words, the other the weight or the levity of sentiments.

But to put the credit of Milton's Italian verse upon its proper base, Baretti was the man who commended it to Johnson, and who himself selected it among his flowers of Italian composition. Since its purity or impurity are to rest upon opinion, the reader may balance the approbation of Baretti against the censure of Mariottini.

A disposition has latterly displayed itself, to comment, with petulant severity, upon the mind, the acquirements, and the criticism of Johnson. He is no more. No man elicited more deference when living; his powers were superior to all contest. He has left his opinions to defend themselves, and the herd

herd of minor geniuses rejoice that the period of their dismay is past. Whilst he lived,

“ Safest was he who stood aloof,
“ When insupportably his foot advanc’d.”

With what propriety Mariottini terms the pious doctor the Aretino of our literature,* may be best demonstrated by the following epigram upon that profligate character :

“ Qui giace l'ARETIN Poeta Tosco,
Che d'ognun disse malo, che de Dio,
Scusandosi col dir ;—“ Io no'l conosco.”

As it is impossible for the most inveterate enemy of Johnson, to point out one passage, in which he has abused his great powers by carrying them to the support of irreligious doctrines ; we think it very wrong, on any account, to compare him to a man, among whose chief characteristics were vice and impiety. We have said the more upon this subject, because we should be concerned that any erroneous ideas of so great a man, whose life and merits deserve to be the objects of universal reverence, were transmitted into another land.

The translator has literally rendered the commentaries of Addison upon *Paradise Lost*, and, *unda supervenit undam*, we are presented with his own commentaries upon those.—We do not here discover any profundity of remark ; and the panegyric as well as the *animadversion* of JOHNSON upon this *divine* poem, in splendor and acumen are still superior to all competition. Having discussed with sufficient amplitude the supplemental parts of the work, we now come to survey the accuracy and beauty of the translation of *Paradise Lost*.

Without examining into the necessity for simplicity in the Epic exordium, it is sufficient to say, *that* of the poem before us is as simple as piety itself could enjoin to the paraphrast upon Genesis :

“ Of Man's first disobedience, and the fruit
Of that forbidden tree, &c.”

What force or beauty this can acquire from the epithet *Malgustato* applied to fruit, we must leave Italian readers to discover.

The translator is too frequently addicted to amplification—thus, for instance, when he mentions

“ SILOA's book that flow'd
Fast by the Oracle of God,”

he extends it to

“ Che il sacro irriga
Dai responsi del NUME *illustre* Tempio.”

* We suppose he means that Johnson depreciates authors, as that satyrist did characters in general.

The sublime adjuration to the Holy Spirit, majestic from its awful brevity, is, either from poverty of feeling, or vanity of phrase, thus unaccountably expanded.

Tu sii lo mio *Macistro* e'l mio *Autore*;
Mi mette dentro alle *segrete cose*,
E chiaro fammi quel, che *altrui si ferra*.

With our present poetical sensations, we do not think all this worth the tithe of the poet's single idea,

"Instruct me, for THOU knowest."

ROLLI, in the translation above quoted, has rendered it literally,

"Istruiscime tu, perche tu sai,"

and, if we did not fear incurring, with Johnson, the charge of *empiricism*, we should say, we wish M. Mariottini had done the same:—as it is, the lines refer to nothing in the poem.

When, further on, MILTON weighing his powers against the theme, invokes the divine energy to strengthen them for the work,

"What is low, raise and support."

Instead of referring this to the frailty of nature, and the feebleness of mind, to expatiate over and to seize so vast a subject, the translator is thinking only about *style*; for he says,

"E rendi il basso stil *terzo e sublime*."

He sometimes analyses a compound appellative. The Omnipotent is usually "*Colui, che tutto puate*." Rolli thought an Italian ear might bear L'OMNIPOTENTE.

"Chi osò sfidar l'Omnipotente all' armi."

Mariottini obviously thinks differently; otherwise, borrowing, as he has done, one half the line from Rolli, he might have also taken the other; but we observe, he seldom draws more than half lines from the former translator: these are not difficult to find in no inconsiderable numbers, even in the first book.

Our readers, from the above slight specimen, see of what nature are the defects of this translator. There now remains a far more agreeable task to discharge, namely, to point out passages, where, thoroughly informed with the poet's spirit, and glowing from the effect of his harmonious numbers, he faithfully and majestically gives us the *soul* and *body* of the poet together; such is the sublime representation of Satan, from which our conception is as perfect as from that in the English poet.

“ Ei frà lor di persona e portamento,
Macstevol', erio, torregiante stà :
Parte del lume antico il volto ferba :
Frà il tenebròr raggio di gloria appare,
Ed han macstà, le sue ruine istesse.”

See MILTON, V. 590—4. The eclipse, that “*with fear of change perplexes monarchs,*” is finely rendered.

“ O quale è allora, che per l'interposto,
Della sorella sua massivo corpo ;
La Terra adombra, e nunzio di sciagure
Fa tremare i TIRANNI, e star pensosi.”

We shall wait with some impatience the appearance of the subsequent volumes, and trust that, profiting by friendly criticism, the translator will there employ less amplification and unsuitable prettinesses ; for such things, though adapted to the Italian taste, are not in the manner of MILTON, and convey a false impression of his genius and judgment. We hope and expect, from the powerful ability really possessed by the translator, that the *Paradiso Perduto* of MARIOTTINI may extend among his countrymen, at the same time his own fame, and that of MILTON.

ART. IX. *Address to the lately formed Society of the Friends of the People.* By John Wilde, Esq. Advocate, Fellow of the Royal Society, and Professor of Civil Law in the University of Edinburgh. 8vo. 611. pp. 75. Cadell. 1793.

A PROFESSED Whig, according to the principles of the Rockingham party, and an ardent admirer of its great oracle Mr. Burke, coinciding with him in sentiments, and imitating, with no mean degree of success and exactness, the beauties, and all the peculiarities of his style, Professor Wilde has written this address, not only with a design to remonstrate with the society mentioned in the title, but to defend his political master from the charge of inconsistency. The latter indeed, according to his own account, was the original motive in his mind for taking up the pen. The reading of Mr. Burke's book was, he says, with honest enthusiasm, “*an æra in the life of man.*” Soon after this æra he saw its author charged in a news-paper with inconsistency. “Immediately upon reading the paragraph, I sat down and wrote a page or two, in answer to this charge ; in which, from the collation of passages in Mr. Burke's speeches upon American affairs, and his bill of æconomical reformation, the consistency of sentiment, in the

book on the revolution, was made out most clearly." Pref. p. x. This original Letter is given in the margin. By various steps, which he relates, Mr. Wilde was induced to make his defence of Mr. Burke more explicit and particular; till at length the present book arose: the Address to *the Friends of the People*, being engrafted on the original stock, in the Summer of 1792. When he determined to extend his work into a book, the author also formed a plan, which was to consist of three parts. 1. A general view of the French Revolution, what might have been done, and what was. 2. The true whig doctrines of this country, with their history. 3. The examination of the new doctrines of change. "I thought," he says, "to have comprehended all this in a moderate space; but it has not been done. Very little more has been accomplished than *the first view*; upon which my original design was not to have said a great deal. Even with regard to it, as considered in its extent, much remains unfinished. I have glanced at the other two matters, but only glanced." Pref. p. xxvii.

With general sentiments exactly similar to those of Mr. Burke, it will not be wondered that Mr. Wilde objects to the beginnings of Mr. Pitt's administration: but with this, and other objections to make, "I am," he says, "Mr. Pitt's liegeman, and do him homage." "As a free citizen of this country, and as a loyal subject, the present administration has my heart and hand; my sure exertion, and my fixed confidence." P. xxxii.

Professor Wilde addresses the society of the Friends of the People as belonging to the Old Whig interest, not, indeed, as being either the whole, or the principal part of it; but yet as no inconsiderable portion. "One or two of you," he tells them, "have seen the older times. The rest (I talk of such as are public men) came into the service of the state practised in the ancient discipline: it is painful to think, that you should put yourselves to learn the new evolutions under the drill serjeants of France." P. 4. Our author has not proceeded far before he fairly contends with his master in the topic of an eulogium of the then unfortunate, but not as yet murdered, Queen of France. This passage is eloquently and forcibly introduced: it is not less eloquently and forcibly written:

"I mean also to speak to you with calmness, and coolly. Besides the propriety of the thing in itself, it is my only chance to make any impression on you. But my heart is really oppressed; it is weighed down. There is something in the dispensations of Providence in this age, beyond all human reach of thought, mysterious and awful.

"In my present temper of mind, I cannot speak to you. My eyes are turned; my whole thoughts are centred on Paris. It was by a sudden

sudden impulse, connected with what is now doing there, that I again run to these papers. They might otherwise have been neglected long, long. It struck my mind that I might by their means think aloud upon the most injured and the noblest of women.

"Certainly she is so. It is a spectacle such as no history has recorded. Nothing like it was ever brought by the imagination of poets into any dramatic fable. The dignity is unparalleled. The misery is unparalleled. Her afflictions have been heavier than any ever known. Her constancy has been greater than any ever exerted. It has been a mild constancy too; a constancy as mild and serene as it has been undaunted. In former ages there have been high-minded and heroic women. Yet they have, in general, had too near a resemblance to the minds and to the heroism of men. It is not stern philosophy in the Queen of France. It is not imperious and haughty boldness. Her firmness and courage are softened and graced by all the feminine affections and beauties. She is the tender mother, the affectionate wife, the heroic queen, and the lovely woman." P. 7.

"And must this lady," he adds "fairer than feigned of old, or fabled since, must she, with all her virtues and all her attractions, be given up so early a sacrifice to the cannibals of France?" Alas! between the writing of the book and the reviewing of it, the cannibals have had their prey, and she is devoured! He afterwards contrasts the first entrance of the Queen into France, with her final situation in it; and considers her death, should it happen (as it since has) as the consummation of French iniquity.

With the Society of the Friends of the People, this author argues as with moderate men; but, he asks, "are you certain that there are not other descriptions of men in this kingdom who go much greater lengths than you?" And, upon the certainty that there are, he grounds his remonstrance against the danger of their proceedings. After urging this point with some force, he proceeds thus:

"I know that every thing has two handles. You say, that because there are bad men seeking reformation, there should be good men seeking it likewise. I never could see any sense in this observation. Undoubtedly, the more that seek, the more chance there is of finding, and it is certain that the bad have great occasion here both to seek and find. If they would reform themselves, instead of the Constitution, it would be better both for you and for us. But it does not appear to me, that in what you say there is any reason, farther than that the good should not be outdone by the bad in the pursuit of any laudable object; though, at the same time, it must be confessed, that it is no great recommendation of the object, that the bad are eager to obtain it, and set the example of the search. On the contrary, it appears to me, that wild schemes of change being abroad, you ought first to take security against the enemies of the *Constitution in whole*, before you proceed to amend it in parts." P. 20.

Nor

Nor is the following remonstrance less pertinent, or less able.

"Supposing your reformatations were to be the beginning of that golden age, about which the sweet fingers of democracy are now always tuning their harps; supposing the perfection of man is at hand, and the millennium to commence immediately after your labours; with all this you must take care (and indeed the more for all this) that your glorious toils be not rendered abortive, or your grand schemes, from instruments of good, turned into engines of evil. Satan is bound hand and foot before the reign of the saints begins." P. 22.

He then proceeds in part to his vindication of Mr. Burke.

When he comes to the subject of the combination of Kings against France, on which, thinking with Mr. Burke, his sentiments are in diametrical opposition to those of the political writer noticed in our sixth article; he is transported, even into a neglect of composition, to accumulate upon each other, with all possible weight, the circumstances of horror within France, which have called for an exception to the general rule against external interference. In this passage, by a profusion of images, certainly amplified rather too far, he evinces that he is by no means *calm* (as perhaps it is no commendation to any man to be) when he observes such unparalleled atrocities. In this part of his book, as Dr. Parr, who also thinks on this point very differently from Mr. Wilde, has expressed his sentiments upon it with considerable strength, the professor attacks that gentleman with a degree of intemperance, which appears like the most inveterate hostility. Yet he professes an esteem for the person whom he thus attacks. "It is," he tells us, "because I highly esteem Dr. Parr that I speak thus freely of him what I think. Were he among the *Secundi* and *Nattæ* of the times, who grope through Mr. Burke's works to find out appearances of contradictions, &c. he might sleep in a whole skin for me. His repose should never be disturbed." P. 41. Notwithstanding this and other similar declarations, nothing can exceed the severity which he animadverts upon the Dr.'s Prayer against the combined powers. His expressions here, and in other places, are very harsh*.

After

* Mr. W. uniformly speaks in terms of high respect of the general character of Dr. P. though he censures him on this particular point. He says, in p. 43, "Again I must declare my deep regret at being obliged thus to speak of a man whom I sincerely honour. I once even indulged the hopes that I might become known to him, and enjoy his friendship. If the manner in which I have expressed myself

After these reflections Mr. Wilde takes a comprehensive view of the political sentiments of France before the Revolution; * in doing which he (in page 65) detects a most shameful falsification of Mr. Burke's words by Paine, which hitherto had not been properly noticed. Here also he supports by proofs, the consistency of Mr. Burke. In the course of this enquiry he takes a very wide view of writers in that country, and some in this who have treated on government, &c. His compass is indeed extraordinary. Homer, Milton, and Shakespeare are introduced at large in an address to a political society. They are introduced, it is fair to say, in order to be contrasted with the superficial scribblers of the present day.

At page 178, we find an abridged account of Montesquieu's theory of the French monarchical constitution, "such as partly it stood, and as wholly it might have been repaired, in our days," which is succeeded at page 210, by an account of the *states-general*, &c. from the Abbé Mably. Views of this nature illustrated from various authors are extended to a considerable length: the whole worked up with great vigour, and apparent extent of learning. Among others, the author cites a pamphlet entitled "the Sighs of France in Slavery, breathing after Liberty," in four memorials: said to be *done out of French*, and printed in London in 1689. From this some curious passages are produced.

At page 313, commences a rapid view of the reign of Louis XVI. particularly designed to illustrate the politics of his government, and his own dispositions towards reformation. When he arrives at the beginnings of the Revolution, p. 330, Mr. W. takes occasion to explain his own feelings at that time, which were favourable to French liberty, and his total change of sentiment, into alienation and abhorrence, on the news of 5th of October, 1789. He says,

"As to me, placed at a distance, seeing nothing distinctly, hearing nothing distinctly, enthusiastically fond of freedom, I was in a dream and rapture of Liberty and Revolution, till the news of the

self of him, shall be the means of preventing this, it will be considered by me as a very great loss. But I neither can nor will express myself otherwise." We have strong reasons for hoping that the period is not far distant when this doubt will be removed, and these two eminent men, forgetting all political differences of opinion, will be united in a cordial and lasting friendship.

* At first, with a particular view to refute the assertion of the learned writer above-mentioned, that "in France, the heavy pressure of the regal power clogged the first efforts of reformation;" but, from page 121, in a more general manner.

5th of October, 1789. My waking to reason and reflection was painful and severe; but it was complete and radical. I then saw this dreadful tyranny, which, with the frown of hell, had appeared to my deluded sense with the smile of heaven. I should have despised myself for ever and ever, had not my line been taken decidedly from that moment." P. 331.

Proceeding onward, in this very various field of spirited writing, we find, at p. 432, a masterly refutation of that extraordinary attempt of Mr. Mackintosh, to deny the characters of property to all ecclesiastical possessions. Mr. W. writes on the subject as a civilian, and with great ability; yet with liveliness and eloquence, as in every other part of his book. He says, "When a man of very great ability speaks very great nonsense, it puzzles one extremely. We always think that there is something we do not see. I have looked at, and into my friend's argument (he calls Mr. M. his friend throughout) again and again; and I can see nothing. There is nothing." The view of the French proceedings is carried on as far as page 504, when the writer suddenly breaks off in strong abhorrence of the atrocities of the beginning of October, 1789.

Professor Wilde then proceeds to contrast the general conduct of the Whigs in this reign, with that of the society he is addressing: and here he goes almost into a history of the political changes of that period, in which his sentiments are such as may be expected from a staunch adherent to Mr. Burke, throughout all circumstances of his public life. He argues against the dissolution of the parliament in 1784, as done on the principle of *the will of the people* being the supreme law. But he seems to forget that it was the voluntary act of the sovereign, and done to rescue him from a bondage in which he was then held, with respect to the choice of his own ministers. A constitutional power was employed to preserve a constitutional right, that of the King to appoint his own servants. The nation saw the act was wise and just, and joyfully supported it.

Our author dwells long and earnestly upon this subject which he seems to have much at heart. Before he concludes, and winds up his sentiments on the main subject, he briefly adverts to the case of Poland, on which, among others, he has the following remarkable passage. This topic, he says, furnishes us at present "with a sure criterion to judge most accurately of what men mean."

"To bewail the fate of Poland, as in mere human feeling, becomes us all. To lament it with that high indignation, which leads to arm against its oppressors, is a spirit of chivalry; a sentiment which I myself think sufficient (where there are not strong opposing duties)

to arm nation against nation. But he who has this spirit, must have had it roused to all its pitch in the cause of human nature against the oppressors of France. It is, therefore, in the friends of those oppressors, or in those who are not enemies to them, a pretence only. Poland is lamented from hypocrisy, that France may grow stronger in crime. P. 608.

It is time for us to conclude what we have to say on the subject of this book. Professor Wilde appears to us throughout it as a man of uncommon abilities and genius. Whatever he thinks, he thinks vigorously; and expresses energetically. He cannot lower his expressions, even to spare a friend; and with a generous confidence he trusts, that friends will pardon what they know to be the fervour of his nature. This magnanimity has its effect. Though totally unknown to him, we admire, even when we differ from him. His style is a rapid torrent, in which there are impurities, but which is always powerful. His words are not always refined, but they are always apposite. He seems to have transfused into himself the very mind of Mr. Burke, and to speak his language without premeditation. In his language, however, there are faults, from which the writings of that author are exempt. Yet they are not much worth specifying. That he writes on the north side of the Tweed did not betray itself to us, except in an occasional mistake of *would* for *should*, and *will* for *shall*; of which a few instances occur. Of his eloquence, amidst innumerable instances, we cannot refrain from citing two. The first from his Dedication.

"You remember, my dear friend, my having said, in the days of our earlier intimacy, that the first work I should publish, and with my name, I should dedicate to you. This declaration was made at a time of life, when my future years danced before me in all the gay colours of the element; when youthful hope felt every obstacle, only as the young eagle feels the opposing breeze, and when even the utmost horizon of mental enjoyment was skirted with the richest livery of fancy." P. iii.

Ibid. The second is not so properly from the book, but from a letter of the author cited in it. Speaking of the Bastille, he says,

"When *Arné* mounted its walls, I had figured to myself the shades of patriots long departed, the *Bruti* and *Sidneys*, and all the spirits of the illustrious dead, hovering in air over the battlements, smiling upon the children of liberty in France; and my soul, in imagination, flew to join them. Alas! Gentlemen, it was no such heavenly vision! the demons of perdition rode in the air! The towers of the Bastille fell before the incantations of the enemy of man! The shades of

of the brave and free, did not tune their heavenly harps to the immortal song of liberty! The spirits of the abyss discordantly howled the dirge of the human race!" P. xx.

As to the book altogether, the author certainly has written too much. Too much to be read by those to whom it was addressed, too much to be retained by readers in general, too much to preserve distinctness in his argument. When he starts a new topic, he is intemperate in the pursuit of it; and he starts many, that are very slenderly connected with his purpose. Half as much, urged with more order, and with that vigour of which the writer is master, would have had a much more powerful effect; yet this is only the first part in three of the plan he originally proposed. Should he execute the remaining parts, we hope these observations may tend to restrain his exuberances, without diminishing his energy.

ART. X. *Via Appia illustrata ab urbe Roma ad Capuam.*
No. I. Large Folio, containing Twelve Plates. 2l. 2s. The
Drawings and Engravings by Carlo Labruzzi, of Rome.
Palmer, Strand. 1794.

AS the letter-press, which is designed to accompany this and the succeeding numbers, is not yet published, this work does not now, in strict propriety, fall under our notice. At present we shall therefore content ourselves with briefly announcing a most splendid and scientific publication to the lovers of classical antiquities.

It is well known that the sepulchres of the principal Roman families were always placed in the vicinage of the public high-ways, and that this custom was also imitated by persons of inferior note; as therefore the Appian was the greatest of all the Roman ways, so it abounded most in magnificent monuments and other edifices, designed to perpetuate the memory of the founders, among which may be reckoned the vast circus of Caracalla; we shall therefore expect to find, in the process of this work, some of the most splendid remains of Roman antiquity; and we understand that many edifices have been brought to light, which lay concealed under the soil of vineyards, and the rubbish which the revolutions of several ages had heaped upon them.

The public is indebted for this work to the munificent patronage of Sir Richard C. Hoare, Bart. at whose expence, and under whose immediate eye, the whole has been surveyed

from Rome to Capua, parts have been traced where no vestiges were supposed to remain, and a prodigious number of inscriptions and sculptures recovered from the bowels of the earth. These inscriptions, being given on the plates, render the work, even in its present state, an object of literary research.

Among so great a store of monumental records, many will of course be found very uninteresting; many indeed, we understand, are defective both in grammar and orthography (but even the vernacular inaccuracies of such a nation as the Romans, are a subject of curiosity.) It cannot, however, be doubted, that from so ample materials, many new lights will be thrown on the chronological and biographical history of that great empire.

The plates are executed in a bold and masterly style; more in the manner of Piranesi, than of any of our English artists. The first exhibits the commencement of the way at the Arch of Constantine: the others consist of internal and external views of various sepulchres in their present state. In the succeeding numbers we are promised, among many other views, the tombs of Horatia, of the family of Augustus, and of Cæcilia Metella, together with some newly-discovered vaults, and the circus of Caracalla.

ART. XI. *Bishop Horne's Discourses.*

[Continued from Page 83.]

IN the selections from these edifying discourses, which we presented last month to the public, we purposely left untouched the sentiments of the Bishop on those subjects of popular discussion, which at the present moment engage the deep attention of mankind. Two motives urged us to this forbearance; the one, because we were aware that our remarks would extend to a more than ordinary length, without entering into so ample a field of discussion—the other, because it was our wish to concentrate his masterly observations on the points in question, and to separate them from any extraneous matter, however important and interesting.

Of the zeal and the success with which Dr. Horne stood forth the champion of our happy establishment in church and state, it is perfectly unnecessary to speak. But we should not do justice to his character, if we forbore to record that mildness and urbanity, with which all his controversial writings were attended. He was in possession of that rare and enviable temper of mind which taught him, however he might repro-

bate the *tenets* of his opponents, to think charitably of their *persons*, to give credit to their good intentions, and, where the opportunity was afforded him, to do honour to their virtues. May such dispositions ever adorn the advocates for truth! May they ever be persuaded that their arguments, far from being weakened, receive additional *strength* from being delivered in love, and in the spirit of meekness! Then will not the best of causes suffer, as it now too often does, from the intemperate warmth of its professors; but their weapons, like the poetic spear of ancient days, will be always bright, and always irresistible*.

Even the infidel historian, whose conduct in his last moments our author elsewhere so justly exposes †, meets with no scurrility, no rancorous invective. With respect to one very singular charge brought by that *philosopher* against religion and its professors, the Bishop observes, as follows:

“A celebrated writer on the side of scepticism and irreligion, in a book published, since his death, to recommend atheism to the world, has been pleased to say, that all the devout persons he had ever seen were melancholy. This might very possibly be; for, in the first place, it is most likely that he saw very few, his friends and acquaintance being of another sort; and, secondly, the sight of *him* would make a devout person melancholy, at any time.” Vol. iii. P.96.

And a little further, in a more serious strain of argument,

“Take from man the expectation of another world, and you render him at once the most miserable creature in this, as having, by his superior ingenuity, contrived for himself a great variety of racks and tortures, to which all other animals are strangers. Present cares and present calamities would fall heavy upon us indeed, were they not sweetened and alleviated by the prospect of future joys. So delightful did the glimpse of such a prospect appear to the great Roman orator, that he declared, if it were a delusion, he desired and had determined to live and die under it. Who among us could be cheerful, while he entertained the thought either of not being at all after death, which must be the atheist's lot, if his system be true; or of being for ever miserable, which will be his case, if his system should be false? On a person of this cast it should seem needless to inflict any other punishment, than that of leaving him to the horrors of his gloomy imagination, till he feel himself to want those joys and comforts, of which he hath laboured to deprive others.” lb. p. 104.

* Con l'incantata lancia d'oro in mano,
Ch'al fiero scontro abbasse ogni giostrante.

† Letter to Adam Smith, D.D. by one of the people called Christians.

Against those who deny the operations of Divine Providence, either in the creation or redemption of mankind, he speaks with an honest warmth, becoming the subject.

"When adversity presses hard upon a man; when he is stripped of his possessions, and threatened with torture; when enemies persecute, and friends betray or forsake; or when pain and sickness harass him upon his bed, and sleep departs from his eye-lids—Gracious Lord, what shall become of him, if, at such an hour, a writer shall inform him there is no help for him in his God; that there is neither Redeemer, nor Creator; that the universe is the sport of contending dæmons, a scene of ravage and desolation; and, instead of being "full of the loving-kindness of the Lord," is peopled only with fiends and furies? What sort of a being must the writer be, who could give such a representation of things; and what does he deserve at the hands of mankind?—Before guilt of this infernal dye, that of cheating and thieving, of perjury, robbery, and murder, melts away, and vanishes into nothing." Vol. iv. P. 170.

That the different ranks and degrees in human society are arranged by the direction of Almighty Wisdom (an assertion, which, the more it is examined, the more fully and forcibly it will appear to be true) Bishop Horne thus clearly and unequivocally gives his opinion:

"The inequality of mankind is not the effect of chance, but the ordinance of Heaven, by whose appointment, as manifested in the constitution of the universe, some must command, while others obey; some must labour, while others direct their labours; some must be rich, while others are poor. The Scripture inculcates the same important truth, and the inference to be deduced from it—"The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." Such is the method directed by Heaven of balancing the account between the different orders of men. Any other scheme of equality would destroy itself, as soon as formed. And politicians should be extremely cautious how they propagate principles tending to render the subordinate ranks in society discontented with their condition, and desirous of aspiring to one for which they were never designed by Providence, of whose arrangements in the moral, we may say, as the Psalmist does of those in the natural world, "In wisdom hast thou made them all!" Vol. iii. P. 251.

At the commencement of the 4th volume, our attention is arrested by the following judicious observations on the subject of controversies in general.

"Learned men have been engaged in controversies about them for many hundred years, and are not yet agreed: what therefore must the unlearned do?"

"To this it may be answered, in the first place, that learned men
O 2 have

have carried on controversies about every thing. Some have thought there is no Revelation at all; some that there is no Providence; some that there is no God; and while some have denied that there is any world but this, in which we live, others have maintained, that this world itself is a dream and a fancy, existing only in our minds, and that in reality there is no such thing. So that if we wait till all learned men shall agree, we shall believe nothing, know nothing, and do nothing.

"2. All the disputes concerning the Trinity have been owing to one single circumstance, namely, the vain, idle, and presumptuous curiosity of man, who, instead of believing that which God hath revealed, will ever be prying into that which God hath not revealed: That there is in the Deity a distinction, and an union; that God is three, in some respect, and one, in some other respect; this is what we are required to believe: and who can prove that it is not so? Or why should any man dispute it? But we are not content, unless we know precisely the manner *how* the three persons are one God; how the Son is generated, and the Holy Ghost proceeds. Hence all our misfortunes: hence the subject has been overwhelmed and confounded by an inundation of scholastic and metaphysical controversy, which it requires no small degree of penetration and sagacity, as well as of learning, to understand; if indeed some of it can be understood at all. If you ask, what the unlearned are to do, with regard to this dispute?—I answer, they are happy in their ignorance, in which I would wish them ever to continue. Two learned physicians may differ in opinion, as to the *manner* in which the human body is nourished by its food; they may perplex each other with hard words; they may argue themselves out of temper, and lose their appetite; while an unlearned, plain, honest countryman, eats his meal in quietness, gives God thanks for it, goes forth in the strength of it to his labour, and in the evening receives his reward." P. 9.

We have not room to subjoin the Bishop's investigation of the difficult and delicate question how far *sincerity*, under certain circumstances, is an atonement for errors in faith. The reader, we are sure, will find pleasure in acquainting himself with the Bishop's sentiments on this subject, as delivered in Vol. iv. p. 14—18.

To the advocates for the writings of the late Earl of Chesterfield, we leave it to find an answer to what follows:

"The *world*, in short, under one form or other, has ever been the idol set up against God by the adversary of mankind, like the image erected by the monarch of Babylon, in the plain of Dura, before which "the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were to fall down, and worship." The world, with its fashions and its follies, its principles and its practices, has been proposed in form to Englishmen, as the proper object

of their attention and devotion. A late celebrated nobleman has avowed as much with respect to himself, and by his writings said in effect to it, "Save me, for thou art my God!" He has tendered his assistance to act as priest upon the occasion, and conduct the ceremonial. At the close of life, however, his God, he found, was about to forsake him, and therefore was forsaken by him.—You shall hear some of his last sentiments and expressions, which have not been hitherto (so far as I know) duly noticed, and applied to their proper use, that of furnishing an antidote (and they do furnish a very powerful one) to the noxious positions contained in his volumes. They are well worthy your strictest attention. "I have run" (says this man of the world) "the silly rounds of business and pleasure, and have done with them all.—I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low; whereas those that have not experienced, always over-rate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes. I have seen all the coarse pullies, and dirty ropes, which exhibit and move the gawdy machines; and I have seen and smelt the tallow candles, which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience.—When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world, had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it. I bear it—because I must bear it, whether I will or no—I think of nothing but killing time the best I can, now that he is become mine enemy.—It is my resolution to sleep in the carriage, during the remainder of the journey."

"When a Christian priest speaks slightly of the world, he is supposed to do it in the way of his profession, and to decry, through envy, the pleasures he is forbidden to taste. But here, I think, you have the testimony of a witness every way competent. No man ever knew the world better, or enjoyed more of it's favours, than this nobleman. Yet you see in how poor, abject, and wretched a condition, at the time when he most wanted help and comfort, the world left him, and he left the world. The sentences above cited from him, compose, in my humble opinion, the most striking and affecting sermon upon the subject, ever yet preached to mankind." Vol. iv. P. 33.

The *democratic alarmist*, who is haunted by fears of the prevalence of Tory principles and absolute power, may very unexpectedly find some comfort from our author.

"The bias of human nature, in it's present state, does not draw towards obedience. A late historian, who believed equally in the Bible and the Alcoran, has observed, that no harm can arise from the circumstances of this doctrine being preached by the ministers of the Gospel; because whenever the proper time for rebellion, in any nation, comes, the people will always find it out, without being told. The only danger is, lest they should rebel too soon before that time arrive. We give him credit for the observation; nothing can be more certain. Let not the most sanguine advocate for liberty, who dreams constantly of the subversion of the constitution, and in the visions of the night beholds his prince becoming absolute, and preparing to ruin and murder all his subjects—let not such an one, I say, be under any apprehensions, that all the preaching in the church will prevent faction in the state: there will always be found a sufficient proportion of it: nor let any man be offended, if we now repeat our position, that the consideration of government being God's appointment, affords a very solid reason why "prayers, supplications, intercessions, and giving of thanks, should be "made for kings and for all that are in authority." Vol. iii. P. 115,

We recommend what follows to the earnest consideration of every Briton, as the best possible answer to the specious pleas of the anarchist.

"Without quiet and peace, what can we pursue with pleasure, or enjoy with comfort? The Scriptures paint it under the lovely and affecting image of "every man sitting under his own vine, and under his own fig-tree."—"Sitting"—a posture of perfect ease and security—"under his own vine"—something that he can call his own, guarded and insured to him by the laws and government of his country. Without laws, and government to carry those laws into execution, there would be nothing that he could call his own. His next neighbour, who had a mind for it, and was stronger than he, must have it, and with it the life of the proprietor offering to defend it. The weak must be a prey to the strong, and the honest man be ruined by the villain, without redress or remedy. We of this nation (blessed be our God for it) know not what it is to see government overturned by war from abroad, or insurrection at home. For years together have we been enabled to sit composedly in our habitations, and read accounts of what other countries have suffered in this way. Warm and comfortable within, we have heard the storm rage and howl around us without, waiting only for the return of a clear sky and the sun, to open our doors, and go forth again. This has rendered us insensible of the felicity we enjoy, because we have never been deprived of it; and men are ready, in the wantonness of their folly, upon every trifling occasion, while serving the interests of themselves and their friends, to shake the foundations of the government under which they live, never reflecting on the calamities which must light upon all, were the fabric to fall in the contest." Vol. iii. P. 121,

But

But we pause. That we have indulged ourselves in the pleasure of diffusing as widely as possible such sentiments as these, cannot occasion us any regret, because we are decidedly of opinion, that in so doing we have promoted the cause of truth and of virtue. Happy shall we be, when other writers, whether divines or moralists, shall arise with an equal claim to our respectful attention. We shall endeavour, with the same eagerness, to bear testimony to their excellence.

A few miscellaneous and critical observations yet remain to be made on this valuable work, and shall appear in our ensuing number.

[*To be concluded in our next.*]

ART. XII. *The principal Corrections and Additions to the first Edition of Mr. Boswell's Life of Dr. Johnson.* 4to. 2s. 6d. Dilly. Also a new Edition in 8vo. 1l. 4s.

MR. Boswell, with laudable attention to the numerous purchasers of his first edition of the *Life of Dr. Johnson*, has thrown together the principal variations of the second edition into a half-crown pamphlet. These additions thus given are many and interesting, and they are referred in the margin to the places where they ought to stand in the work. In comparing his own book with this set of additions, the purchaser of the second edition may, perhaps, be led to imagine that he does not possess all the matter that he finds here. Some of the additions, as it appears, did not come into Mr. Boswell's hands, till the parts in the 8vo. edition, to which they are properly to be referred were already printed off: hence, on seeking for them, they will not be found where they might be expected. Yet in some part or other of the book they are, we believe, all inserted. Thus an insertion referred to page 48, Vol. I. of the 4to. edition, on the journey of Johnson and Garrick to London, does not appear at page 77, its proper place in the 8vo. edition, but stands among the corrections page *xxxiii. prefixed to the table of contents. Another remarkable addition, which is Johnson's prayer on the subject of dreams, referred to page 131, Vol. I. of the 4to. stands the first among the additions in the 8vo. p. *i. Several letters from Dr. Johnson to Mr. Langton, written between the years 1755 and 1775, are all subjoined at the end of Vol. II. in the 8vo. edition; but in the corrections to the quarto, are referred to the proper places in chronological order. A third edition, therefore, will possess some advantages over both the former, by having all

these accessions properly digested; but Mr. Boswell probably will not cease to add to the life of his friend, so long as his own life is continued.

We are not among those who are disposed to censure Mr. Boswell for the copiousness of his communications on the subject of Dr. Johnson; we think rather that he has happily performed what his motto, by a new application, is made to express: he has exhibited the life of the Literary Veteran, as if hung up in a votive tablet, distinctly and pleasingly. The colloquial style of his narrative is such as is read fluently, and yet engages attention; and the frequent mixture of dialogue, letters, verses, and other various matter, almost excludes lassitude. We do not say that we would have inserted every thing that Mr. Boswell has inserted; to some few passages we might perhaps object rather strongly, but on the whole we do not know so copious a treasure of wit and wisdom, so agreeably delivered, in any other work of the same extent. To feel all this, we know it is necessary to have some enthusiasm on the subject of Johnson; but that we are tainted with that enthusiasm we by no means blush to confess.

Among the various additions now given to the life of Johnson, perhaps no one is more characteristic of the sterling wit, and discriminating judgment of Johnson, than the following anecdote, which is referred to Vol. I. p. 143, of the quarto edition, and appears at Vol. I. p. 236 of the 8vo. in a Note.

“ Soon after Edwards's *Canons of Criticism* came out, Johnson was dining at Tonson the bookseller's, with Hayman the painter, and some more company. Hayman related to Sir Joshua Reynolds, that the conversation having turned upon Edwards's book, the gentlemen praised it much, and Johnson allowed its merit. But when they went further, and appeared to put that author upon a level with Warburton. “ Nay (said Johnson) he has given him some smart hits to be sure; but there is no proportion between the two men; they must not be named together. A fly, Sir, may sting a stately horse, and make him wince; but one is but an insect, and the other is a horse still.”

A good general lesson to humble the self-sufficiency of satirists; who are too apt to think themselves entitled to despise all they ridicule.

ART. XIII. *Pathetic Odes.*—*The Duke of Richmond's Dog Thunder, and the Widow's Pigs, a Tale*—*The Poor Soldier of Tilbury Fort*—*Ode to certain Foreign Soldiers*—*Ode to Eastern Tyrants*—*The Frogs and Jupiter, a Fable*—*The Diamond Pin and*

and Candle, a Fable—The Sun and the Peacock, a Fable. By Peter Pindar, Esq. 4to. 2s. 6d. Walker.

IT is by no means necessary for us to enter into any critical examination of Peter Pindar's claims to wit, vivacity, and humour. The public have already admired, praised, and rewarded him for all these qualities; but, as it has been remarked, by high classical authority, of Homer, that he sometimes nodded, so may we, without derogating from the merits of Peter, express our opinion, that his pathetic odes are less pregnant with fancy, have less both of originality and liveliness, than many of his preceding compositions. Neither is Peter quite consistent with himself—We remember, and with no small satisfaction, some odes, addressed, by this popular bard, to Mr. Paine, which breathed a warm constitutional spirit. The motto to them adopted was,

*Aude aliquid brevibus gyris vel carcere dignum
Si vis esse aliquis.*

He there reprobated, with the becoming indignation of a Briton, zealous in his country's cause, all attempts to sow, in our favoured island, those doctrines which have spread conflagration and ruin throughout so fair a portion of Europe.—We cannot deny ourselves the pleasure of quoting Peter's *former* sentiments on this subject.

Say, didst thou fear that Britain was too blest?
Of peace thou most delicious pest.
How shameful that this pin's head of an isle,
Whilst half the globe's in grief, should wear a smile;
How dares the wren amidst his hedges sing,
Whilst eagles droop the beak and flag the wing?

Oh must the scythe of desolation sleep,
So keen for carnage stay its mighty sweep,
And havock on his hunter drop his lash?
Spurr'd, arm'd, and ripe to storm with groans the sky,
To chase an empire, and enjoy the cry,
The cry of millions—what a glorious crash!

It gives us some concern to see the appearance of a spirit very different in its form and propensities, in various parts of these pathetic odes; nor did we expect that Peter, after having exercised his powers of ridicule with so much severity and success against Tom Paine, his principles, and his adherents, should so soon take up the same arms, and make similar efforts, to depress and vilify that, the destruction of which alone can satisfy the ungovernable rage of democracy. We are happy, nevertheless, to discover and acknowledge, at intervals, in the odes, what men of all parties and descriptions will read with

with equal satisfaction, as far as they agree in the proportions of admiration, which wit in the abstract may demand.

Our readers will, probably, be amused with the following specimen :

“ Merit and money very seldom meet!
Form'd for each other, they should oftener greet;
Indeed *much* oftener should be seen together :
But money, vastly shy, doth keep aloof ;
Thus Poverty and Merit beat the hoof,
Expos'd, poor souls, to every kind of weather.

Thus as a greyhound is meek Merit lean,
So flammakin, *untidy*, ragged, mean,
Her garments all so shabby and unpinn'd ;
But look at Folly's fat Dutch lubber Child ;
How on the tawdry cub has Fortune *smil'd*,
When with contempt the Goddess should have *grinn'd* !
P. 17.

This is a topic on which many authors have been able to write feelingly ; but this poet does not suffer his feelings to interfere with his jocularitv.

ART. XIV. *Memoirs of Mary, a Novel, by Mrs. Gunning.*
In Five Volumes. Bell, Oxford-street.

THESE *Memoirs of Mary*, written by a lady who has long figured with no little *eclat* among the writers of novels, contain many portraits of very fine people, which may possibly be drawn from nature ;—but as we do not choose too rashly to hazard our credit for knowledge of the high and fashionable circles, we shall not venture to pronounce upon their likeness to the originals. With respect, however, to one family, supposed to be particularly alluded to, we can undertake to pronounce that the delineation is very far from correct. The *story, narrative*, set of *anecdotes, incidents*, or whatever it may be called, is conveyed in the old vehicle of a *series of letters*, sometimes sentimental, and sometimes complimentary, sometimes interesting, and sometimes insignificant. Upon the whole, to those who are fond of this class of reading, this novel may afford entertainment, as the language is generally easy and unembarrassed.

The following Letter will exhibit a sufficient specimen of the style ;

“ LETTER

" LETTER XLII.

" *Sir Abston Montague to Lord Auberry.**Bath, April 14, 17—*

" I am sorry to hear you have parted with your pretty little Marchioness. You was a devillish—I do not say what, to give her up to another, merely because that other was her husband, and because she chose to go back to him, rather than continue with a lover, who is not only lost to her, but to himself, and to every thing that is dashing, figurative and sublime, in the hemisphere of gallantry.

" What are these dronish accounts that I daily hear of you, my Lord; I thought your good sense had, by this time, wasted you far above the errors of prejudice: did you not swear, when I was last in town, that the moment our grand scheme was executed, you should be yourself again? It is executed; you know it;—and with what neatness it is put out of hand, you also know—yet all the letters I receive are filled with your reproaches; *one* tells me you wear shoe straps, when all the rest of the world are in buckles; *another*, that you go about without powder in your hair: a *third*, that you do not wash your face; and *all* agree, that you are nothing in the world but a downright sloven.

I am trying, Auberry, to put thee in a passion; all sorts of stimulatives are good in thy sluggish disease of stubborn negligence. Now, if thou hast a mind for a tilting bout with any body *but* myself, who have been using thy name with more of fond pity than perfect respect, tell me so, and I shall send thee a list of all my fair correspondents; for it is only the lovely women that trouble their heads about your reformation; any, or all of whom, will, I take upon me to say, accept with courage a challenge from your Lordship, and be always ready to give you *honourable* satisfaction.

" Do you suspect, my Lord, what is rumoured as the cause that I am nailed down to this place of ease and idleness: they tell me I am attached to your lively sister: it may be so—and if I have *your* consent to try my luck, I shall, without doubt, set about it at my first moment of leisure; at present, I must leave my *tender* interest to be settled by *others*, for neither *Miss Pledell*, or *I*, have any time to bestow upon it ourselves; as yet, we have only set the wheels of our machine on the go, and it still calls for our best exertions to keep them in motion; when the work is *completed*, I shall think of nothing but *how* to obtain *that* woman as my wife, whose talents are equal to the government of empires; and that man for my brother, who I have already the honour to call my friend.

" Possession's the word—we shall soon come to a division:—*I* the lands—*you* the lady;—you are too generous a fellow to grumble about a few dirty acres, which is *all* that can fall to my share; and the smiles of your charming sister shall be my security—that I do not envy you

you, my fair and pastoral cousin—it will be all amongst us, one way or the other, in the long run.

“ Cast off your gloomy habit of vapours, dear Auberry, and rub the rust from thy manly metal, which is of an excellent nature, though crusted over by caprice: there is so much folly, ill-humour, and monster in the composition of a hypochondriac, that I should be ashamed and afraid of the cursed ideas it engenders.

“ Why is it, my Lord, that you give Mrs. Oxburn so fair a field to torment me with compliments of your *neglect*; you know she is our fast friend on a *certain* occasion: besides which, of all the lovely sex, she alone I selected as the best fitted for the *chère amie* of a disappointed man. If you *will* dash away the blessing I presented to you, do it with *caution*: she must not be *mortified*—we are too much in her power for *that*—flatter her beauty, and you will be her friend. A few small condescensions will cost you no pains—she is devillish handsome—you may tell her so, without fearing to crack your conscience, as a horse does his wind, by running against the hill.—Farewell; I shall not see you for three or four weeks to come, because I find I can carry on our business better in private than public; I expect that the winding up will be soon, and without trouble from *those* who are to account with us.

“ We have the honour of your name in the firm; but, after all, you are only a sleeping partner; take care then that you do not disclose the secrets of our trade in your dreams; and for the active part I am answerable.

“ Remember me to the enchanting Oxburn—tell her that *I say* she has charms enough for a Venus de Medicis, and wit enough for the editor of a British newspaper; however, if you are inclined to give her something civil, in the same way, on *your own account*, it would be better received, and more to the purpose: have you heard of your own private affairs? Let me know how they go on, and once more farewell!

“ ASHTON MONTAGUE.”

We suppose it would be esteemed harsh to dissect this Letter with strict criticism; we shall, therefore, leave it to speak for itself, and those to be delighted, whom such writing can delight.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Sonnets. By a Lady.* 4to. 2s. 6d. Debrett.

A Collection of Sonnets is usually a system of complaints; if the strain be melodious, we attend to it as to the notes of the Nightingale; if harsh, we shun it as the croakings of the Jay. Of the sonnets before us, we select that which we deem the best, and pass over those of which we think not so well.

THE YEW-TREE.

Beneath the branches of yon sacred yew,
Whose solemn shade o'erspreads each lonely grave,
While slowly knolls the bell for duties due,
Assembling swains the village-tidings crave.

With eye serene—a parent mark'd the spot,
“And here, my child, when nature's fine is paid”——
The words sunk deep—nor distant was his lot,
For soon below these boughs I saw him laid!

Scarce could revolving Spring one garland spare
To deck (all wet with tears) his much-lov'd tomb,
Ere its fast-grated doors again prepare
To give another mournful tenant room.

Again unclos'd——by that sad marble see.
How fatal death's devouring dart to me.

ART. 16. *Dukinfield Lodge, a Poem, in Two Cantos.* 4to. 1s. Stockdale.

This poet signs his dedication W. Hampson: whether related or not to the translator of Vida, whose name is John Hampson, we are not informed. He is, however, no stranger to the Muses. His ear is good, and his selection of images in descriptive poetry evinces natural taste. Perhaps nothing is wanting, but a few refinements of judgment, which further exercise will bring of course to one so gifted by nature. We select the following specimen:

Spread to the sight, by Nature's pencil drawn,
Appear gay woods, and inlets of the lawn,
A varied charm, a cultivated slope,
The boon of plenty, all the peasant's hope;
A sable gloom the mountain seems to throw
Imbrowns the steep, and shades the glen below;

The

The meads conceal'd, the harmless cot unseen,
 Light curves the smoke above th' embosom'd green;
 Loose gales arise, the shadows up the steep
 Skim on light wing, and o'er the vallies sweep;
 Then shines the sky, with silver light o'erspread,
 Foams the white rock, and falls the loud cascade;
 Rills catch the lustre, streams resplendent run,
 And print their waves with many a downward sun.

The critical reader will see faults in these lines, which we need not point out; but he will also observe merits to atone for them.

ART. 17. *Monody to the Memory of the late Queen of France.* By Mrs. Mary Robinson. 4to. 4s. 6d. Evans.

Mrs. Robinson in this poem gives honourable proof of her feelings and her talents, and thus describes that devoted country, where

" While all are rulers, all alas! are slaves!
 " Each dreads his fellow, each his fellow braves!
 " While in one horrid mass, all miseries blend;
 " Each shuns his brother, and each fears his friend.
 " The son with blood-stain'd falchion strikes the fire,
 " The parent smiles to see the son expire.
 " Against his Lord the vassal wields his spear,
 " The vaunting Atheist mocks the vestal's tear.
 " The lawless Idiot lifts his ruthless arm,
 " To tear from science every graceful charm;
 " While Genius, from the madd'ning tumult flies,
 " Weeps o'er her withering bays, and seeks the skies." P. 8.

ART. 18. *A Friend to Old England.* By Edward Eyre, Esq. 4to. 2s. Lane.

While we most cordially applaud the sentiments which pervade this poem of Mr. Eyre's, and consider him as a real friend to Old England, we cannot assign to him the palm as a distinguished poet. Honourable sentiments and fair judgment are not sufficient qualifications to form a poet, he must possess many endowments which this author certainly has not. The common sense which Mr. Eyre appears to possess, might perhaps enable him to become, if he is fond of sporting in the fields of literature, a respectable prose writer, in which character, should he think fit to assume it, we shall hail him as an Old Friend, though with a new face. He must however remember, should he have occasion to use the word *stamina*, that it is of the plural number.

ART. 19. *Gymnastica Democratica, or Liberty Games, as intended to have been solemnized last Winter in London, by a Troop of Gymnosophists from the Jacobine School in Paris; with the favourite Entertainment of Muzzle and Chain, as exhibited there with great Applause; and a Piece, never to be performed here, called the Foresters; to which is added, Boileau's Ode contre les Anglois, in the time of Cromwell, with an English Translation, by way of Retort courtoise, by Cullen Malleus.* 4to. 2s. 6d. Walker.

The learned Mr. Malleus is, no doubt, a loyal subject of Great Britain, but, to the constitution of Parnassus, there is some reason to suspect the fidelity of his attachment, since there is scarcely a poetic liberty which he has not usurped and profaned. If anarchy had no assailants more powerful, or good government no support more solid, we should be in a perilous situation; but

“ Non tali auxilio, nec defensoribus istis
 “ Tempus eget.

NOVELS.

ART. 20. *Selima; or, the Village Tale, a Novel, in a Series of Letters. By the Authoress of Fanny. In Six Volumes.* 12mo. 18s. Hookham and Carpenter. 1793.

This series of letters is written with a spirit and vivacity that separates them from the common class of novels; but six volumes is a most frightful length, and every transaction, *and sentiment*, might really be comprised in a smaller number of pages. It is interspersed with several little pieces of poetry, some of which have merit; but, as well as the prose, are sometimes debased by careless vulgarisms. The heroine, though of an amiable character, is like the heroines of Richardson, *double refined*; her friend Julia is more naturally drawn. The volumes have one excellence, which we wish was more general, they invariably recommend the practice of virtue, and inculcate, both by precept and example, a firm reliance on Providence.

ART. 21. *Castle of Wolfenbach, a German Story, in Two Volumes. By Mrs. Parsons, Author of Errors of Education, Miss Meredith, Woman as she should be, and Intrigues of a Morning.* 12mo. 6s. Lane. 1793.

This novel is opened with all the romantic spirit of the Castle of Otranto, and the reader is led to expect a tale of other times, fraught with enchantments, and spells impending from every page. As the plot thickens, they *vanish into air—into thin air*, and the whole turn out to be a company of well-educated and well-bred people of fashion, some of them fraught with sentiments rather too refined and exalted for any rank, and others, deformed by a depravity, that for the honour of human nature we hope has no parallel in life. Taken as a whole, the Castle of Wolfenbach is more interesting than the general run of modern novels, the characters are highly coloured,
 5 and

and the story introduced in a manner that excites curiosity, and in the language of the drama, abounds with interesting, though improbable situations.

ART. 22. *Argentum, or Adventures of a Shilling.* 12mo. 2s. 6d. Pridden.

. This is evidently written in imitation of *Chrysal*, or the *Adventures of a Guinea*, but it has considerable claims to praise. The stories, though not all of them original, are all well told; and the author, by proper exercise and reflection, will probably ere long produce better things. It was very lately that we noticed *Argal*, another imitation of the same kind.

BIOGRAPHY.

ART. 23. *Authentic Memorials of remarkable Occurrences and afflicting Calamities in the Family of Sir George Sondes, Bart. in Two Parts. The first being his own Narrative of Persons attendant upon His Son Freeman Sondes, Esq. during his Imprisonment, and at his Execution.* 12mo. 3s. Longman. 1793.

These two tracts were first printed in 1655, in different sizes of small folio and quarto. The former by Sir George Sondes; the latter, entitled the *Mirror of Mercy and Judgment*, or an exact and true narrative of the Life and Death of Freeman Sondes, Esq. which is introduced to the Public by a Letter of Condolence to the father, Sir George Sondes, by Dr. Boreman, who attended the unhappy criminal during his imprisonment, and attests, with other witnesses, the sincerity of his repentance. They are curious, and being very scarce, are here reprinted.

The narrative is interesting. Sir George Sondes states in it, that after the death of his two sons, one of whom fell a victim to the laws for the horrible crime of murdering his brother in a rage of envious discontent, and after other reflections, he was questioned by the ministers and other godly men about him, whether the quick succession of calamities, which had come upon him with aggravated misery, might not be considered as punishments for some great and notorious sins. He represents himself to have suffered imprisonment for near twelve years, the sequestration of his property to the value of 20,000l. and that at the time in which he wrote, he was confined in a remote castle, there to remain during the pleasure of the Protector, though he professes never to have acted against the parliament or government then existing, nor to have been charged with any delinquency when he was forced to compound for his estate, but only that of not paying a tax for a park till the abatement of its over rated charge was made, and for this he was sequestered seven years, and imprisoned and compelled, before he could get over the sequestration, to pay 3500l. We are then presented with the charges which he represents his spiritual monitors to have stated against him, as containing the substance of those offences

offences by which he might be supposed, by failing in his duty to God, to have drawn down his vengeance. He is accused of not having maintained a free-school founded by his ancestor, Sir Thomas Sondes, of not having fulfilled the charitable and benevolent intentions of Alderman Freeman as executor or administrator to his will, as having discountenanced a virtuous marriage of his son, as being covetous, inhospitable and ungenerous to relations, as having lived unmarried and unchastely after the death of his first wife, as having neglected domestic duties and the education of his children, as having been (*hinc causa irarum*) a Royalist, and vindictive of injuries. From the guilt of all which charges Sir George, with much simplicity and apparent truth, vindicates himself, generally to our satisfaction, and appears, notwithstanding the aspersions thrown on his character by the calumnies of party prejudice, to have been a virtuous and religious man.

To the charge of his being a Royalist, he confesses never to have learnt that a good Christian and a Royalist might not stand together, for he had been taught, as in the first place to fear God, so in the second, to honour the King: He adds, that he was bound by many oaths to his King, but that he never was so great a Royalist as to forget that he was a free-born subject. He was ever for order and government both in church and state, &c. see p. 68.

After this, we are presented with some letters between Sir George and his guilty son, relative to the murder of his brother, in which Sir George appears to be exculpated from having contributed, by neglect or mismanagement, to excite those passions that produced such sad effects. Then follows a relation of the Case, some reflections of Sir George, and a parallel between his own sufferings and those of persons represented in sacred history, as patterns of patient endurance. The Second Part contains a narrative of the life and death of Freeman Sondes, Esq. addressed to the unhappy father, with a consolatory letter from Dr. Boreman, a penitent petition from the youth for delay of execution, his confession and prayers, with some other pieces relative to the unhappy event, and the contrite conduct of the criminal.

POLITICS.

ART. 24. *Observations on the Conduct of Mr. Fox, and his Opposition in the last Sessions of Parliament. By a Suffolk Freeholder.* 8vo. 63 pp. 1s. 6d. Rackham, Bury; Richardson, London.

This gentleman, who professes still to admire the superior talents of Mr. Fox, though he has reluctantly changed his opinions of the principles and patriotism of that statesman, employs, not unsuccessfully, the figure of irony in these observations. After stating very clearly the wonderful proceedings of our frenchified Societies here, at the latter end of 1792, he points out the incredulity of Mr. F. on this and similar subjects, for which he thus accounts: "It was certainly necessary that Mr. Fox, to justify the language that he held, and the measures which he recommended, should loudly assert his disbelief of plots at home, and of the interference of France, and persist in it too with the

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most steady determination; because, had he conceived it possible that five thousand Englishmen, in one instance, the Constitutional Society in a second," &c. &c. "he could not seriously have moved," &c. &c. In this manner does our author comment upon the memorable events of that period; and must be allowed the talent of displaying his subject in very striking lights. There are also some fair hits, in this pamphlet, on several other persons attached to the present politics of Mr. Fox.

ART. 25. *Look before you Leap. A true Story.* 8vo. 24 pp. 3d. Elmsly; or, to those who take a number to give away, 2d. 1794.

This tale is but too likely to be true, in most of its parts, in the present wretched state of France; if any thing in it be wonderful, it is the security of the principal person in his retirement. Its tendency is to display, in very strong colours, the atrocity of the democratic proceedings in France, and particularly their effect in producing misery to the lower orders, who were taught to expect happiness from them. A worthy nobleman, the benefactor of all his neighbourhood, is forced by the revolution to seek safety in obscurity. After some time, he ventures out unknown, to examine the state of the village in which he had before resided. He finds every thing strangely overturned, and full of horror; particularly a favourite old tenant, who had prospered under his protection, has lost his daughter for want of medical assistance; four sons from thriving situations reduced to beggary, or forced into the army; and his wife taken off by the guillotine, for secreting a gold cross that she wore. The poor man says, all that philosophy, the new deity of his country, has done for them is, "to give them paper instead of money, water instead of wine, and a contrivance for murdering quicker than was ever done before." The perusal of this may certainly prove a strong antidote against the new doctrines.

ART. 26. *A Sermon to Crowned Heads. By a British Layman.* 8vo. 51 pp. 1s. Jordan. 1793.

This, though called a sermon, and written in that form, is a political pamphlet, the object of which is the abuse of kings in general. The Empress of Russia is particularly attacked. The partition of Poland is strongly spoken of; and the death of those who fall in the present war is imputed to the kings. All this is done under the supposition of a congregation of kings, whom the preacher addresses with a plausible pretence of wishing their salvation, but with many violent perversions of scripture; the author professes not to be a clergyman; it may be supposed, from many passages in his pamphlet, that he is not even a Christian: in other respects the discourse is well worthy of a fanatic in the time of Charles I. and is such as one of those personages would, with delight, have addressed to that monarch in captivity.

ART. 27. *The Two Systems of the Social Compact, and the Natural Rights of Men examined and refuted.* 8vo. 1s. 6d. Debrett. 1793.

The author of this tract is influenced by the most benevolent motives, merely a desire to soften the animosity of two hostile parties. He considers the advocates for the System of the Social Compact, and that of the Natural Rights of Man, as marshalled under the respective standards of Mr. Burke and Mr. Paine. The first, he conceives, follows the principles of Locke, the latter that of Dr. Price. He has pointed out what to him appear the errors of both; but, though a sensible and dispassionate writer, we do not see how his arguments will tend to unite the zeal of these parties in favour of the common object.

ART. 28. *Considerations on the Advantage of Free Ports, under certain Regulations, to the Navigation and Commerce of this Country.* By R. Peckham, Esq. 4to. 2s. Hamilton. 1793.

As it never is our intention to interfere with those great political Reviewers who conduct a considerable work, with no small credit to themselves at the Treasury, we shall give no opinion on the expediency of the plan here offered to their perusal. But as the arguments are drawn from unquestionable data, and as the subject is of general concern to the public, we wish the author had adopted a more extensive scale, and had aimed to make the subject intelligible to persons unconnected with mercantile concerns, as well as to the directors of the revenue; for, admitting the inferences which he draws to be well-founded, such a prodigious increase of trade and revenue would accrue to this kingdom, as would render it a very interesting object to the possessors of every description of property. We wish he had also suggested the most proper situations for free ports throughout the kingdom (for we conclude his plan is not to open all the ports of this nation) and the mode of obviating the increase of smuggling, which seems to be the only bad consequence to be guarded against.

Some mode of indemnifying the islands of Guernsey and Jersey, which are at present the great depôts of this kingdom, would also probably be expected.

ART. 29. *East India House. A Continuation of the Series of the several Debates that have taken Place at the India-House, on the following important Subjects: the general Principles of the Company's New Charter, and the various Clauses which it contains, respecting the political and commercial Interests of the India Company and its funded Property. And also, the Debates upon the important Services of Marquis Cornwallis, the proposed Remuneration of the Exertions of that able and successful Commander, and the general Situation*

of the Company's Military Establishment. Reported by William Woodfall, late Editor of the Diary. White.

The encouragement which we have received from the public, though we have great reason to be satisfied with it, has not yet enriched us sufficiently to enable us to participate in the sweets of Asiatic commerce; having therefore acquired no right to a seat in the Court of Proprietors, we are not enabled to judge of the accuracy with which these Debates are reported. It is but justice, however, to the indefatigable Editor of the Diary, to declare that they are drawn up with great clearness, and that the speakers will have no reason to be dissatisfied with the language which is here attributed to them. The Address to the Public does credit to Mr. Woodfall as an author. It in great measure explains the subject of the Debates which follow, and places the situation of our Indian possessions in no unpleasing point of view.

The debates themselves will undoubtedly be an useful record to those who are interested in Asiatic commerce, and will afford much information to those who are unacquainted with the affairs of the East India Company.

DIVINITY.

ART. 30. *A Sermon preached in the Cathedral Church of St. Paul, London, on Thursday, June 6, 1793, being the Time of the Yearly Meeting of the Children educated in the Charity Schools in and about the Cities of London and Westminster. By the Right Reverend Samuel Lord Bishop of St. David's. Published at the Request of the Society for promoting Christian Knowledge, and the Trustees of the several Schools. To which is annexed, an Account of the Society for promoting Christian Knowledge. Rivington.*

The Bishop, in an able and masterly manner, comments on the words of his text, Luke iv. 18, 19, which he contends can only primarily and appropriately belong to the Messiah; he maintains the divinity of his nature, and allows "a mystic meaning of moral disorders," p. 11, under the natural images of the prisoners, captives, poor, &c. The literal and figurative interpretation of Scripture are supported with much ability. Several reasons are assigned why the Gospel was preached to the poor, "the figurative poor, the poor in religious knowledge," p. 18, the Bishop considers as "the Heathen world;" it appears to us, we own, that "the poor," signify rather "the poor in spirit, the broken and contrite hearts; they who hunger and thirst after righteousness." In this sense it was not to be confined to Jew or Gentile, but would be applicable in all ages of the church.

The Bishop points out also in what manner Christianity is favourable to education and liberty.

When we sat down to the perusal of this sermon we expected, what we found, much biblical knowledge, sound theology, strong language, and mental energy.

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The same publication, p. 115—131, contains Dr. Glasie's Charge to the Rev. Mr. Pasold, who was going on the East India Mission, delivered at the Society for promoting Christian Knowledge, with Mr. P.'s Answer. The charge is very suitable to such an occasion; rational, pious, and encouraging. In the Missionary's answer to the above, we were most pleased with his piety and confidence. These, with unremitting zeal, may be qualifications for a Missionary, superior to strong intellectual talents.

ART. 31. *Steadfastness in Religion and Loyalty recommended, in a Sermon preached before the Legislature of his Majesty's Province of Nova Scotia; in the Parish Church of St. Paul, at Halifax, on Sunday, April 7, 1793. By the Right Reverend Charles, Bishop of Nova Scotia.* 8vo. 1s. Halifax printed; London, Stockdale.

The bishop, in a plain, sensible, useful discourse, applicable to these times, urges the necessity and connection of fearing God and the king; and then points out the evils to religion and government resulting from those who are given to change. Sincerely as we lament the miseries of France, and cordially as we abhor the prevailing principles, yet we cannot absolutely call them "*a nation of Atheists.*" p. 15. Thousands have fallen as martyrs, or have fled as exiles from a different persuasion; and, at this time, we doubt not, thousands and ten thousands in that extensive kingdom bow before the God of Heaven, and acknowledge his righteous judgments, under which they mourn.

ART. 32. *A Sermon preached before the University of Cambridge; November 5, 1793. By Edward Pearson, B. D. Fellow of Sidney Sussex College, Cambridge.* 8vo. 6d. Cambridge, J. & J. Merrill, and W. H. Lunn; London, Deighton.

The author's design in this discourse is to show the great danger of attempting to subvert by violence any established government; and to vindicate the happy event of the revolution from the objections that might be drawn from this general principle. In this sermon we discover nothing particularly to commend, besides its good intention; it is not distinguished by extraordinary force of reasoning, novelty of remark, or elegance of language.

M I S C E L L A N I E S.

ART. 33. *The Will of King Henry the Eighth, from an authentic Copy, in the Hands of an Attorney.* 4to. 2s. 6d. Pridden.

This makes the collection of what are called Royal Wills complete. Mr. Nichols published all the Royal Wills known to be extant, from the reign of William the Conqueror to that of Henry the Seventh. Henry the Seventh's will was published separately; and this of Henry the Eighth, being printed in the same size with the preceding, will be thankfully received by all, to whom the former were of value.

- ART. 34. *A Father's Advice to his Daughters, respecting Marriage.* Small 8vo. 6d. Sberborne, Goadby and Lerpiniere; London, Baldwin.

Just, rational, and pious directions for the choice of a husband; for the line of conduct to be observed towards him, if he be a religious man; or, if a vicious, profane character. We can earnestly recommend the perusal of this little tract to our female friends, and promise that they will find their advantage in following such advice; it being calculated to promote the spirit of piety in themselves, and to increase the happiness of their families,

- ART. 35. *Report of a Trial for a Libel on Mr. Dibdin, before Sir John Wilson and a special Jury, in an Action against Mr. Isaac Swan, for a Libel in a Sunday Paper, called the Observer, with accurate Remarks.* 4to. 2s. 6d. Dibdin.

This trial is published by Mr. Dibdin at the earnest request of friends; but the trial itself seems of little importance to the public; nor are the accurate remarks of much greater moment. It is sufficient to say, that Mr. Dibdin succeeded in punishing an attack upon his moral character, by obtaining a verdict for 200l. damages,

- ART. 36. *On the Diseases of the Teeth; their Origin explained, with successful Methods of removing their most prevailing Disorders, and managing the Teeth in the infant State. To which are added, Observations on the Saliva.* By Benjamin Walkey, Apothecary and Proprietor of the Vegetable Dentifrice. 12mo. 61 pp. 1s. Shepperson and Reynolds. 1793.

A puffing pamphlet, in which the author naturally recommends a quack tooth-powder, of which he is the proprietor, in preference to all others. Should the powder have quite as much merit as the present work, we could not say much in its praise.

- ART. 37. *An Account of the System of Education used in Bradmore-House Seminary, Hammer-smith. The Second Edition.* By the Rev. Lewis Turner, late of Jesus College, Oxford. 8vo. Williams.

Mr. Turner, in this tract, explains the plan which he pursues in the education of his pupils; and, though it differs from that in use at our public schools, we have no particular objections to make to it, Mr. Williams is represented to us as a very deserving man, and he has our friendly wishes for his success.

ART. 38. *The Devil in Love. Addition to our Account of it in page 78.*

We expressed a doubt, in our last number, respecting the original of this tale; but since that, we find, that when the translator, in his address to the reader, tells him that "This work has already appeared in Spanish and in French," he might, with truth, have added, "*and also in English, very lately, under the title of Alvarez, sold by Richardson, at the Royal Exchange.*"

There is a considerable difference, indeed, in the conclusion of the story. In Alvarez, the hero becomes the dupe of the assumed virtues, which the demon joins to the most alluring of personal charms; and from this delusion, the opportunity arises of inculcating the necessity of not being imposed upon by the appearance of virtue, for virtue itself.

It would have been as well, perhaps, if this *jeu d'esprit* of M. Gazotte, as we find it is, had been left to its French readers. It is ingenious, it is agreeable, but it is also loose. He seems to have been himself conscious of this, in apologizing thus: "Ce petit ouvrage a eu dans le principe des motifs raisonnables, & son origine est assez noble pour qu'on ne doive en parler ici qu'avec les plus grands ménagemens. Il fut inspiré par la lecture du passage d'un auteur infiniment respectable, dans lequel il est parlé des ruses que peut employer le démon quand il veut plaire et séduire. On les a rassemblées, autant qu'on a pu le faire, dans une allegorie, où les principes sont aux prises avec les passions." Whoever, in earnest, takes up the pen, with a view of promoting the cause of virtue, will hardly be tempted, even by the charms of wit, to supply her enemies (the passions) with strength to oppose her. The sincere moralist, to excite our disgust at vice, will not dwell agreeably on its allurements, nor present it under the most tempting forms; he will dwell upon the dangers of unwarrantable pleasure; but he will not inflame the imagination by wanton descriptions of what pleasure is. The very moral of this allegory (if it has one) seems to be, that we are not to go in quest of temptation: the hero of the piece braves the devil, seeks to throw himself in his way, that he may triumph over him, and, in consequence, becomes possessed by a demon—but such a demon!

Urit grata protervitas,

Et vultus nimium lubricus aspicitur.

Hor.

On comparing the two translations, we find that in Alvarez there is greater accuracy and superior spirit.

FOREIGN CATALOGUE.

FRANCE.

ART. 39. *Lettres écrites de Barcelone, ouvrage dans lequel on donne des détails, 1°. sur l'état dans lequel se trouvaient les frontières d'Espagne en 1792, 2. sur le sort des émigrés dans ce pays, sur les mœurs, usages & opinions des Espagnols, par Chantreau, envoyé en commission secrète en 1792, par le ministre des affaires étrangères, pour visiter les frontières d'Espagne, & s'assurer des dispositions des Catalans sur la Révolution; 2^e édition, in 8vo. à Paris; 1793.*

IN the former edition of this work, described in the *British Critic*, both the name of the author, and the object of his journey, were concealed. Of the numerous additions made to these letters in this re impression of them, the following extract, on the state of the Spanish soldiery, may be considered as a specimen: "Les fantassins," says our author, "ressemblent plutôt à des Suisses de paroisse, qu'à des soldats. Leurs habits sont trop longs & trop larges. Ils ont le dos arqué & marchent en présentant le point du pied vers le ciel. Le fusil qu'ils portent paroît les embarrasser & les décontenancer.

"Les Wallons mêmes, dont le Catalan se plaçoit à contempler la tenue, ont pris la tournure des soldats castillans, & sont quelquefois plus dégoutans qu'eux, parcequ'ils prennent beaucoup de tabac, boivent encore plus de vin, &c.

"Le soldat Espagnol est fait à une vie misérable; mais les travaux militaires le rebutent. C'est un forçat, & non un homme de guerre. La crainte & le bâton le mettent en mouvement. Il seroit insensible aux procédés de l'émulation, & sourd à la voix de l'honneur. D'ailleurs comment faire un bon soldat d'un homme, qui a été les vingt premières années de sa vie les bras croisés? Comment faire un bon soldat d'un malfaiteur, ou d'un brigand? Car de 30 soldats espagnols 25 ont été pris parmi les mendiens, ou tirés des prisons... L'Espagnol regarde comme le dernier des malheurs d'être forcé de s'enrôler, ce qui prouve assez qu'il n'y a point de goût pour le service militaire, puisqu'il n'y a point de contrée où le soldat soit mieux payé....

"On conte des prodiges de la cavalerie, du moins des excellens coursiers dont elle se sert. Rien n'est plus beau qu'un cheval Andaloux. Figurez-vous les coursiers fabuleux du soleil, & vous aurez une idée de l'allure d'un bel Andaloux. Figurez-vous ensuite l'agneau qu'on mène avec un fil, & vous aurez celle de sa docilité. Rien ne seroit comparable à cette cavalerie, si les hommes valoi nt les coursiers."

Journ. Encyclop.

* Vol. I. Numb. I. p. 112.

ITALY.

ITALY.

ART. 40. *Del coraggio nelle malattie, trattato di Giuseppe Palla, protophisico di Bergamo.* Parma, large 8vo. printed in a very elegant manner, by Bodoni, 1793.

The degree of courage required under bodily afflictions is a subject which our author conceives that no physician has yet expressly treated. He is of opinion that the physician ought always to encourage his patient, which would contribute essentially to his recovery. By courage a greater degree of strength is imparted to the body, the medicines prescribed act with increased energy, and the patient is more disposed to depend on their efficacy. The doctor then examines, with no small share of sagacity, the various causes which may tend to weaken or even entirely to destroy this courage, as difference of constitution, the mode of education, natural timidity, devotion, modesty, &c. Among these which may serve to augment it, he reckons the confidence which the patient ought to repose in his physician. In certain cases he conceives that much advantage may be derived from music, wine, opium, and the conversation of intimate friends.

Giornale d'Italia.

SPAIN.

ART. 41. *Diccionario Espanol Latino-Arabigo, en que, siguiendo el diccionario abreviado de la Academia, se ponen las correspondencias Latinas y Arabes, para facilitar el estudio de la lengua Arabiga á los misioneros y á los que viajaren ó contratan en Africa y Levante. Compuesto por el P. Fr. Francisco Canes, Religioso Francés-desfalle de la provincia de S. Juan Bautista, misionero y letrado que fue de Arabe en el Collegio de Damasco, Individuo de la Academia de la Historia.* Tom. I.—III. folio. Madrid.

In this splendid work, the main object of which is sufficiently described in the title, the Spanish words take the lead, which are immediately followed by the corresponding Latin term, and, lastly, by the Arabic, in its own character; where, with respect to the verbs, both the preterite and future tenses are always pointed out. As this vocabulary was composed by a person who had himself resided fifteen years in the East, and was besides revised in the MS. by the celebrated Casiri, it will undoubtedly be found to contain many words and phrases not to be met with either in the *Fabrica linguae Arabicae* of Germanus de Silesia; or indeed in any other printed dictionary of that language, though we have certainly observed some errors in it, particularly in the geographical articles; as, for instance, where Arabia Petraea is rendered *النوبه*; where Damascus is said to be a city of Asia minor, &c. To the whole is prefixed a *discurso preliminar*, p. vii.—xxxv., by the very learned minister of state Campomanes, who himself condescended to superintend the impression of this work.

We understand that another volume, containing an *Onomasticon Arabico-*

Arabico-Hispanum, by which this dictionary will be made more extensively useful, is soon to appear; as also a Greek Lexicon by a missionary at Cyprus, father Pedro Fuentes, who, it seems, had published, in 1778, a grammar of that language. In the same year an Arabic grammar was printed by the author of the present dictionary, which we have likewise not seen.

H O L L A N D.

ART. 42. *Chemische en physische Oefningen, &c. door P. J. Kattelyn, Apotheker en Chemist te Amsterdam, en Lid van verscheide geleerde Genootschappen.*—*Collection of Chemical and Physical Experiments, &c. by P. J. Kattelyn, &c. Leyden, 1793. Large 8vo.*

This collection, which sufficiently evinces the knowledge and judgment of the author, is published in numbers of about 500 pp. each, of which this is the second. Besides the account which the author gives of the latest discoveries in chemistry, he has added the composition of the most useful medicinal preparations, and that of the colours generally employed in dying.

Vaderlandsche Letter-oefningen.

ART. 43. *Matthiæ van Geuns Medicinæ in Acad. Gelro-Zutph. hucusque Prof., primarii Provinciæ Archiatri, Orationes II. de civium valetudine Reipublicæ rectoribus imprimis commendanda. In 4to. 131 pp. Harderwyck.*

These two orations, published by the author at the request of his hearers, contain much useful information on a subject, which must be allowed to be of the highest importance. Mr. v. G. owns that he has been indebted for a considerable part of his materials to the *Political Medicine* of Mr. Frank, written in German. *Ibid.*

G E R M A N Y.

ART. 44. *Geist der speculativen Philosophie von Dietrich Tiedemann, ordentlichem Lehrer der Philosophie zu Marburg.*—*Spirit of speculative Philosophy, by D. Tiedemann, Professor of Philosophy at Marburg. 3d vol. 568 pp. in 8vo. 1793.*

The present volume of a work, the character of which is sufficiently established by those which preceded it, contains an historical account of the Alexandrine philosophy from its first origin down to the period when it had attained to its highest degree of perfection in the hands of Plotinus, Porphyry, and Jamblichus. It begins with a concise view of the history of the Romans, and of their political constitution, as far as the middle of the second century after the birth of Christ, not only for the purpose of determining the progress of philosophical investigation among this people, and of ascertaining its influence on the state of science among the Greeks, but likewise of shewing why some of the Romans, most eminent for their natural talents, who had devoted themselves to the study of philosophy, contributed so little to its perfection, as they really did. A very material revolution in the philosophical world, immediately before and subsequently

quently to the birth of Christ, had its rise in Alexandria. The Oriental Philosophy, to which heretofore the Gnostics, and among the moderns, Brucker, Mosheim, and Walch (with whose treatise *de Philosophia Orientali* annexed to the *Commentationes Soc. Sc. Götting. oblatae* of the late celebrated Michaëlis, the author appears not to be acquainted) ascribe a considerable part of those alterations, is traced back to a few scattered ideas respecting God, for instance, who is considered as the fountain of light; the origin of all things from darkness, through the operation of light, as also to certain astrological reveries, the belief in the evocation of spirits through particular mysterious words and ceremonies, &c. The author, however, in conformity to the opinion of some other persons, maintains that the theory of emanation, which makes the characteristic feature in the Alexandrine philosophy, was derived from the Platonic system mutilated, or, at least, ill-understood. Nor were the above-mentioned opinions, or the different superstitious notions, and misconstructions of the Platonic doctrines the only ingredients in the extraordinary eclectic system that was afterwards formed. In Alexandria, which, both on account of its situation and other circumstances, was the resort of persons of all nations, and of the most contradictory opinions, were collected likewise the most distinguished philosophers of all sects. Among these the Pythagoreans also endeavoured to bring into vogue the whimsical part of their tenets, founded on their belief in miraculous powers, and on a communication with Gods and Demons; and the character of the times, debased by despotism and luxury, favoured their propagation. To the religion of the people an universal indifference prevailed, the principal distinctions had been removed, and such a medley as was thus formed must have been very unlikely to command respect. This indifference with regard to the popular religion naturally excited the wish that one of a more perfect kind might be substituted in its stead, which should have for one of its objects the improvement of morals; and this circumstance not only paved the way for the favourable reception of Christianity, but likewise induced the Jews to refine their religion by the admission of philosophical ideas. It was even the desire, according to our author, of the Pythagoreans of those times, and particularly of Apollonius of Tyana, to reform the public religion, though he acknowledges Apollonius, of whose life we have here a circumstantial narrative, to have been an absurd enthusiast, and reprobates the credulity not only of his biographer Philostratus, but of those also to whose authority he appeals. The combination of Judaico-oriental, Pythagorean, Platonic and Aristotelic philosophy, is very striking in the doctrines of Aristobulus, and the writings of Philo; and here we discover the first traces of the theory of emanation, which afterwards expanded themselves in the Cabbalistic system. The author dwells for some time on the Cabbalistic writings, the fables respecting their origin, and the different representations of the doctrines of the Cabballa, which are of greater importance than is generally imagined, since from them are derived, among other philosophical notions, the *intellektus agens* of Averrhoës, and the entire system of Spinoza; it being well known that the first philo-

phical compendium which Spinoza, who was himself a Jew, studied, was the Cabbala. The first instructors in the Christian faith had endeavoured to inculcate an aversion from all heathen learning, which was, however, afterwards found necessary for the purpose of obviating such difficulties and scruples, founded in history and philosophy, as might occur to their adversaries. To interest the people still further in the Christian religion, Tatian, and Justin the martyr, contended, in conjunction with Aristobulus, that the Greeks were indebted for all their information and scientific knowledge to foreigners, particularly to the Jews and to their revelation. The use therefore which they made of philosophy was merely of an historical kind; even Plutarch, Alcinous, Potamo, and Ammonius Saccas deserve our attention only as eclectics. During the whole of this space the Roman empire was greatly on the decline, partly from its own internal debility, and partly from the reiterated attacks of the barbarians. For the sciences this was attended with the most pernicious consequences; philosophy was, however, cultivated with more zeal by the Christians, who indeed derived no great advantage from it, and its progress was besides considerably retarded by the power of the hierarchy, and the institutions of monastic life. Whatever is most remarkable in the opinions of Numenius, Galen, Maximus Tyrius, and Origen, is here brought under one view. The author has likewise, with uncommon diligence and ingenuity, developed the system of Plotinus, in whose writings the scattered opinions of the eclectics are combined into one whole, and which constitute the ground-work of the doctrines of Porphyry, Jamblichus, Augustin, and Boëthius, who have however themselves contributed not a little to the further illustration of certain individual points of that system; a circumstance which has not escaped the notice of M. Tiedemann. Those only who are in some degree acquainted with the works of these obscure and immethodical writers, will be able duly to appreciate the endeavours of our author to make them intelligible, and to exhibit their opinions in the luminous order in which they are here arranged.

Götting. Anz.

ART. 45. *Beiträge zur Geschichte der Philosophie, herausgegeben von G. G. Fülleborn. Erstes Stück 134 S. Zweytes St. 169 S. 1792. Drittes St. 196 S. 1793. 8vo.—Accessions to the History of Philosophy, by G. G. Fülleborn, Vol. I. 134 pp. Vol. II. 169 pp. 1792. Vol. III. 196 pp. 8vo. 1793. Züllichau and Freystadt.*

The titles of the pieces, which form the first volume of this interesting collection, are, 1. *On the idea of an History of Philosophy*, an academical prelection by Prof. Reinhold. 2. *On the History of the most ancient Greek Philosophy*, by Mr. Fülleborn. 3. *Xenophanes*, an essay, containing an account of the Eleatic system, as it was conceived by its first author, with a refutation of it on critical grounds, and a demonstration of the insufficiency of the arguments opposed to it by Aristotle. In this dissertation Mr. F. likewise points out the difference between the pantheism of Xenophanes, and the system of Spinoza.

Spinoza. 4. *On Liberty*, translated from the Greek of Nemesius, *μετὰ φυσικῶν ἀνδραγωγῶν*. 5. *On the Fate of the Reinholdian Theory of Perception*, by Mr. Forberg, with an Appendix by the editor.

In the second volume are comprised, 1. *A Translation of the First Book of Aristotle's Metaphysics*, likewise by Mr. F., which has unquestionably the merit of accuracy and perspicuity. If it should be objected therefore that it is deficient in point of elegance, we must observe, that the fault lies in the original itself, in which more regard has been paid to the matter, than to the language. The translator accedes to the opinion of those who do not allow this book to have been written by Aristotle himself. 2. *Specimen of a Version of the Three Books of Sextus Empiricus on the Pyrrhonian Institutes*, by Mr. Niebhammer, which shows the author to be well acquainted with the Greek language and philosophy. 3. An unfinished *Essay towards a View of the latest Discoveries in Philosophy*, by Mr. F. 4. *Explanation of and Critique on certain Positions, either peculiar to, or of principal moment in the Kantian Philosophy*, by the same.

The third volume presents us with, 1. *A concise History of Philosophy*; an excellent sketch, though, perhaps, somewhat defective in the account given of the philosophy of the middle ages. 2. *On the Influence of the other Sciences, and of external Circumstances on Philosophy, and of Philosophy on them*. This essay consists of general observations how far the state of cultivation among any people, their language, the relation in which their philosophers stand to each other, their foreign travels, liberty of conscience, the particular form of government, the distinction of ranks, the existence or non-existence of a metropolis, the degree of perfection to which the polite arts and sciences have arrived, their religion, political events, &c. may have affected, and still continue to affect, the progress of philosophy; and *vice versa*; 3. *Modern Platonic Philosophy*, a vision; 4. *The Natural Theology of Aristotle*; 5. *Philosophical Prellections*, chiefly of an historical description, and relating to modern philosophy; 6. *Ænesidemus*. Mr. F. regards this book as one of the most remarkable phenomena, that have, for many years, appeared in the philosophical world, though he has himself shown a well-grounded partiality for the Reinholdian system. 7. *On the Credit of the Kantian Philosophy*, which Mr. F. considers to be on the decline; 8. *History of my Philosophical Studies*, by the same, intended as a guide for the use of learners, of which we shall be glad to see the continuation. *Ibid.*

ART. 46. *Versuch über die Religion der alten Ägypten und Griechen, von Paul Joachim Sigismund Vogel, Rector der Schaller Schule in Nürnberg. Mit Kupern.—Essay on the Religion of the ancient Egyptians and Greeks*, by P. J. S. Vogel, &c. 4to. printed with Didot's Roman types, and accompanied with plates, representing 13 antiques, from the collection of Stosch. Nuremberg, 1793.

In the year 1775 the ingenious artist, Schweickert, began to publish drawings from the valuable collection of Stosch, of which, however, no more than six plates appeared, exhibiting Egyptian pieces only, and such, likewise, as were not in themselves the most striking.

In the present work the selection is made with greater judgment, though it consists also entirely of original Egyptian deities, the works of Greek artists, preserved in the same museum, which are here faithfully copied, and very neatly engraved, by G. J. Schrazenstaller. Every thing, therefore, of external decoration, is here united, that could serve to recommend a work undertaken by two distinguished literary characters, Prof. Schlichtgeroll, of Gotha, who has described the antiques as an amateur, and Mr. Vogel, who has regarded them as a vehicle, through which he was to communicate to the world his observations on the religion of the ancient Egyptians and Greeks, to the former of whom he has confined himself in the volume now before us.

We regret that the limits of our Review will not allow us to give a particular account of the two first parts of this volume, which contain very ingenious, and, for the most part, judicious remarks, on the difficulties attending such researches into the history of ancient nations, and general notices respecting the procedure of the human understanding in the formation of its religious system. In the third part of this very instructive and entertaining work the author points out, 1. The contradictions observable in the history of the ancient religion of Egypt, and of the insufficiency of the sources from which it is drawn. When Herodotus arrived in Egypt, the political state of that country was entirely changed, the Egyptians had ceased to be an independent people, they were become a province under Persia, and the order of the priesthood had undergone material alterations. How was it possible likewise that strangers from Greece should either comprehend the Egyptian ideas themselves, or transfuse them into their own language in an intelligible manner? We cannot depend upon Plato, who endeavoured rather to clothe Greek opinions in an Egyptian dress, and still less on Diodorus, who gives us nothing more than Greek misrepresentations of Egyptian objects, transcribed from other writers of his own country. From all the Greeks together therefore we should acquire very imperfect notions of Egyptian opinions and customs; and what has come down to us of their works of art, particularly in regard to Egyptian coins, belongs entirely to the times of the Ptolemies and of the Romans. We are, therefore, much more deficient in authentic materials than we are apt to suspect. Could we indeed decypher the hieroglyphical characters on the obelisks, and such other incontestably genuine Egyptian monuments, we might be enabled to decide with certainty on these matters. 2. With respect to the Egyptian nation, Mr. V. observes, that they must originally have been a very ancient people, first inhabiting Upper Egypt; he then describes their divisions into casts, the prerogatives of the sacerdotal order, and the despotic government of the Pharaohs, in opposition to M. Plessing. That we know so little of the authors of useful or ornamental discoveries among them is, he conceives, partly owing to the imperfect state of their history, which consists of mere fragments only, and partly to their method of representing those discoveries by fables, as in the person of Thot, &c. 3. On the subject of the Egyptian priests the author maintains, that they must have adopted many improvements from foreigners,

foreigners, and particularly from Orpheus, who was, at the same time, their instructor and pupil. 4. In regard to the popular religion, Mr. V. is of opinion that the original deities of so rude a people must have been merely *Fetiches*, on which principle he accounts, likewise, for the worship paid to different animals, which afterwards continued to be the popular religion. From these fetiches, of which the principal and general one was the Nile, they passed to the sun, moon, and stars. To represent these under human forms was a further degree of cultivation; whence originated Osiris, Isis, Orus, Typhon, probably about the time when Orpheus resided in Egypt. Now, therefore, they no longer paid adoration to oxen in general, but to Apis and Mnevis, as their representatives, which applies equally to Anubis, who was, indeed, not a dog, but an human figure, with the head of that animal. In the same manner the author accounts for the other changes which took place in their religion, without having recourse, in any degree, to the aid of Hieroglyphics. 5. With respect to their astronomical theology we shall only observe, that Mr. V. subscribes in general to the opinions of Prof. Gatterer on that head. 6. On the subject of their sacred philosophical theology he remarks that we are to depend, for whatever we know concerning it on the reports and interpretations of the Greeks; so that under this name is to be understood, not the ancient sacerdotal religion, but a comparatively modern medley of ingenuity and absurdity, accumulated through a series of centuries, which the Greeks had formed by an arbitrary explanation of the hieroglyphics, with the real meaning of which they were perfectly unacquainted, and by an intermixture of Orphic, Pythagorean, and Platonic ideas. He does not allow that this theology, which was, however, kept secret, constituted the subject of the mysteries. In the next, or seventh section, concerning the influence which the Greeks had on the religion of Egypt, where the author deduces that influence from Orpheus, whom he imagines to have communicated his philosophical theology to the priests, it would, we conceive, be difficult to prove that any person of that name was, at so early a period, so enlightened as to have formed for himself such a religion; or, if we allow this, it would perhaps be scarcely more easy to show, that instead of carrying his religion into Egypt, he did not himself borrow it from that country, &c. The last chapter contains an account of the deities, whose figures appear in the first *liuraison*, which are Isis, Osiris, Serapis, Apis, Mnevis, Orus, Harpocrates, Anubis, and Canopus, for which we are under the necessity of referring our readers to the work itself. *Ibid.*

ART. 47. *Rerum Austriacarum Scriptores, qui lucem publicam hactenus non viderunt, & alia monumenta diplomatica nondum edita, quibus hujus Gentis aliarumque vicinarum medii ævi historia, ac Jura ejus temporis publica provincialia, municipalia, feudalia, & civilia uberrime illustrantur, ex authenticis Bibliothecæ Vindobonensis codicibus, & diplomaticis instrumentis erui ac edidit Adrianus Rauch, Cler. regal. Scholar. piarum.* vol. 1. 4to. Vienna, 1793.

In this first volume are comprised the following works, of which,

as they may not perhaps be generally interesting, we think it sufficient to give the titles only, viz. a *Chronicon Gasteuse*, ab Anno 953 ad annum 1258, from which Pez had published extracts only; a *Chronicon Claußro-Neuburgense*, ab a. 953 ad a. 1347, different from that printed in Pezii *Scriptores Rer. Austriac.* of which Mr. Rauch has availed himself in the compilation of his *History of Austria*; a *Chronicon rhythmicum* ab A. 1190 ad an. 1269; a *Chronicon Chremisanense* ab A. 273 ad A. 1817, cum interpolationibus. *Austriam Spectantibus*; a *Chronicon Florianense*, præmissa S. Leopoldi Marchionis genealogia, ab A. 1276 ad A. 1310, hitherto inedited; a work by Enenkel on the boundaries of Steyermark and Austria, first published in 1618, and afterwards in 1740; a *Chronicon Lambacenense* ab A. 1126, ad A. 1278; and lastly, a *Chronicon Oßerbovense* ab A. 1197 ad A. 1365. *Ibid.*

ART. 48. *Analeſta seu Collectanea R. P. Marci Hanſitzii S. I. pro Hiſtoria Carinthiæ concinnanda. Opus poſthumum. Partes i. & ii. 8vo. Nuremberg, 1793.*

The merits of this author, with respect to the ancient history of his country, are generally acknowledged, and it is therefore enough to say that the present work is executed in his usual manner. His object in undertaking it was to furnish his countrymen, and the historical student, with a history founded on more authentic documents and written in a more agreeable style than that of Megiser, to which they had hitherto been accustomed. In the first volume and the first book, the author treats of the state of Carnia and Noricum before the arrival of the Romans in those countries, and in the second *de statu Norici sub Romanis, ejus subactione, administratione, finibus, divisione, oppidis, vicibus & religione Christiana*. The second volume gives an account of this country from the year 579 to the year 828. In the first volume are to be found useful details respecting the ancient history of what was called Noricum Mediterraneum, of which the first inhabitants were probably the Taurisci, so named from *Taur* (mountains), as the Carnii may probably have had theirs from the cars in which they lived, or from the Carrago (impedimenta) with which they defended their camps. So likewise the *Tiberi via* was by the peasants transformed into *Diebſweg* (thieves-way) of which remains are still visible about the village Trophy, and the ancient metropolis Norcia in agro Labienſi, which was destroyed A. U. C. 738. The history of Christianity commences here with S. Maximilian, though the author believes that Carinthia had before been visited by the two Evangelists St. Mark and St. Luke. Mr. H. looks upon Attila and his Huns to have been Avari, and the kingdom of Samo he conceives to have been Carinthia. Even antecedently to the introduction of Christianity in this country, the nobility were distinguished from the common people (plebs), and the former opposed Christianity, which, however, the latter embraced. *Ibid.*

ART. 49. M. S. Schmidts *neue Geſchichte der Deutſchen. Vom Jahr 1643 bis 1657.*—Schmidt's *modern History of Germany, from the year 1643 to 1657.* 353 pp. in 8vo. Ulm. 1793.

As this is generally allowed to be both in the judicious selection of the

the most interesting events, and in elegance of style, the best history of Germany that has yet appeared in the language of that country, we shall only observe, with regard to the volume before us, that it takes in a very important period, including the history of the treaty of Westphalia, and that the author has strictly adhered to those rules which he had laid down for himself in the composition of the former volumes, to which this is in no respect inferior. *Ibid.*

ART. 50. *Lineamenta institutionum fidei Christianæ historico criticarum, auctore Henrico Philippo Conrado Henke, Theol. P. P. O. in Acad. Helmstad. 1793. 228 pp. in 8vo.*

These short institutes of the Christian religion, compared by the author as the ground-work of his academical lectures, contain much useful matter, well digested, and expressed in language as clear as the nature of the subjects discussed in them would allow. In the preface we meet, among other equally valuable remarks, with some observations on the importance of theological studies, and on certain prejudices, founded in superstition, which may be regarded as obstacles to our progress in them; after which, in the work itself, the author considers his subject under two distinct heads; 1, Theology, properly so called; or an account of the being and attributes of God; and 2, Theological anthropology. In this latter he treats, 1, of the nature, dignity and destination of man; 2, of the impediments by which he is prevented from supporting that dignity, and attaining to that destination; or of sin, in origin, consequences, and the punishment incurred by the commission of it; 3, of the means pointed out by our Saviour for the restoration of that dignity, and the attainment of happiness. Under this last head the author gives an account of the person of Christ, his history, the object of his appearance, with the manner in which he was employed on earth, his kingdom, the benefits accruing to mankind from his residence among them, and the terms on which we may expect to be admitted to a participation of those benefits, or faith, the effect of which is, according to Mr. H. not only "emendare, odio pravi, amore recti replere, sanctificare," but likewise "erigere, solatio & spe sustentare, tranquillum & laetum reddere animum;" and lastly, of the support which we may promise ourselves from God and the external assistances of the ecclesiastical ministry, and of the sacrament. All the above-mentioned heads are again branched out into a variety of subdivisions, forming in the whole 138 sections, in which nothing seems to have been omitted that might be calculated to render this book one of the most comprehensive and useful compendiums of theological studies that have yet fallen under our notice. *Ibid.*

ART. 51. *Commentar iiber die Christliche Kirchengeschichte nach dem Schroekhschen Lehrbuche, von Johann Georg Feiderich Pabst, der Weltweisheit Doctor und ordent. Prof. zu Erlangen. Ersten Theils erste Abtheilung.—Commentary on Ecclesiastical History, after the abridgement of Schroekh, by J. G. F. Pabst, Prof. at Erlangen, &c. First part of the first volume, 286. pp. 8vo.*

It appears from the title that the author intended this work to be regarded

regarded only as the commentary on the well-known compendium of Ecclesiastical History by Schröckh, and on a perusal of this first part we can venture to say that, if the whole is executed in the same able manner, it will be admirably calculated to answer that purpose. Independently, however, of that consideration, this book (in which, though the author does not pretend to have made any new discoveries, he has certainly availed himself of those of his numerous predecessors in this department of literature, which ever since the time of the celebrated Mosheim has been so much and so successfully cultivated among the Germans) may be read with great pleasure and improvement by all such persons as wish to gain a competent knowledge of Ecclesiastical History. Of the general plan of this work we cannot indeed form any judgement from this specimen, but as this volume does not complete the history of the three first centuries, we conceive that it may be likely to run to a considerable length. *Ibid.*

ART. 52. *Beitrag zur Geschichte des Ostindischen Brodbaum, &c. Memoir on the History of the East-Indian Bread-Fruit-tree, with a systematical description of that tree, compiled from the different notices and descriptions of it, as well ancient as modern, by Dr. George Wolfgang Francis Panzer, Physician at Nuremberg, and Member of the Economical Society at Burghausen. Nuremberg, large 8vo. with a plate.*

"There are already, says Dr. Panzer, several descriptions of the Bread-fruit-tree before the public, but few of them systematical, except those of Thunberg and Forster, and a complete, well-authenticated natural history of this tree is still wanting." It is his object therefore to present us with such a work. With this view he has translated into German the commentary of Houttuyn on the Linnæan System, from which he has extracted the history of the Bread-fruit-tree, adding to it whatever he has discovered on this subject in ancient or modern authors, that had been omitted by Houttuyn.

The Bread-fruit-tree in the Malayan language is called *Socun*, or *Socun-capas*, on account of the pulp of its fruit, which bears some resemblance to cotton. It appears that Rumph had hence borrowed the name of *Soccus*, which he gives it. At Macassar this tree is called *Bakar*, at Ternate *Gomo*, and at Amboyna *Socun* or *Sun*. Anson tells us that at the island of Tinian it is denominated *Rima*, and Ray speaks of it under the name of *Schimay*, which is that given it in the Molucca and Philippine Islands.

Dampier is one of the first travellers, from whom we learn, that in the Philippines there is a tree, as strong and as high as one of our largest apple trees, whose numerous branches shoot to a considerable length, and whose leaves are of a blackish colour, and which bears a fruit approaching to the taste of bread. The country in which it grows is the whole extent of India, as also the oriental islands, but particularly those in the great south sea, where it furnishes the principal sustenance of men, beasts, and birds.

Of late years the history of the Bread-fruit-tree has received great accessions from the voyages of Capt. Cook in the South Sea, and of his celebrated companions, Sir J. Banks and Dr. Solander. According

According to the description of it, published by Hawkesworth, the Bread-fruit grows on a tree almost as large as a middle-sized oak. Its oblong leaves are often extended to the length of a foot and a half, with deep indentures, like the leaves of the fig-tree, to which, indeed, they bear a near resemblance, both in their consistence and colour; and, when bruised, they yield, like them, a milky juice. The fruit is of the size of a child's head, and pretty much of the same form; its outside is generally reticulated, as in the truffle, and the fruit has a sort of kernel, nearly as thick as the handle of a small knife. The pulp, or nutritious part, is situated between the skin and the kernel; it is as white as snow, and thin and elastic, like new-baked bread. Before it is used for food, it is necessary to broil it, for which purpose it must be divided into three or four parts. It has no very particular taste, except that it is a little sweet, and savours, in some degree, like the crumb of wheaten bread mixed with potatoes. (*L. Helianthus tuberosus*.)

This tree produces its fruit for seven or eight months, and it may be gathered during any part of this time; but, to be provided with it for the remaining months, the fruit must undergo a fermentation, and they make with it a sort of leaven, called *Mabic*, in the following manner: The fruit being gathered some little time before it is ripe, they place it in layers, which are covered with its own leaves. In this state it ferments, and becomes very sweet and disagreeable. The kernel is then taken from it, and the rest of the fruit thrown into a hole, which is dug for that purpose in most houses, the sides and bottom of which are covered with grass. Leaves are again placed over the whole, together with stones of great weight. The fruit then ferments a second time, becomes acid, and remains so, without undergoing any further change for several months. When they intend to make use of it, they take from the hole the quantity required, and cover it with leaves, in which it is baked. Europeans are, in general, as little pleased with its taste, as with that of preserved olives, when they eat them for the first time. Mr. Panzer then gives an account of several methods of preparing this fruit for food, with which we do not think it necessary to trouble our readers.

Mr. Forster and Mr. Thunberg were the first who have observed the parts of fructification of this remarkable tree, in its native soil, and with the eyes of experienced naturalists. From the description which they have given us of it, it appears that the Bread-fruit-tree bears, at the same time, both male and female flowers on the same trunk. There are three species of it: 1. The *Artocarpus incisa* vel *communis*; 2. The *A. integrifolia*; and, 3. The *A. rotundifolia*. The author mentions, likewise, some other varieties, for which details, chiefly interesting to botanists, we must refer them to the work itself.

This tree is not propagated by its seeds, but by the roots only, which rise above the ground. In these incisions are made, from which spring shoots, that are afterwards cut, and planted in the place destined for their growth. It is even said to be sufficient to cut a bough

from the tree, and to plant it in the ground. This operation is all the care which it requires, and it grows without any further assistance.

Oberd. litt. zeit.

كتاب تفسير الزبور الالهى الشريف تاليف كبريو كبريو
انثيموس بطريرك مدينه اورشليم المقدسة وسائر فلسطين. —

ART. 53. *Explanation of the Psalms, by Anthimus, Patriarch of Jerusalem, and of the rest of Palestine.* Vienna, 438. pp. in Folio.

To this commentary is prefixed, besides a preface, a letter from the author to the Presbyter Parthenius, with another written by the latter to the Patriarch, giving an account of the origin and object of this undertaking. The author, who was at that time Metropolitan of Scythopolis, observing that many Christians of Arabic descent were unable to understand the bible for want of proper explanations of it in their own language, resolved to collect into one body for their use, and to render into their idiom, the elucidations of the most approved writers on the Psalms. Being, however, promoted to the dignity of Patriarch at Jerusalem, he was prevented by the duties of that office from revising the work; of which, therefore, he intrusted the further care to the Presbyter Parthenius, of Aleppo, judging him to be, from his situation, particularly qualified to correct any inaccuracies in the language of his Commentary. He was afterwards sent to Vienna, probably at the expence of the Patriarch, to superintend the impression of this, and the work described in our next article.

In the present work are contained, first, the Proœmium of Athanasius to the Psalms, then the Preface of an anonymous writer, and that of Eusebius of Cesarea, on the authors and divisions of the Psalms; these are followed by the Commentary itself, which is constantly preceded by a small portion, or verse, of the text printed in red letters. We have no other information respecting the Commentators from whom the author has selected his materials for this compilation, than that he has had recourse for that purpose to the writings of those holy fathers, "by which the world is illumined, as by the Sun;" it appears, however, on a slight attention to the passages extracted, that those fathers are principally Basil, Eusebius, Theodoret, and sometimes Chrysostom. Perhaps, to an European reader, the Arabic text of the Psalms themselves, which frequently differs from any of those that have hitherto been published, and may possibly have been taken from some ancient MS. of the Psalms, will be considered as the most valuable part of this work. *Goetting. Anzeig.*

كتاب الهداية القويمة تاليف اب الابا &c.

ART. 54. *Guide to the True Faith, &c. by the same Patriarch Anthimus.* Vienna, 1792. 431 pp. in folio.

After القويمة should have been inserted المستقيمة
as it stands in the Arabico-latin *Imprimatur*: firma introductio ad
veram

veram fidem. This is an introduction to the principles of the Christian religion, composed by the author, whilst he was still metropolitan of Scythopolis, for the purpose mentioned in our last article, revised likewise by the Presbyter Parthenius. It is divided into five parts; the first of which treats, in 41 chapters, of the knowledge of God, his nature, and attributes; of the Son of God, and of the logos; of the Holy Ghost, the doctrine of the Trinity, &c. In the second part, which is likewise subdivided into 59 chapters, the author gives an account of the Creation, Heaven, Paradise, Man, his faculties and affections, &c. &c. The third part treats, in 40 chapters, of Christ, his Incarnation, and Person; the worship of Images, of the Cross, and of Relics, &c.; the whole being interperfed, as will easily be conceived, with much polemical controversy. The fourth part consists of dissertations on the different Christian virtues; and the fifth, to which is prefixed a demonstration of the truth of the Christian religion, treats of the Seven Sacraments; and, lastly, of Prayer and Fasting. *Ibid.*

SWITZERLAND.

ART. 55. *Voyages chez les peuples Kalmouks & les Tartares.* Berne, 1793, gr. in 8vo. avec figures & cartes géographiques.

We are here presented with a collection of the observations of different literary travellers, on people and countries, which, from the very circumstance of their uncultivated state, have a peculiar claim to our attention.

Geography is much indebted to the pains which the sovereigns of Russia have been under the necessity of taking, for the purpose of ascertaining the extent of their own dominions, which, at the commencement of the present century, were still buried in the most profound ignorance. It will have required nearly an hundred years to carry these discoveries through all the parts of this vast monarchy, whose ambition has kept pace with the knowledge it has acquired of its own resources.

A work of this magnitude could only have been attempted under the auspices of such a prince as Peter I. It has since been prosecuted with the same spirit by his successors, and particularly by the present empress; the persons too, who have been engaged in it, have, in general, been found so perfectly competent to the undertaking, that we are assured, by Prof. Beckman of Goettingen, that their journals supply such an accumulation of materials entirely new, for the history of the three natural kingdoms, for the theory of the earth, for rural œconomy, and for an infinity of other objects relative to the arts and sciences, as would employ many learned men, for several years, in their proper arrangement and classification.

The present work contains extracts from the voyages and travels of, 1. D. A. Messerschmied into Siberia, 1719—27; 2. Of the two Danish captains, Beering and Spangberg, accompanied by Mr. Tschirikow, to Kamschatka, 1730; 3. Of John George Gmelin, together with Professor Müller, Mr. Krascheninikow, &c. to the department of Ochotzk, the first volume of whose account was published at Goettingen.

gen in 1751; 4. Of Mr. Chappe d'Auteroche to Tobolsk, 1760; 5. Of Dr. Samuel George Gmelin, assisted by J. Gliutscharew, Stephen Krascheninikow, and others, through Stararuska, Waldai, Torshok, Moscow, Woronesch, Ostrogosk, Pawlosk, Casanka, Cimlia, Tscherkask, Asoff, and Zarizyn, to Astracan, Derbent, Baku, Schamachie, Enzelli, Peribazar, Gilam, Masanderan, &c. 1768—72; 6. Of Prof. S. Pallas through Nowogorod, Waldai, Moscow, Wolodimer, Kasimof, Murom, Arsamos, Simbirk, Samara, Syfran, Orenburg, Gurjes, Gorodok, the province of Isset, Catarinenburg, Tscheljabinsk, Toms, Krasnojarsk, Irkutsk, Sarapul, Jaiskoi-Gorodock, Astracan, &c. 1768—74; 7. Of Mr. J. A. Georgi, joined by Mess. N. and J. Rytschkow, through Moscow, Astracan, la Steppe des Kalmoucs, Ural, Orenburg, the province of Isset, Balchkie, Ural, Isertkoi, Omik, Kolywan, Altai, Tomsk, Kasan, &c. 1770—4; 8. Of Mr. Lepechin to Moscow, Wolodimer, Murom, Arsamos, Alaty, Simbirk, Kasan, the province of Stawropol, and Orenburg; Astracan, Gafes, Catarinenburg, Tjumem, Wjaeti, Uchtjug, Archangel, &c. 1768—73; and, lastly, 9. Of Dr. J. Gildenstädt to Nowogorod, Porchow, Staraja-Rusa, Toropez, Moscow, Kolonna, Epifare, Tula, Wolomesch, Tawrow, Tambow, Nowochoperskaja, Zarizyn, Astracan, Kitzljar, the district of Osetia, Datschet, Tessis, the provinces of Turcomania, subject to the Czar Heraclius, the district of Radscha, part of the kingdom of Imirette, the frontiers of Mingrelia and Guria, Mosdak, Peterfbade, Tschetkask, Azoff, Taganrog, Kremenischak, Bjelewskaja-Krepost, Kiew, Serpachow, &c. 1768—74.

The objects proposed by the academy for their examination were, 1. The nature of the soil, and of the waters. 2. The means of cultivating the desert lands. 3. The present state of their general agriculture. 4. The most common diseases incident both to men and cattle, with their mode of curing or preventing them. 5. Their manner of keeping their cattle, particularly their sheep, as also their bees and silk-worms. 6. Their mode of fishing and hunting. 7. Their minerals and mineral waters. 8. Their arts, trades, and other objects of industry. 9. Their most useful plants. 10. To ascertain the positions of the different places, to make geographical and meteorological observations; and lastly, to give an account of whatever might regard the manners, usages, customs, languages, traditions, and antiquities of the several people whom they shall visit.

It is generally allowed that the persons engaged in these researches, have executed the task imposed on them in a manner very satisfactory to those by whom they were employed: but as their different journals form a considerable number of quarto volumes, of which the expence is likewise considerably increased by the prints, many of which are rather ornamental than useful, and as besides the most important descriptions are often widely dispersed in this voluminous collection, which, after all, can be intelligible to those only who are acquainted with the German language, in which most of them are written, we think the compilers of the present work have rendered an essential service to the public by presenting them with extracts in French from their works, in which the accounts given by different travellers of the same place are brought together, freed from unnecessary repetitions, and to be procured at a reasonable price.

ART. 56. *Versuch einer Geschichte der Helvetier unter den Römern, &c.—Essay towards an History of the Swiss under the Romans, from the Death of Julius Cæsar to the great Emigration under Honorius, by Capt. Francis-Louis Haller. Zurich, 1793. Large 8vo.*

This history, in the composition of which the author has not only availed himself of the scanty materials to be found in Cæsar, Tacitus, Ammianus Marcellinus, and others, but likewise of such monuments as the Romans had left in the country, many of which exist at present in their descriptions only, is divided into three sections. Of these the first takes in the space of time between the death of Cæsar and the reign of Galba; the second, that from Galba to Valerian, and the third terminates with the great emigration mentioned in the title.

Capt. Haller adopts an opinion already advanced by other historians, that Julius Cæsar, having concluded an alliance with the Helvetians, established in the environs of Geneva a colony of veteran soldiers, of the equestrian order, and built a city afterwards, known under the name of *Colonia Julia equestris noviodunum, noiodunum* or *nevidunum*. A monument given in the history of Geneva, by Spon, which might have been transported thither from the ancient town of Noiodunum (the present *Nyon*) belongs probably to this epoch: it is

C. JUL. JULIA

RATRUM

URUM.

which Capt. Haller restores in the following manner: *Aratrum duxerunt & murum edificarunt.*

After the death of Cæsar, the Romans found it extremely difficult to retain the Gauls under their yoke, and to subdue the Rhetians and the neighbouring Germans. The wars occasioned by this opposition are here described by our author, as far, at least, as regards Helvetia. This people had by no means lost their liberty under the Roman government; they still kept up their assemblies, where they assisted in the legislation, and regulated the general expences. With respect to their public worship, it became a monstrous jumble of the ancient religion of the Celts, and that of the Romans. Jupiter, Mars, and Venus, had their altars near those of Belin, Wodan, and Frea. The Druids, however, so much revered by the Celts, were, for that very reason, suspected by the Romans. The custom of sacrificing near or their altars was made the pretext for persecuting them, though the Romans themselves were not always exempt from that act of barbarity. But their principal offence was the influence which they were known to possess over the minds of the people, on which account they were sent into exile by the emperor Claudius. Nor was this restraint in the exercise of their religion the only oppression which the Helvetians experienced from their conquerors, the exactions of the treasury likewise surpassed all bounds. Several Roman legions were sent at different times to support the authority of the Præfects in these instances, whose names, together with the places of their residence, are

here carefully marked by our author. This attention serves to throw a considerable light on the events which took place in the country itself, and even on the Roman History during the civil wars under Galba, Vitellius, and Otho.

In the second section the author represents Helvetia reduced to a miserable situation under Cæcina, the general of Vitellius; adding many elucidations essential to the recital of Tacitus (L. I. c. 7.) on this subject. Vespasian, however, and his sons, took care to repair those injuries. Accordingly the population of Helvetia increased very much from the reign of Vespasian to that of M. Aurelius. One should hardly have expected to discover in Switzerland, vestiges of the establishment of an university in these remote times; but an inscription preserved at the ancient Aventium (now called *Windisch*) proves that there was such an Helvetian college, where public lectures were given in medicine, and the other liberal arts. The following is a transcript from the monument itself, which is still to be seen in the church of Wisliburg :

Naminib. Aug. & genio Col. Hel. Apollin. Sacr. Posthum. Hyginus & Q. Posthum. Hermes Lib. medicis & professoribus D. S. D.

From the names we may conclude, that the professors were natives of Greece, and there are other historical proofs that several Greek families settled in Helvetia in the reigns of Trajan and Hadrian. Most of the ancient monuments found in this country, of which some at Wisliburg, Königsberg, &c. are very magnificent, belong to the second century.

In the reign of M. Aurelius, Christianity made a rapid progress in Helvetia, and the number of those who professed that religion was very considerable at Lugdunum, the capital of that country, in the time of Irenæus.

The catastrophe under Vitellius had greatly weakened the power of the Helvetians, and prepared the way for the incursions of barbarian hords from Germany, wherever Roman colonies had not replaced the population, that had now suffered so much. By degrees Helvetia lost even its name, and was comprehended under that of Seguania, a province of Gauls, of which it formed a part. The third division of this book therefore contains little more than a detail of the ravages of the Suevi, the Allemanni, and other German people, who incessantly harraßed the countries lying on the Upper Rhine, and who, irritated by their repeated defeats, at last succeeded in wearing out the courage of their conquerors.

Of all the people that have successively invaded ancient Helvetia, the Allemans are those who have settled there in the greatest numbers, so that they may be considered as the real ancestors of the modern Swiss.

Jena Litt. zeit.

SWEDEN.

S W E D E N.

ART. 57. *Tal vid Jubelfesten, &c. Discourse pronounced on the Occasion of the Jubilee of the Swedish Church, March 7, 1793, by D. Boëthius, Professor in the University of Upsal.* 8vo.

What are my duties? and what my hope? The author maintains, that these questions which present themselves to the mind of every reasonable man, lead us naturally towards religion. But reason is frequently misled in its researches, and even Revelation itself is not exempt from erroneous interpretations, whence arises that great variety of opinions in respect to matters of belief. On the precepts of morality, all persons are, however, agreed: but religion gives an additional strength to pure morality, and it is this circumstance which renders it indispensably necessary to man. This necessity is admitted, by all those who aim at the general good, and who have formed to themselves a just idea of the means by which it is to be effectually promoted. But in all times there have existed persons who have fancied their own particular interest incompatible with the general good, and who have been willing to distinguish themselves by the novelty of their opinions; from which two classes, religion has been exposed to the most violent attacks. The author is, however, persuaded that it will not finally sink under them, and supports his assertion by arguments, a series of which are evidently the more incontestable, as they are founded in experience. After the persecutions, over which religion has triumphed for so many ages, he trusts, and we believe, that its empire is established on a basis, that will be found to be proof against all assaults.

Stockholm posten.

G E O L O G I C A L L E T T E R S.

LETTER II. *Continued.*

TO PROFESSOR BLUMENBACH,

By M. D E L U C.

[*Continued from No. IX.*]

19. **I**N order to ascend, by precise monuments, to that epocha when all the phenomena we observe on our globe began to be operated, I shall again recur to the *remains of marine animals*, found inclosed in our *strata*. We cannot study these *bodies* attentively in any of the several *strata* that contain them, without being sensible, that the *animals*, whose existence in times past they prove to us, must have lived and multiplied in the same places where we find them; while the *mineral strata*, in which they lie, were gradually accumulating, and were successively produced of different natures, at the same time that the *sea animals* were undergoing changes in their species: a circumstance which leaves us no room to doubt, that there must have been successive changes in the *liquid itself*, of which these were the concomitant effects. We may observe in some of the abrupt grounds we meet with, sections of great masses of *strata*, where it is as easy to read the history of the Sea, as it is to read the history of Man in the archives of any nation. We find, for instance, at the bases of some of these precipices, *argillaceous strata*, containing the remains of certain classes of *marine animals*: immediately on these, we find *strata of lime-stone*, containing also the *remains of marine animals*, but of species already sensibly different from the former: above this second course, we find still beds of *calcareous matter*, but of a very different external appearance; such is the *chalk*, in which the *marine animals* have undergone also very considerable changes: higher still we shall possibly find *strata of sand-stone*, containing no *vestiges of marine bodies*; or beds of *loose sand*, containing many of these *remains*, whose species, very different from the former, are now recent in the *sea*. Lastly, when having studied in all their varieties, these successive effects of certain causes that formerly acted upon our globe, we come to examine, with the same attention, what is actually passing in the *sea*, we must, beyond all doubt, perceive, that all these *special causes* have now spent themselves, or are reduced to other causes which no longer vary in any sensible degree. The present *sea* moves about indeed over its bottom, the *sand* that lines it, and the *mud*, or *gravel*, brought down from the continents; and it also deposits in them the *remains of the marine animals* which inhabit it: but it is no longer subject to any *chemical precipitation*, and it never actually produces any thing in the slightest degree analogous to our *stony strata*. This too is a circumstance, which M. de Dolomieu has observed as well

well as myself; and from which it necessarily follows, that in order to understand our geological *monuments*, we must ascend much higher than the *causes* now operating.

20. Since it is evident, from the facts stated above (of which I have at present only given a sketch) that the several races of *marine animals*, found in our *strata*, have lived and multiplied in these *very strata*, while the substances of which they are composed were separated from the *liquid* in which they were suspended, it follows, that these *strata* must have been accumulated in a *continuous* and nearly *horizontal* position: nevertheless, they are now found so broken, partially depressed, and deranged, as to present the most irregular and disordered appearance; in such a way, that it must be as it were among a confused *heap of ruins*, that we must trace the succession of the *causes* which have produced that state of things. And thus, those who have been content to study the phenomena of the earth *superficially* only, and have yet expected to be able to ascend to the most remote *causes*, of which we have any traces, have only invented confused systems; the errors of which become every day more and more manifest, as new *facts* are brought to light. I shall give here only one instance, but such as must not be passed over.

21. Some naturalists, who have never examined the *strata* that contain *marine bodies*, but in small hills and plains, where they lie almost horizontally, have concluded that this *horizontal* position was the distinguishing character of such *strata* as had been *gradually* and *successively* precipitated from the *sea*. Setting out with this idea, and never having afterwards had occasion to see those substances which we distinguish by the name of *Primitive* (among which *granite* holds the first rank) except in mountains, where the divisions of their masses are found lying under every degree of inclination, often nearly *vertical*, they have taken these divisions for accidental fissures, and have attributed these masses (which were produced previous to the existence of *marine animals*) to irregular aggregations of certain solid molecular, either from a sudden crystallization, or violent agitations of the liquid, or from some other causes equally confused. But among those *strata* which contain *marine bodies*, and which must therefore have been accumulated in a *continuous* and nearly *horizontal* position, immense masses are to be met with in many places, forming long chains of mountains, where the *strata* appear almost *vertical*; and on the other hand it is also very common to find the *primitive substances* (and *granite* in particular) lying in *strata* as regularly *horizontal* as those in which *marine bodies* are contained. Here then these bodies again serve us for guides. Since their presence in *strata* almost *vertical*, which nevertheless must have been one time or other *horizontal*, evidently proves to us in general, that the *present horizontal position* of *strata* is not a circumstance essential to the proof of a *primitive stratification*, any more than any *inclined* or even *vertical* disposition of the *strata* now observed, is any proof against an *original horizontal* position; in a word, that all the varieties of mineral substances may have been at first horizontal, though we find instances so frequent of every class of minerals in situations now so different. I shall return to this consideration after I have stated one new *fact*, to add

add to those already cited in the *Journal de Physique*, with respect to the frequent horizontal disposition of the *strata* of granite, and generally of the *stratification* of this species of stone.

22. What I have mentioned above, relative to the *Peninsula of India*, is taken from a description of that country, sent to the government of *Bengal*, by the English engineers who visited it in the last war, and from which, one of my sons, who is in those parts, has been able to procure some extracts, where, among other observations, we find the following passage (speaking of *Mysore*, the most elevated part of the *Peninsula*): "All this country consists of *granite*, disposed in distinct *beds*, of various thicknesses, but seldom exceeding two feet. It lies generally in a *horizontal* direction, except where there are precipices. These beds of granite separate easily, and the natives break them into pieces, nearly rectangular, for the purposes of building; it would be too expensive to work them with the chisel." Thus then, if we consider, even separately, the *strata* of *primitive substances*, and those that contain the remains of marine animals, we shall find that the original stratification of the former is not more to be questioned than that of the latter; and we may at all times be satisfied with respect to both, viewing them on the spot, that their present situation can only be the result of some considerable *revolution*: but we may see this still more clearly, if we consider them in *their associations*, as I shall proceed to explain.

23. It is principally in the great chains of mountains that we are able to trace the first associations and combinations of the *primitive substances*, with those that were produced immediately subsequent to them; for though the *revolutions* which have produced these eminences, may have been very great in themselves, yet their cause was more simple, and they have not been subject to become so complicated by newly-accumulated *strata*, and subsequent catastrophes, as other parts of the bed of the sea. We most commonly find on the outside of these chains (through their whole extent) ranges of *calcareous* eminences full of *marine bodies*, the *strata* of which are very *variously inclined*. These eminences are frequently cut through; and these interruptions, like those that divide all the several portions of these chains into different eminences, are owing solely to the convulsions and overthrow of the *strata*. Proceeding inward, these first ranges are succeeded by other *calcareous* masses of a different kind, containing *fewer*, and oftentimes a *very small* quantity of *marine bodies*. This second range is commonly more elevated than the preceding; and its *strata* are frequently so turned up, that we find their sections, or the parts where they have been broken, forming the *summits* of very high eminences, while elsewhere similar sections form the abrupt *sides* of steep precipices. These *strata* thus irregularly inclined, and raised up towards the inner part of the chain, lean against the *strata* of *schistus* and *grey rock*, which are more boldly and more generally turned up than the former, though this is with many exceptions; these are clearly *primordial*; that is to say, their formation has manifestly preceded the existence of *organized beings* on our globe, as we find no *vestiges* whatever of any in them.

them. Lastly, these latter beds, the *sections* of which appear almost every where on the summits of the eminences to which they belong, lean in this situation against *granite* or other rocks of that class, which occupy the very *centre* of the chains. In the *centre* itself, reigns the greatest confusion, and among the masses also which rise above the ruins of the tumbled *strata*; some of which masses have more or less preserved a *horizontal* position, a number of others rise in the form of obelisks, where the *strata* lie almost *vertically*.

24. Those who wish to be informed on those great and important phenomena, should study the descriptions of these chains of mountains, that are to be found in M. Pallas's Account of *Siberia*, in M. Patria's Account of *Daourie*, in M. de Dolomieu's Description of the *Tirol*, M. Ramond de Charboniere's Memoir of the *Pyrenees*, or in the coloured Prints of M. de Meckel; but chiefly in the *Voyages aux Alpes* of M. de Saussure, a work that may be justly called *classical* with respect to *Geology*, from the number of well-described facts it contains, and its many valuable and fundamental remarks. Among other things, it is to this last naturalist, that we are indebted for unravelling that chaos of substances which we find in the great chains of mountains, where now all that are disposed to consider them with attention, may readily discover, that the different *strata* which are there to be seen resting one *against* another, must have been formed one upon another; as is evident with regard to the masses of *calcareous* stones, including *marine bodies*, where the *strata* are still found resting *against* each other, just as they all rest *against* the *primitive* substances: and that it is owing to violent disruptions of the entire *mass* of the mineral *strata*, that happened in those places which at present form the centre of these chains, and to the lateral fall of these broken masses, that those *strata* which were originally inferior, are now found the most elevated and protruding.

25. M. de Saussure then likewise sets out with the *marine bodies*, as being our first guides in *Geology*; by them, particularly, he demonstrates the convulsions to which these various *strata* which compose our grand chains of mountains, have been subjected since their formation. The intimate union of the layers of all these substances, leaves us no room to suppose that they could ever have changed their position, the one without the other. Now, those of our *strata* that contain *marine bodies*, which we now find so considerably inclined, must necessarily have been at first produced in a situation nearly *horizontal*; consequently the *strata* that contain no *marine bodies*, and which we call *primitive*, which follow them immediately, are inclined together with them, and against which they still lean, must at that time have been *horizontal* too, and *inferior*. However, this proof, evident as it might be, was not the first that struck M. de Saussure; habit and use produced at first in him the same inattention in this respect as had prevailed among all other Geologists. Some new phenomenon was requisite to lead him to reflect. He found himself in the very bosom of these primitive masses, and among these it was that he discovered *strata* of a *brecciated* (or *pudding*) stone, elevated and fractured towards the summit, like the *schists* and *granites*

rites surrounding them; a phenomenon not uncommon. Now such beds must necessarily have been formed in a situation almost *horizontal*; for since they have thus enveloped the fragments of other stones, they must of course have been at one time *soft*; and we cannot suppose that these beds, which are fully as much parallel to each other as we find to be the case in all the other classes of mineral strata, have been formed in the midst of a liquid, in a situation nearly *vertical*. No doubt, therefore, can remain about the original position of all the beds that compose the mass of these mountains; all of them, beginning from the *granite*, have been deposited in a *horizontal* position; and, consequently, their series, proceeding outwards from the centre of the chains, indicates a succession of *chemical precipitations* from a liquid which at one time or other covered our whole globe.

26. I confine myself to this example drawn from our principal chains of mountains, since the mineral *strata* which have had their origin subsequently to those convulsions, of which the above stupendous monuments remain, have accumulated on a base already fractured, and which has often undergone partial catastrophes; from which resulted local changes in the liquid itself, and consequently irregularities in the *precipitations*; so that we can discover no very uniform succession, either in their nature, or in their accidents. I will point out the principal circumstances relating to these in my next Letter; but as my present purpose is solely to prove that the whole mass of our continents is composed of *strata*, formed *successively* from a liquid, these details are not necessary here; since there never has been any doubt about the *stratification* of these substances which we call *secondary* (or sometimes *tertiary*, for no solid reason) by which the *primitive* substances have been so covered, that had it not been for these convulsions, which have brought them outwards (either in great masses, as in certain chains of mountains and hills, or in fragments dispersed here and there over the surface of the earth) we should have known nothing of their existence.

27. I have been obliged, both in my former letters and in this, to mention that great character of our geological monuments, namely, the confusion that prevails through all the classes of our mineral strata, as a *fact* (though I am not yet to speak of its causes) for that *fact* was necessary to the proof of this proposition: "That the whole mass of substances that forms what we see of our continents, is composed of a *succession* of *strata*, of which the *granites* and other kindred stones were formed first; and, therefore, must be every where beneath the other strata." But I shall not now dwell on these accidents, which have their particular causes, though they may be connected with all the other causes; but for the present, confine myself solely to this *series* of the several *strata*, in order to trace them back to their origin.

28. When, in my former Letter, I spoke of this surprising structure of our continents, which now present only a *heap of ruins*, I observed, that we could never form any just idea of this confused assemblage of matters of so different species, without having discovered

vered how they have been formed ; and I flattered myself I have now shown, " that they have been produced in the very places where we find them, by *chemical precipitations*, from a *liquid* which formerly covered the whole globe ; and that they gradually accumulated at the bottom of this liquid, in successive strata, following the insensible inflexions of this their base." But how did these operations first commence ? What new *cause* could set them in motion at a certain period ? Those who suffered themselves to think, that imagination was competent alone to trace events so remote, did not foresee, that *observation* might in time furnish us with *decisive facts*, calculated to conduct us to the discovery of the *epocha* of these first operations ; and by characters (that might give a handle to physical investigation) enable us to ascertain some one distinct *cause*, without which none of the phenomena observed on our globe, could have been produced.

29. We know then, that proceeding upwards from *granite*, as the first formed, an uninterrupted series of other mineral strata have accumulated at the bottom of some *liquid* in times past : that at the end of a certain period, this *liquid* was peopled with *animals*, which in course of time varied their species ; and that the spoils of these various animals have remained buried in divers of these strata ; the last of which, are those of sand and other incoherent matters which we find at the surface, over the greater part of our continents. We have also discovered, that from time to time, these *strata*, since their first formation and subsequent concretion, have undergone great convulsions, during which they have in very many places sunk down, leaving only certain eminences (our present mountains) where such disruptions happened ; and we may conclude with certainty, from a number of phenomena, that it was by one of these convulsions (the last of which we find traces) that our *continents* began to exist as *dry land*.

30. Here then is an uninterrupted series of operations, beginning with the production of *granite*. If then the formation of this substance took place at a distance of time *indefinitely great*, all that was to follow as necessarily consequent to it (without the interposition of any new and foreign causes) would also have been operated and completed an *indefinite time* ago. But when our present *continents* (a great effect in that series) first appeared, they were covered with the huge ruins of the several stony strata, and particularly of granite, the shattered faces of which being exposed to the action of the atmosphere, would be demolished and crumbled down *in time*, and be reduced to heaps of rubbish. In fact, this operation did then begin ; but it still continues, and is far from being near its end. Consequently, the formation of the strata of granite, whence this succession of operations which we have been tracing commences, becomes a certain fixed *epocha*, which, however remote it may be, is at least at a *finite* distance of time ; that is to say, which does not reach to the "*first origin of things*," (an expression we sometimes make use of, without being able to attach to it any sense it intelligible to man.) This is what is clearly pointed out by incontrovertible

trovertible facts; and I am going to show, that the study of nature furnishes us with means of ascending by the same road through the whole chain of their causes.

31. There naturally occurs a previous question upon this subject, which it particularly belongs to chemistry to explain. Since the formation of the *granite strata* is the first of the several operations that took place in our globe, of which we discover any traces, and since this must have been a *chemical operation*,—what was *that cause*, which not having existed previous to this epocha, but happening to exist then, was of efficacy to determine this first operation, and probably all that followed? The instant this question presents itself forcibly to the mind of the chemist, setting aside all subordinate and accessory causes, he soon discovers one *indispensable cause*, namely, *Liquidity*. If we were to mix together any number of ingredients, disposed to unite or decompose each other by their affinities, *only in impalpable powders*, it would plainly be altogether fruitless; without *liquidity*, no effect would ensue; but as soon as this was produced, the affinities beginning to operate, the several results would successively take place. I have explained the cause of this already in my other works, and I bring it forward here as an allowed fact. Thus then, those *ingredients*, through whose several combinations, not only all our mineral *strata* with their various modifications, but the *atmosphere* itself, and the great body of our present sea (in a word, all that we see in the whole globe) have been produced, might have remained mingled together to eternity, without ever changing their state, had not *liquidity* been introduced. But as soon as this happened, all the chemical combinations, of which these several *ingredients* were susceptible, would instantly commence, and continue as long as the combinations, when they took place, were capable of producing others; or as the several products were susceptible of any new change or modification. We may then surely set out with this fundamental proposition, “that the precise epocha when all the operations, of which the monuments remain to us, first began to take place, is immediately characterized by this great chemical event; that then, *liquidity* was first introduced among the several substances of which its mass was composed.”

32. This important conclusion, to which the phenomena of which I have been giving a sketch have led us, and which will in the end serve us as a foundation for a natural history of the earth, is confirmed also by a very curious fact, which at first seems to be independent of these phenomena; but which is nevertheless connected with them through the same causes. The *spherical* form of the *earth* had long ago led men to suppose that its mass had once been in a *liquid* state, at least to a certain depth; and *Sir T. Newton* calculating upon this supposition, and from the present velocity of the earth's rotation, had found, that the diameter of the globe between the poles ought to be to that of the equator, as 229 to 230. Now, in the *Philosophical Transactions*, for 1791, there is a remarkable paper by *Mr. Dalby*, in which, by a comparison of the several results of the measurements of a degree of the meridian at different latitudes, he finds, that

that this conclusion of *Newton's* is confirmed by experiments, as fully as could be expected from this last mode of determination. Thus then it is ascertained, that our globe has actually been in a *liquid* state, at least to a certain depth, and that when it became solid in the part which determined its lasting form, the period of its rotation was sensibly the same as at present: such is *the fact* I wished to mention.

33. Now let us examine what we know of the *solid* parts of the globe, namely, our *continents*. And first, these parts are entirely composed of *strata*. Further we know, that the matters of which these strata consist, must have been separated from a *liquid*; and we have just seen, that these operations must have commenced as soon as *liquidity* began to be diffused among them. Now our continents have the same form as the liquid mass from which their several strata were separated, namely, the sea. I here speak only of the general mass of our continents, which from pole to pole, has sensibly the same elevation above the level of the sea. As for the several fragments of the strata taken in detail, they observe no settled direction: the whole is confused and overthrown, as well in the plains and smaller eminences as in the mountains: but this disorder occasions only irregular zigzags in every direction, on one general base of the *spheroidal* form, the larger protuberances of which, namely, our highest mountains, observing no latitude or determined direction, show still more clearly that they proceed from *particular causes*, independent of the *general form* of the globe. We may, therefore, state our first fundamental proposition in more precise terms by changing it thus: "As soon as the mass of our globe became *liquid*, and had by such means acquired its present form, the *mineral strata* began to form themselves on some *solid nucleus*" (of which I do not at present design to speak.)

34. We are not confined by any limits, in such retrospective enquiries into the causes of the phenomena of the earth; till we get beyond what nature can unfold to us. Thus we may further demand, what *that* cause was also, which, not existing before that epocha, began then to produce *liquidity* among the *ingredients* of which the mass of the earth is composed? And here again nature readily suggests to us another *indispensable cause*. *Liquidity* is an effect of *fire*; no *liquid* body assumes this state, except through the combination of a certain quantity of *fire* with its constituent molecules; and this combination always takes place, in every *liquifiable* substance, at a certain fixed *temperature*; so that all *liquifiable* substances would for ever continue in the state of *solid particles*, concrete or incoherent, were they not to be penetrated by that quantity of *fire* which is necessary to their *liquefaction*; but as soon as sufficient *fire* is introduced, they eagerly unite with it and become *liquid*.

35. In order to apply this physical principle to *Geology*, we must further determine, what *temperature* was necessary for the introduction of *liquidity* among the ingredients, of which the mass of the earth consists; and this is what we are now to do, by the increase

of our geological knowledge, which has banished all ideas of the earth's having ever been *fused* like *glass* or *metallic substances*, except in the case of *vulcanos*. All enlightened *Geologists* agree, that our mineral *strata* have been produced from a liquid simply *aqueous*; consequently our fundamental proposition, further determined by that circumstance, may now run thus: "That the *epocha*, in which all the operations that took place in our globe, of which the monuments remain, commenced, was that when its mass was first penetrated by a sufficiency of *fire*, to produce *liquidity* in the substance of *water*, and to give to the *liquid* thus formed (containing the elements of all other known substances) the *temperature* necessary for their *chemical combinations*."

36. Here then is a distinct *epocha*, which we cannot refuse to admit as a *fixed point* within the earth's duration, and which indisputably fixes the *moment* when all the phenomena we observe began to be operated. But whence proceeded the *fire* requisite to produce this great change in a mass of substances, till then incapable of any chemical action on one another? If we had here arrived at that boundary beyond which our knowledge could not conduct us, we must unquestionably be obliged to stop, and content ourselves to descend from thence, to the explanation of the known phenomena; for the certainty of this first *action* of fire, does by no means depend on our knowledge of its *source*; and somewhere in the end, we certainly must stop in this scale of causes: but neither *Geology* or *nature* abandon us yet; nay even, by the phenomena that the one presents to our observation, and the other stands ready to explain, they rather invite us to further enquiries. This requires some preliminary explanations.

37. Previously to the discoveries that have been made in modern times, relative to the chemical effects of *light*, some *mathematical naturalists* disputed its existence as a *particular fluid*, and even that of *fire* itself: they imagined that the phenomena of *light* and *heat*, were only particular modifications of the substances themselves, in which they appeared; certain *vibrations* of their particles transmitted by means of a *medium*, as in the case of *sounds*. They applied the mathematics to this hypothesis, in order to explain some particular phenomena; and as every thing that appears to be deduced from *mathematical theorems*, easily seduces those who do not apply themselves to examine into the *data*, this *theory*, which effectually barred the road to the most important physical researches, had met with many partisans: but *chemistry* and *meteorology* have now come in to terminate this controversy; and there are at present very few philosophers who do not agree, that *lucidity* and *heat* are the effects of two *fluids*, namely, *light* and *fire*, which produce these particular phenomena whenever they are *at liberty*; but which at the same time, possess many chemical properties, by which they are capable of being so combined with other substances, as to lie hidden in them, without producing these effects, till set again at liberty. It is in a great measure owing to these discoveries, that the study of nature has proceeded so rapidly in our age, and this era will probably be as celebrated

brated in the history of Science, as those in which *Pascal* demonstrated the *pressure* of the air on bodies, and in which *Newton* discovered the principle of *gravity*.

38. We cannot make one discovery in *chemistry*, that may not tend to the advancement of *Geology*; for setting aside the causes of the general phenomena (namely, *gravity*, *cohesion*, *expansibility*, and the *chemical affinities*, considered abstractly) all the effects we see produced on the earth, have been, and still are the results of *chemical combinations*. Now among the phenomena, properly *geological*, there is one of great importance which I have not yet mentioned, but which deserves a most attentive examination. It is that of *the light* which manifests itself in several of the modifications of *mineral substances*.

39. From the first cultivation of *chemistry* as a science, one of its main objects was *the analysis of bodies*; that is to say, the investigation of their *component principles*: a class of experiments and observations, which had availed to produce a number of useful discoveries, but which had tended but little to advance our real knowledge of nature; because the first chemists contented themselves with the discovery of the *fixed products* only, which, by themselves, scarce give us any insight into the origin of *natural bodies*. Our progress in this line, has been much accelerated in this age, since they have begun to examine attentively the *volatile products*, or in other words the *elastic fluids*: but this would still have been doing but little, had not our advances in the other branches of natural knowledge led chemists to the discovery, that the phenomenon of *heat*, manifested in several of their operations, proceeded from a particular substance, susceptible of *chemical affinities*; namely, *fire*, the immediate cause of *heat*. Here then is a substance of the highest importance in the composition of bodies; which, nevertheless, escaped our notice as long as we were used to estimate and express the amount of their products by their weight. Now, is it possible to suppose that we have hereby discovered all the *imponderable substances* that enter into the composition of *natural bodies*, while we continue unable to recombine any one of these bodies? Above all, ought we to neglect the phenomena of *lucidity*, while every thing announces to us, that *light* is also a *chemical substance*. This negligence is no longer to be apprehended from our chemical philosophers, to whom these advances in natural knowledge, have already sufficiently shown, that very great *chemical effects* may be produced by *imponderable substances*. Thus, from the *phosphoric* phenomena of certain *mineral bodies*, we have been led to acknowledge, that *light* has entered as an *ingredient* into their composition; and its influence in the geological phenomena, must have commenced from the first production of a *liquid*, containing all the *ingredients* of the substances, and in which they were formed.

40. Lastly, let us examine by the lights we have obtained in this branch of knowledge, the relations that subsist between these two first *imponderable fluids*, whose existence is now established beyond a doubt; we shall find them to be such as chemists find, in so many instances, to subsist between such substances as enter into the com-

position one of the other. *Light* frequently does not act sensibly; otherwise than as the cause of *lucidity*, or of *luminous phenomena*; and *fire* in the same way, only as the cause of *heat*: but at other times *fire*, in producing *heat*, produces also in the end its *luminous effects*; and in some circumstances *light*, in making *visible* the objects by its *reflection*, contributes to the increase of *heat*. 'Such phenomena, many analogous to which are found in chemistry, always indicate that one of the two substances, whose effects are compared, contains the other, which causes it, in this union, to enjoy some distinctive property; but that it is capable, in certain circumstances, of being decomposed, thereby leaving the other substance at liberty to exercise its own peculiar property. Some naturalists, and among others, Messrs. Senebier and Pistet, proceeding from these analogies, had already remarked, that the conformity between the effects of *light* and of *fire*, in certain determinate circumstances, though their most common phenomena are so very different, could only arise from one of the following two causes; either that *light* contained *fire*, which in certain circumstances disengaged itself; or that *fire* contained *light*, which in certain cases formed it; and from which it disengaged itself in others. After a more profound examination of all this class of phenomena, the former of these causes was excluded, and the latter alone remains for their explanation. Thus light enters into the composition of fire, and produces it by uniting itself to a particular substance, which out of this union does not distinguish itself by any known effect, and which is too subtle to display itself alone to our senses; as we are obliged to admit with respect to several other substances. Finally, embracing all the modifications of known expansive fluids, and all the luminous phenomena of mineral vegetable and animal substances, we cannot avoid perceiving, that the office of rendering objects visible, important as it certainly is to us, is yet the least of all those which light performs among the physical operations, to which the organized beings of our globe owe their preservation; and that either alone, or combined with fire, it must have entered into the composition of most known substances on our globe, and in our atmosphere.

41. I shall not repeat here what I have said on these subjects, either in my work, entitled *Idées sur la Meteorologie*, or in my letters in the *Journal de Physique*; but as it concerns a theory, which is of as essential and immediate importance to each branch of *terrestrial physics*, as to *Geology*, I would beg those of my readers to whom it shall appear too hypothetical, to examine the proofs in those works; and relying upon their making this reference, I shall here lay down this conclusion, "That before the *epocha* I have fixed for the origin of all the known geological phenomena, the mass of the globe, might contain *that element*, which, together with *light*, has produced *fire*; in the same way, as it contained the elements of *water*, and those of all the other terrestrial substances; and that even every thing intimates that it did contain it: but that it could not contain *light*; because, from its immediate and very active affinity, with the distinct substance of *fire*, it would have produced fire. This existing, would have produced *liquidity* in the particles of *water*; li-

quidity

quidity would immediately have set in motion the first combinations of the elementary particles, into many of which *light* would also have entered under other forms, since we now know that it is contained in them : from all which it follows, that at an indefinite period, all the operations (the most striking monuments of which I have been describing) would have been put in motion, and in this case, such of these operations as were capable of coming to an end, would have arrived there at an *indefinite distance of time*. But they are not yet terminated, consequently, *light* was not introduced into this great mass of elements, but at the *epocha* pointed out in the preceding analysis.

42. Here then I am content to stop in my enquiries into this chain of causes, whence all the known phenomena of our globe have proceeded, because I perceive nothing in the study of nature that can conduct us beyond that limit. That chain could not extend *one step* further but by assigning the source of that *light*, which, by its combination with the other elements, points out to us, with such precision, a certain original *epocha* in the history of the *earth*; and physical enquiries do not appear to me capable of ever furnishing the least probable conjecture on this head. But this natural boundary, at which I thus feel compelled to stop, occasions neither confusion or obscurity in the subsequent phenomena; all of which, setting out from thence, proceed regularly from known physical causes; and it is from their connection with that first link which I have been tracing through the steps of nature, that I conclude at length, "that nothing of all that we see on the globe, could begin to be operated, previous to the introduction of a certain quantity of *light*, into the whole mass of elements, till *then* incapable of chemical action on each other; and that therefore the beginning of all the geological phenomena that we know, takes its date from *this union*."

I have now, Sir, completed the first part of the task I imposed on myself, that of pursuing here the same *analytical* method I had observed in our conversations; and in resuming it thus in these Two first Letters, I have the more forcibly perceived the propriety of your remark, that this preliminary exposition of the means nature supplies us with, for the tracing the causes that have operated, will be a very useful introduction to the *synthetical* plan I have adopted in the *Journal de Physique*, by showing at the outset, that the *epocha*, from which I begin to develop the natural history of the earth, is not an *arbitrary* one, or similar to those unfounded hypotheses which have so much disgraced *Geology*. I shall now, therefore, return with more advantage to the *synthetical* process, and in descending regularly from this fixed *epocha*, to the *present state* of the *earth*, I shall pass over the principal *geological Monuments*, which are all connected with the *first* cause, by the intervention of other causes. This will be the subject of my next Letter.

VARIORUM HORACE.

THE Editors of the British Critic will at all times be ready to rectify any seeming, and to retract any real mistakes; into which they may have fallen. When we said, page 50 of our last Review, "that Mr. Homer had collected and arranged materials nearly for the whole of the Var. Edit." we did not mean to say, that he had *exclusively* selected materials for any part, or selected them in *detail* for the parts that were printed after his death; and, in truth, we have formerly stated, see No. 3, Vol. II. that part of the notes were marked for his use by a friend, and in several observations which we have already committed to paper, we shall endeavour to shew that the notes of the second Vol. are not chosen with quite so much judgment, as those of the first; but we did mean, that Mr. Homer possessed (for we have seen them in his possession) almost every edition mentioned in the catalogue, to which we now add another edition, either by Vahlart, we believe, or De Sivry, which is not mentioned there, and which he seemed little inclined to use; that he was understood by us to have brought these books together for materials to the work in which he was engaged with Dr. C. that he had formed clear and distinct opinions of their comparative merits; that he talked and wrote very pertinently and very fully upon the general principles of selection, which were to be followed in the Varior. Edit. that to him were sent several marked books, from which various notes were extracted for the first volume, and a few appear in the second; that most of the passages in the notes, signed Editor, Vol. I. were pointed out to *him*; that *he* was desired to consult the Epistola Critica of Markland, or the Silva Critica of Wakefield, both of which were procured by one or other of the editors, though neither of them has been used, *perhaps* in consequence of Mr. Homer's death; that *he* was furnished with one note from Taylor, which is printed in Vol. I. and directed by reference to two others, which are not found in Vol. II. and that he had a copy of Jason de Noyes, of which we should rather have expected him to publish the whole, as he had been advised, and had not, so far as we know, rejected the advice. We desire our readers to substitute this explanation for the passage which we have quoted from our former Review, and which we acknowledge to be less accurate and perspicuous than we could wish.

Again, we write under a very *strong* impression upon our memory, that the fourth Vol. of the Odes was, during Mr. Homer's life, far advanced in the press; but we have now some *faint* doubts whether he survived the printing of the third book; we have on *this* subject, more confidence in Dr. C. than in ourselves, and we beg leave to assure him, that, however we may differ from him in recollection or in judgment, we never have arraigned, nor have any reason to arraign, his veracity.

E R R A T A.

In the first part of our Review of Horace, p. 48,

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| Price, | for 2 <i>l.</i> 1 <i>2s.</i> 6 <i>d.</i> read 3 <i>l.</i> 3 <i>s.</i> 0 <i>d.</i> |
| Page 54, | for præsertim, read præsertim. |
| 58, | for Æmilius, read C. Æmilius. |
| 59, | for Delphic, read Delphin. |
| ib. | for Dr. Watson, read Watson. |
| 60, | for Horatii, read Horatii. |
| ib. | for Horatianarum, read Horatianorum. |

DOMESTIC LITERATURE.

The son of Mr. Hooegeveen, who wrote on Greek particles, is publishing, at the Cambridge University press, an Analogical Dictionary of the Greek language, from the papers of his deceased father.

We are instructed to expect from the University press of Oxford, a very useful edition of Virgil, illustrated by a complete collection of parallel passages from Greek authors.

A small edition in beautiful type and letter, of the same Poet, in the manner of Elzevir, is also printing for a London Bookseller.

The province of Natural History will soon be enriched by a History of Spiders, with plates.

Mr. Salisbury, of Allerton, near Leeds, who some time since published *Icones Plantarum*, which were well received, is preparing a *Fasciculus* of a second part of that work.

Dr. Shaw is also engaged in a very ample and scientific account of Miller's Unknown Plants and Animals, in a large folio volume.

Dr. Martin's new edition of Miller's *Gardeners Dictionary* will appear in the Spring.

A splendid edition of *Telemachus* in English will soon be published by Mr. Kearsley.

A *Tour to the Isle of Wight* is in the press, which will be adorned with views by Tomkins.

Mr. Mayrice's fourth volume of *Indian Antiquities* is in considerable forwardness.

Dr. Denman is about to re-publish his former volume on *Midwifery*, to be accompanied by a second, which has been long expected.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Scrutator will find that we have not neglected his friendly hint.

If we may judge of a certain Book Society, by the talents and other qualities of the correspondent who professes to address us in their name, we can be very little desirous of their praise.

We thank D. T. of Norwich, for his letter, though we are unable to comply with his intimation about a Political Review; which, we think, has no proper connection with one of a literary kind.

Oxoniensis, by reading *ardour* for *candour*, as it was written, though mistaken by the printer, will probably find his objections concerning Dr. Beddoes removed.

We are thankful for the various compliments we have received concerning our Review of Horace, and have no scruple in asserting, that the lovers of that poet will find in our progress many conjectures, illustrations, and criticisms, reputable to our undertaking, and useful to our readers.

Our friend Cato will perceive, that we in part have availed ourselves of his communication. We shall be happy to have the advantage of his correspondence in future.

For MARCH, 1794.

ART. I. *Historical Views of Devonshire; in Five Volumes.*
Vol. I. By Mr. Polwhele, of Polwhele, in Cornwall. 4to.
 pp. 214. 6s. Cadell, Dilly, and Murray. 1793.

THE author of the present work is well known to the literary world, by his various publications in poetry and prose; all carrying the strong stamp of genius upon them, and all exhibiting the steady aspect of judgment. With the promise of all this excellence upon him, he settled on a curacy in Devonshire, and was soon invited, by a committee of gentlemen there, to engage in writing the history of the county. He engaged, and is now come near to the period of publication; but, before he publishes that work, he has sent out this volume, and proposes to send out four others, with some preliminary dissertations concerning the county. This conduct has surprised the public, as it seems to be robbing the body of the history of its very muscles and nerves, and reducing it to a mere skeleton: for our own part, we confess ourselves to have been startled equally with the public, to have felt a kind of electrical shock, and not to have recovered from it for some time, Mr. Polwhele not giving us any advertisement prefixed, to point out the reasons of his conduct; and so leaving us to wander in the dark, under the

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direction of fancy and surmise; we therefore supposed at last, that when Mr. Polwhele came to shape the historical parts of his work into form for publication, he threw out these dissertations, as too large in bulk, and too unwieldy in substance, to be incorporated with the whole; just as the huge blocks of stone, that lie upon our downs and heaths, are fancifully supposed by some to have been raised out of the body of the earth, and thrown up to the surface of it, when rotundity was given to the globe. With this impression upon our minds, we began to examine the work as abruptly as Mr. Polwhele has published it; but, to our amazement, we found, so far forward in the work as p. 100, and in an incidental note there, a reason assigned for publishing in this manner, which should surely have been advanced to the front and forehead of the whole. "Long before his death," he there says, concerning the late Mr. Chapple, of Exeter, who was writing a history of Devonshire when he died, "his literary pursuits had been often interrupted by a dreadful indisposition: heaven knows, that, at this moment, I am but too sensible of what his sufferings must have been. The ill health of my predecessor, I fear, was entailed on me, with the history!"

"There seems to be a fatality in the attempt.—Not to mention the imperfect works of Sir W. Pole, of Westcote, or of Risdon; Milles, and Chapple, and Badcock, have either fallen victims to the history of Devon, or died in the midst of their labours! *It was this idea, which chiefly induced me to print my collection for the GENERAL HISTORY, in the present form, without loss of time.* If I drop before the completion of this work, the public will here possess a variety of useful notices, which, from the multiplicity of my papers, their disorder in numerous instances (to any other eye than mine) the endless diversity of the MS. and the difficulty of decyphering a great part of it, and from many other circumstances, no writer, succeeding me, could possibly bring forward: they are notices, which, in this case, would be inevitably lost." All this forms such a reason, as appeals to the heart at once, and leaves us no power of scrutinizing the competency of it. Criticism drops her pen, and examination is smothered up in feeling.

Under this melancholy impression, we see, Mr. Polwhele went to work, in detaching his dissertations from his history, and giving them immediately to the world: then, as it is the character of genius to be rapid in all its movements, he resolved to print them at an Exeter press, in order, we suppose, to expedite the publication; and has thus printed them in a form and

and fashion, with small types, poor paper, and great incorrectness, especially in the Greek, that pain the reader and disgrace the author. He has even forgotten, in the hurry for publication, to new-form some of his expressions, agreeably to this separate mode of publication; and has thus left the dissertations, using the same language as they used when they were parts of the history. Thus, in p. 41, he says, "The cave in the rock, near Chudleigh, has been *already* described as a *natural* hollow;" and "Kent's hole *has also been* described;" and of a cavern on the west side of the Haw at Plymouth, "as I *have but slightly mentioned it* in my sketch of the *natural* history, I shall here give a particular description." But we need not penetrate into the country for these marks of violent disruption in it, from the land to which it was once annexed. The disruption glares upon us in the very first page, where he calls himself "a writer, who seems to be confined, by *his subject*, within the limits of a particular province;" and argues, that "not to notice those early antiquities, in a *History of Devonshire*, would be an unpardonable omission." Such marks of precipitancy has the melancholy idea left behind it! That idea, and those marks, we refer, in our own minds, to the loss of his lady, announced about twelve months ago in the public prints; but, as these prints have, two or three months since, announced his re-marriage, we are happy in supposing, for the sake of the public, and that of the author, this melancholy is now dissipated.

Thus occasioned, however, Mr. Polwhele's plan is to give five volumes of dissertations; one, the volume now published; a second, containing "the Roman-British period, from the arrival of Julius Cæsar to the time of Vortigern;" a third, on "the Saxo-Danish period, from Vortigern to William the Conqueror;" and on "the Norman-Saxon period, from William the Conqueror to Edward the First;" a fourth, on "the Saxo-Lancastrian-Yorkish period," and on "the period of the united houses and crowns;" a fifth, on "the period of the Rebellion and the Restoration;" on "the period of the Revolution and the united Kingdoms;" with an "Appendix, containing a great variety of curious papers," and "a Postscript."

The present volume is one whole, and is calculated to prove one point. This, indeed, is a most extraordinary point, no less than the *immediate* and *early* derivation of the Britons of *Devonshire* and *Cornwall* by *sea*, from the East in general, and from *Armenia* in particular: "That the original inhabitants

" of *Danmonium*,*" he says, " were of Eastern origin, and, in particular, were Armenians, is a position, which may, doubtless, be supported by some shew of authority ;" they " came from the East by sea, and settled at once in Britain." At the sight of this hypothesis, so monstrous in itself, so repugnant to every principle of historical credibility, and so calculated only for the credulity of an Irish antiquary, we were thrown into a whirl of amazement, and our feelings, at last, broke out in this parody of a passage in Shakespeare :

Fresh from his muse, the youngling antiquary,
With all the frenzy of a poet fir'd,
Glances from Britain to Armenia,
Shrinks to a point the half of earth between,
And makes the regions marshal side by side,
Astonish'd at their own proximity.

Yet our surprise went off as we proceeded, not because we grew familiar with what we must ever think an extravagance, but because we pursued the author's reasons, and saw how ingeniously he has contrived to deceive himself. The reasons certainly carry great ingenuity, great industry, and great dexterity, upon the face of them : we were not such flies, indeed, to be caught in his spider's web ; but we could not refrain from admiring the fineness of the threads, the niceness of their texture, and the happy manner in which all were combined into a whole : we therefore think it an act of justice to the author to lay his arguments before our readers in some of its principal parts, that they may judge themselves, concerning the conviction wrought by them, and concerning the sufficiency of our fair and respectful answers to them. We should, indeed, despise and detest ourselves, if we should, in the slightest degree, attempt to hold a writer like Mr. Polwhele in contempt : his soul must be vulgarised into brutality, who could think, from his station as a reviewer, and from his invisibility as an anonymous one, of

* So Mr. Polwhele always denominates the country of that tribe, which, at the Roman reduction of both, possessed the counties of Devon and Cornwall, but which is called *Damnonii* by Ptolemy, and *Damnonii* by Richard, and by all the world of writers. Mr. Polwhele has altered the name, without assigning any reason, merely because the alteration would favour his system a little ; and has even proceeded so far, as to translate the *Dumnonii* of Ptolemy into *Danmonii* (p. 14) and actually in a citation to change the *Damnonii* of Richard into *Danmonii* (p. 15).

treating with insolence, or abuse, an author, who has so often delighted, surprised, and warmed his readers, with the effusions of his genius and spirit. We admire spirit, we revere genius : we lose not our reverence for Homer, even while he nods ; we forget not our respect for Mr. Polwhele, in the midst of his reveries : we remember well, for some of us have been also engaged in local history, like Mr. Polwhele, what fine dreams we had in the commencement of our antiquarian career, and how much like what Mr. Polwhele now is, we were then. We did not, indeed, proceed so far, like him, as to believe them realities, and publish them as such : we had, in that our *boyhood* of antiquarianism, a thousand gay colours playing before us, but it was only while *our eyes were shut* ; they *all vanished*, as *our eyes began to open* ; and yet we recollect them with too much fondness, not to recognise them with tenderness in another, and *such another*, as the author now before us.

[To be continued.]

ART. II. *Sketch of a Tour on the Continent, in the Years 1786 and 1787.* By James Edward Smith, M.D. and F.R.S. Member of the Royal Academies of Turin, Upsal, Stockholm, Lisbon, &c. &c. President of the Linnæan Society. In 3 vols. 8vo, 18s. White, 1793.

THE author of these volumes is well known and greatly respected, not only in his own country, but throughout Europe, for his general accomplishments, but in particular for his skill and acuteness in Botanical researches ; any testimony of praise, therefore, which we can render him, will be no further of importance to his reputation, than as adding a weight, perhaps, almost imperceptible, to the scale, and as expressing our concurrence in the esteem, by which he is so universally and so justly distinguished.

Dr. Smith's Tour is not what some, perhaps, may imagine or expect, a dry recital of botanical observations, but will be found to comprehend a great store of miscellaneous matter, in which readers of all propensities and pursuits will meet with something both to invite and satisfy their curiosity. This curiosity, it must be confessed, has been too much abused by travellers, and the press has issued publications of this kind, marked sometimes by dulness, at others by effrontery, and not unfrequently by falshood : but the traveller, whose sole object is mental improvement, who combines taste with integrity, and

diligence with skill, will, even in the most beaten track, discover something which has escaped the observation of others, or he will place what is already familiar in a new point of view, from which some beauty, not before conspicuous, may be distinguished and admired. We shall, with much satisfaction, accompany Dr. Smith on his route, not doubting but that, from the specimens we shall exhibit of the performance, the generality of our readers will be anxious to see the whole.

We are rather surprised at two things, which present themselves at the entrance of this pleasing work; and we mention them in this place, because, in our progress through the volumes, we have found very little which deserves reprehension, and we do not wish our readers hereafter to be unseasonably interrupted. Dr. Smith prefixes to his title-page a motto taken from Mrs. Piozzi's travels, which is as if Dr. Johnson had quoted Mr. Boswell, or like a giant requiring aid from a dwarf: our traveller also calls himself a young author, but with what propriety can he do this, who has, on so many, and so various occasions, assisted to increase and adorn the stock of English literature? This is modest, but it is too modest; it is a want even of proper confidence, and a forgetfulness of that rank in science to which the author has advanced himself by the most laudable exertions. The President of the Linnæan Society ought not to write with the diffidence of a *Tyro*.

The preface explains the motives which induced Dr. Smith to publish his Tour. It is very sensibly written, and indicates an enlarged and liberal mind. The conclusion contains a kind of apology for having spoken on the subject of affairs abroad in a style which succeeding events seem hardly to justify—The author should, doubtless, here be allowed to speak for himself.

“ Much of this work was composed, and even printed, some time since. The style and sentiments of the early part may not, therefore, seem applicable to the present state of affairs abroad, though they might have been so when written. The changes, indeed, in the French affairs, are so rapid, the revolutions of laws, decrees, and decisions, so violent and unexpected, that imagination cannot keep pace with them. We have scarcely had time to derive some sort of consolation, in the establishment of Juries, for the concomitant scenes of discord, before we are startled with the most atrocious contrivance that ever was invented, for the defeat of that salutary institution. No mode of public murder ever surpassed the deliberate annihilation of all equity, which decreed, that accusing witnesses should alone be sufficient to convict a prisoner, without any thing being heard in his justification; nor is it any extenuation of the guilt of this decree, that it was made to condemn

dean a particular set of men, the accused deputies, or that it has since been repealed by its authors. Well may such law-givers be glad to take refuge in the idea of "everlasting sleep!" Preface, p. xxix.

The Dr. taking his departure from Harwich, proceeded to Helvoet, and thence, through the principal towns of Holland and Germany, to Paris. From Paris he went to Montpellier, Marseilles, Genoa, Florence, and Rome, and his first volume is employed in descriptions of all these places, of the state of science, and of botanical science in particular, in each. The places themselves, the manners of the people, their laws and their religion, are sufficiently known; but Dr. Smith has been enabled to throw an air of novelty and interest over his narrative, by striking out a path in a great degree his own. His immediate business, on arriving at any place of note, was to address himself to men of the most distinguished character for abilities and learning; so that, perhaps, we know more of the present state of science on the continent, from these, than from any modern volumes of travels.

The following incident we record, to prove that Dr. Smith did not always meet with individuals as communicative as himself: whilst at Amsterdam, he called on a Professor of Botany, and he thus relates to what purpose:

"I called on Dr. Burman, professor of Botany, whose Herbarium I was very anxious to consult, for the purpose of ascertaining a few plants among the *Plantæ Africane*, in the sixth volume of Linnæus's *Amanitates Academicæ*. The plants of that dissertation were described by Linnæus, from dried specimens lent him only by this Dr. Burman, and are consequently among the few species mentioned in his works, that are not to be found in his own collection. Many of them, indeed, are well known; but about forty remain obscure, from the brevity of their descriptions, and these I much wished to have seen, not doubting but they are, for the most part, plants to be found in the English gardens and collections. Unfortunately, however, the professor was so much engaged in the practice of physic, and so averse to entering on botanical subjects, that, notwithstanding the recommendation of my good friend Van Royen, I was obliged, after repeated appointments, and as many disappointments, to give up my object, though the business might have been done in ten minutes, as I did not wish to take up the professor's time by any conversation with himself. If the reader is shocked at this disgraceful anecdote, let him remember, for the honour of science, it is the only one of the kind he will meet with in the course of my tour." P. 29.

We could have wished that the author had not given himself the trouble to enumerate the particulars of picture galleries, a circumstantial description of which constitutes almost the only merit of many inferior travellers. Dr. Smith had

higher objects in view, as well as better things in store, and we cannot forbear exclaiming to him, "Non hæ tibi erunt artes." Who can read, without a smile, the following tribute to the cleanliness of the Dutch :

"Whether or not cleanliness be positively a virtue, I believe moralists are scarcely agreed, for they have not all travelled through Holland to France. No traveller will find a dirty bed in the worst Dutch inn ; nor, except the smell of tobacco which impregnates all the rooms and furniture, and the spitting-pots placed on the tea-table, and often much *too* like the cream-pot in shape, will he meet with any thing inconsistent with perfect cleanliness. Some utensils are of such resplendent brightness and purity, that it shocks a person of any feeling to make use of them for the purposes for which they are designed." P 45.

We meet with nothing to detain us on our way with our journalist from Antwerp to Paris.—Perhaps some of our readers will be entertained, perhaps others will be interested, from the trait of the late king of France, which the subjoined anecdote develops :—A royal shooting party is described at p. 73, which description we should insert, but that it may be found in other places ; after which, says Dr. Smith,

"The King having learned by some accident that there were Englishmen in his train, desired the Marechal to acquaint them with Margaret Nicholson's attempt on the life of the King of Great Britain, of which he had just had an account by express, adding, that the King had received no harm, and was very well. A very polite and useful piece of condescension ; for when we returned to town that evening, all Paris was filled with the report of his Majesty's having been absolutely murdered." P. 74.

The curiosity of readers of taste will always be interested with respect to whatever relates to Rousseau, and much agreeable matter, concerning his domestic life and manners, is found in these volumes : but when Dr. Smith asserts, at p. 112, that he considers Rousseau as a writer eminently favourable, *on the whole*, to the interests of humanity, reason, and religion, we think it our duty to enter our protest against an opinion, which, proceeding from an understanding so enlightened, and a heart so pure, as that of our author, is more likely to make a strong and durable impression.

We think the writings of Rousseau injurious to religion, his conduct equally so to morals ; nor do we allow the arguments of Dr. Smith, in his vindication, to be either strongly stated or happily introduced. The sneer at Mr. Burke, and insinuation against the unfortunate Queen of France, seem also to us equally feeble and ill-timed, and unworthy of the respectable author. We hasten, therefore, from the little which we are obliged to disapprove,

disapprove, to the abundance in the succeeding chapter, which it would be injustice not to recommend in terms of the highest praise. The description of the botanic garden at Paris, and the whole of chap. 10, is written with great spirit, and proves the author to be, if such proof were necessary, a man of real science. We are compelled, at page 143, to pause at the description of Lyons, with a mixture of indignation and pity.—Here was a public library, containing 60,000 volumes—here were very valuable cabinets—here commerce, manufactures, and population flourished. Humanity turns pale to think of the scene which Lyons now exhibits.

The conclusion of Vol. I. is taken up with the account of Montpellier, Marseilles, Nice, and Genoa. From Genoa Dr. Smith passed to Florence, and from Florence to Rome.

Whoever has seen the Florentine gallery will be pleased to have his recollection revived by Dr. Smith's spirited description of its contents; and whoever has not seen it will find, in our author's 18th chapter, what may, in some measure, tend to diminish his loss. Rome seems to have afforded very little matter for the entertainment of Dr. Smith's botanical taste; and the history of its churches, antiquities, and curiosities, are too well known to render it necessary for us to say more than that this part of our traveller's work is executed with vivacity and judgment. The humour, however, of the following anecdote, will justify our insertion of it:

“ Behind the Triclinium is another edifice, in which is placed that very holy and very celebrated staircase, consisting of twenty-eight steps of marble, taken from the house of Pontius Pilate, and which Christ is reported to have ascended and descended several times. These steps can only be ascended kneeling; but on each side is another staircase, on which a man may, without offence, walk in that upright posture for which God created him, and in which he always moves, while he preserves his true dignity, undebased by superstition and slavery. An eccentric English friend of mine had indeed the boldness to run up the steps in the centre, but he was soon called down with great indignation; his conduct was excused on the supposition of ignorance only. The vast concourse of devout knees was found to wear these steps so fast, that wooden covers were made for them, and these are obliged to be often renewed. It should seem that to crawl up these stairs is one of the most meritorious actions that can be performed. How have I wished for the pencil of a Bunbury to delineate those truly ridiculous groups often to be seen here! So many gouty cardinals, fat priests, and corpulent old ladies, heaving one knee after the other, would, without any exaggeration, make as good a picture as the long minuet, or any other work of the same comical artist. I have seen ten or twelve carriages of the first people in Rome waiting below, which evinced the quality of the penitents then upon duty.” Vol. ii. p. 37.

From Rome the Doctor proceeded to Naples, and the reader will find Baia, Vesuvius, Portii, and Pompeii, agreeably described in chapter the twenty-fifth. At p. 110 we find a censure upon the late Doctor Johnson, for "the exuberance of his erudite hyper-criticism." We say nothing of the terms in which the censure is conveyed, but we cannot help wishing, for the sake of science, as well as of good writers, that we had many such hypercritics; believing that hypercriticism, properly so called, was an error of which Johnson was not often guilty.

We are conducted back again to Rome, by another, and no less agreeable route; but we are, on our arrival there, saluted somewhat too abruptly by a digression on those churches of Rome, not mentioned in the preceding part of our author's narrative. We are better pleased with the following chapter, which introduces us to the museums of the Vatican and the Capitol, where much is said, which, if it has been said before, has never been said better. Winkelman's hymn, in honour of the Belvidere Apollo, of which a translation is given by Dr. Smith in p. 183, partakes of all the warmth and genius of that singular, but truly elegant and accomplished man.

Chapter xxxi. describes the author's journey from Rome to Loretto and Bologna.—Here he seems to have had greater scope for the exercise and enjoyment of his botanical propensities; and it will be found by the naturalist, that Dr. Smith has omitted no opportunity of improving and extending this valuable branch of science. The account of Loretto and its treasures is lively and agreeable. In this chapter we learn, contrary to the prevalent opinion, that the term *Scirocco* is applied, in Italy, to every unfavourable wind. In the South-west, it is applied to the hot suffocating blasts from Africa; and, in the North-east, it means the cold bleak winds from the Alps. In his approach to Bologna, Dr. Smith was justly disgusted by a scandalous piece of effeminacy; he saw gentlemen taking the air on horseback, preceded by running footmen.

The pictures and churches of Bologna are described more, perhaps, in detail, than we should have expected from a scientific traveller: the Dr. as we might have supposed, did not omit this opportunity of storing himself with the famous *Bolognian* stone, both native, and prepared into phosphorus.

Dr. Smith's excursion from Bologna to Venice was by water, and among the anecdotes related concerning pictures, in the 34th chapter, the following is not the least curious.

"A duplicate of Padouanino's child on the cross, already mentioned at Palazzo Barberigo, called here St. Simoncino, or St. Simon the less, a child said to have been crucified by the Jews. . . Nothing was more common

common in pretended Christian countries, about five or six hundred years ago, when a plea was wanted for robbing or murdering the Jews, then to accuse them of some action of this kind. Our king John, a more honest villain than some of his compeers, imprisoned and tormented them professedly - that they might ransom themselves with money. Spove says, every one of them lost an eye at least, and he tells of one who "being tormented many waies, would not ranome himselfe, till the king had caused everie daie one of his great teeth to be pulled out by the space of seven daies, and then he gave the king 10,000 markes of silver, to the end they should pull out no more." One cannot help wishing that some modern reformers had had times like those to work on, and then their taste for plucking up things by the roots, as king John did this Jew's teeth, might have been justified on the principle of retaliation. Happily such remedies are now somewhat out of season." Vol. ii. p. 410.

There is, as the Dr. observes, no botanizing at Venice, but here he did not fail to procure many curious articles of the *Materia Medica*.

We now enter upon the third volume, and with much pleasure accompany our traveller from Venice, through Padoua, Verona, and Mantua, to Parma. The Bodoni press is thus mentioned :

"A very great curiosity in its way is the Parma printing-office, carried on under the direction of Mr. Bodoni, who has brought that art to a degree of perfection scarcely known before him. Nothing could exceed his civility in shewing us numbers of the beautiful productions of his press, of which he gave us some specimens, as well as the operations of casting and finishing the letters. He was extremely anxious to procure a certain kind of very small files, only to be had at Sheffield, and which he said several travelling gentlemen and noblemen had promised to send him, but without keeping their word. We were happy in supplying him immediately on our return. The materials of his types are antimony and lead, as in other places ; but he shewed us some of steel. He has sets of all the known alphabets, with diphthongs, accents, and other peculiarities, in the greatest perfection. His Greek types are peculiarly beautiful, though of a different kind of beauty from those of old Stephens, and perhaps less free and flowing in their forms. His paper is all made at Parma. The manner in which Mr. Bodoni gives his works their beautiful smoothness, so that no impression of the letters is perceptible on either side, is the only part of his business that he keeps secret. This effect is produced sufficiently well by means of a hot-press, as practised in London. Our Shakespear press leaves nothing to be desired in that of Parma." P. 37.

On his return to Genoa, Dr. S. remained there for a considerable period, to examine more at leisure the field of natural history : he accordingly subjoins a catalogue of curious insects found about Genoa, and observes, at the conclusion, that
science

science, or rather patronage, is there in its dawn. The account of the public baking house at Genoa is too singular to be omitted.

“ One of the most singular things about Genoa, is its public baking office, under the direction of a particular magistrate, where alone bread can lawfully be made for sale; yet much is made and sold in a contraband way in various parts of the town, as well as a great deal in private families for their own use. Happily for me this office was one of the last things I saw at Genoa, for I could with difficulty bear the sight of bread during the rest of my stay. A scene of more disgusting filthiness can scarcely be conceived. The workmen, who labour all night, and rest in the day on account of the heat, are naked, except a small cloth for decency, and a pair of slippers; but they actually knead the dough with their naked feet. Every part of the process is in harmony with this elegant practice. There were five or six ovens then in use, but I expected to see a much more vast undertaking, considering the populousness of the town. When will governments learn the pernicious consequences of such exclusive privileges?” P. 99.

At p. 109 Dr. S. observes, of adjectives ending in *osus*, that they are generally used in a bad sense, and instances *religiosus*, a formalist. The remark is generally true, but *religiosus* is often used, in a good sense, by the best writers, and is considered by Gataker, in his *Opera Critica*, p. 316, as synonymous with *pius*—*Ingeniosus*, *formosus*, and many other words, form exceptions to the general observation concerning words in *osus*. The curious reader may consult, on this subject, the *Adversaria* of Barthius, p. 1647.

Dr. Smith enters, at some length, into the subject of the trade of raw silk, as carried on at Turin; and this part of his work will be found very curious and interesting. It cannot be supposed our traveller should neglect so fair an opportunity of visiting the Glaciers of Savoy, the Salt-mines of Bex, and the Lake of Geneva, nor did he omit to pay his tribute of veneration at the grave of Haller. His next route was from Strasburgh to Paris, and thence to London.

We cannot take our leave of Dr. Smith, without expressing our acknowledgments for a large fund of useful amusement; but, above all, we should be guilty of an act of injustice, if we did not bestow a few words on the value of the Appendix, which contains a catalogue of guide-books and local publications:—To this is added an account of some of the general works on Italy, disposed in alphabetical order, with an Index to the Natural History, as well as a General Index to the whole Work.

We are a little surprised not to see Young's Painter's Letters among the books of Travels made use of by Dr. Smith; but

but it will be yet more surprising if any intelligent traveller, pursuing the same route, shall not in future make use of the volumes now before us as his familiar companions and frequent guides.

ART. III. *Experiments on Animal Electricity, with their Application to Physiology, and some Pathological and Medical Observations.* By Eusebius Valli, M. D. 8vo. Price 6s. 323 pages. Johnson. 1793.

IN order to form a proper and impartial estimate of the celebrated discovery of Galvani, or of the numerous experiments and curious researches to which it has given origin, we must not look with an invidious eye to the little utility that medicine in general has yet drawn from them.

To pronounce, in a decided manner, that the healing art will not derive any benefit from these experiments, since they lead to no general conclusion, on which any improvement can be founded, appears to us as an assertion arising from impatience, rather than from reason.

Whoever has made physiology a particular object of study, must, we think, confess that its doctrines seem limited, for want of new facts and observations. The knowledge we have acquired is by no means sufficient for explaining the phenomena we observe, especially in regard to those intricate and obscure facts exhibited by the *living solids*; and in regard to these the discovery and experiments in question, at least, open a field of new and singular appearances; hence it is, surely, no unreasonable hope, that if the experiments be prosecuted with patience and assiduity, they may ultimately throw much light on the animal oeconomy.

Let it be considered how slow is the progress of any science, how numerous and how variously diversified experiments must be, before even a plausible hypothesis can be established, that yet more time, and more experience, is wanting to correct the fallacies of that hypothesis; and that, even then, the distance from truth may still be great; if all these things be duly weighed, it will be no reproach, that the real nature of the phenomena, exhibited by the experiments in question, should at present be enveloped in doubt and uncertainty.

Mr. Valli's work has considerable merit, in our opinion, both from the number and diversity of the experiments, and also from the many ingenious remarks and speculations which he has contrived to introduce into it. It is divided
into

into four sections ; of these, the last appeared to us the most interesting, because it is there that the author has endeavoured to reconcile his opinion, concerning this new influence, to several of the functions of the human body ; we shall, therefore, hasten to it, by taking a cursory view of those preceding it.

In the first section a very short and superficial history of electricity, is given down to the time of the discovery of Galvani. This is followed by the author's experiments, many of which, however, are only repetitions of those made by the celebrated professor of Bologna. The first experiment we shall give to our readers, as it explains the general mode in which a frog, or any other animal, must be prepared for such experiments :

EXPERIMENT I.

“ My first experiment was made on a frog, in the following manner ; I opened the abdomen in order to lay bare the spine of the back, and discover the crural nerves which issue from it ; a few lines above this point, I cut the animal in two, and by passing my scissars immediately under the origin of these nerves, removed the remaining portion of the vertebræ column so as only to leave the vertebral which united the bundle of nerves. Having enveloped this portion of the vertebræ with a piece of sheet lead, with one end of a metal conductor I touched the coated part, and with the other the surface of the thighs, which had been previously stripped of the skin. The movements were violent, and continued for a long time. By coating the nerves distributed on the fore legs, I procured some commotions, but which were by no means so strong as in the posterior extremities. By my experiments, I likewise found that silver was the best conductor.” P. 11.

By the other experiments related in this section, it would appear that almost every animal exhibits signs of this influence, although in different degrees of force, and for a longer or shorter period of time.

The following experiment proves that the electrical appearance may be produced by the communication between muscle and muscle, as well as between nerve and muscle.

EXPERIMENT XVIII.

“ With this view I wrapped the foot of a frog in sheet lead, and laid a piece of silver coin under the thigh of the same side. Upon these two coatings I brought the extremities of my conductor ; at the moment of contact, the ankle of the foot in particular, and the claws bent and shook with vivacity. I have repeated this experiment several times, and the result has been uniformly the same. P. 28.

In the beginning of the 3d section, the author adduces the
 3 arguments

arguments for proving the identity of the nervous with the electrical fluid, which we shall give in his own words :

“ I have asserted, that the nervous fluid is the same with electricity, and with good reason; for,

Substances which conduct electricity, are conductors likewise of the nervous fluid.

Substances which are not conductors of electricity, do not conduct the nervous fluid.

Non-conducting bodies, which acquire by heating the property of conducting electricity, preserve it likewise for the nervous fluid.

Cold, at a certain degree, renders water a non-conductor of electricity, as well as of the nervous fluid.

The velocity of the nervous fluid is, as far as we can calculate, the same with that of electricity.

The obstacles, which the nerves under certain circumstances oppose to electricity, they present likewise to the nervous fluid.

Attraction is a property of the electric fluid, and this attraction has been discovered in the nervous fluid.

We here see the greatest analogy between these fluids; nay, I may even add, the characters of their identity.” P. 111.

In addition to these arguments, the author dwells much, and, indeed, with some reason, on the phenomena exhibited by the *Gymnotus Electricus*, the *Torpedo*, and *Silurus*, in order, not only to confirm his opinion of the identity of the two fluids, but also to serve as a proof that animals have the power of accumulating the electricity in certain parts of their bodies more than in others: he endeavours to strengthen this opinion also, by showing that animals have a power of generating heat, and procuring to themselves a peculiar atmosphere, whether they are exposed to great heat or great cold: but here the analogy fails; for, allowing that animals have the power of generating, or accumulating electricity, as they do heat, still the great difficulty remains unanswered; namely, how they can accumulate that fluid in any one part, the whole of the body being a good conductor.

In the 4th section, the author treats of Muscular Motion, Nervous Force, Voluntary and Spontaneous Motion, Sensation, Secretion, and Nutrition, on each of which subjects, although he dwells only for a short time, yet he introduces many curious remarks.

The author's general opinion of the cause of Muscular Motion is this: he supposes the muscles to be a kind of electrical batteries, the surfaces of the fibres, of which they are composed, being in different states of electricity, that is, one series of surface being charged positively, the other negatively. The nerves are the only conductors by which the electricity can pass

pass from the one surface to the other, and each time this takes place, the muscle is thrown into action. Although the nerves are the conductors of the electricity, yet it is only when acted on by stimuli, that they excite, as it were, the electricity of the muscles. In regard to voluntary motions, the will of the animal is what disposes the nerve to do this; and, in regard to the spontaneous actions of animals, the author thinks the nerves of each organ to be affected by certain specific stimuli.

“ Whenever the nerves feel a stimulus, the electrical fluid is excited, and then its effects are made manifest. Under these circumstances, that takes place, which we have noticed when speaking of voluntary motions, that is to say, the electricity passing from one state to another, and changing its mode of existence, produces the contraction. Its equilibrium is never established. A new cause again excites this fluid, and another new effect takes place, which is relaxation. The electricity exists again in two opposite states; thus if it be again excited, the phenomena, similar to the former, will again recur. If by any accident the fluid finds the equilibrium, the organ in which it occurs becomes paralytic.” P. 216.

We ought to remark, however, that with respect to the muscles of involuntary motion, the author supposes it is the nerves alone which are distributed on them that are charged positively and negatively. This opinion he supports by the following reasons :

“ 1st, The coating and exciter do not produce any change in these muscles.

“ 2d, These muscles do not possess so large a quantity of nerves, as is distributed upon those which are subjected to the command of the will.

“ 3d, The fabric of the former differs from that of the latter.

“ 4th, Their movements are likewise different.

“ 5th, The electricity discharged by the nerves, is a cause sufficient to produce the effect sought for.

“ 6th, Some experiments, as for instance, that of the learned Cigna with silken ribbons, prove that electricity may exist naturally in substances, in the two opposite states.” P. 217.

The author does not think that the nervous fluid is secreted by the brain itself, but by the blood vessels. After adducing several facts from *Dr. Monro's Observation on the Nervous System*, and from other authors, which stand in contradiction to the opinion of the brain being the secreting organ of the nervous fluid, and, after endeavouring to show that the great quantity of blood sent to the head is chiefly destined for the nutrition of the brain, he adds :

"It is, however, probable that the blood vessels may have another office, viz. that of separating the electrical fluid in the brain (by the brain I mean, all the mass contained within the cranium), as well as in the medulla spinalis or nerves.

"The brain in particular, at least in animals, in which it forms an essential organ, ought to have an abundance of this fluid, as it is by means of this fluid that it brings into play the springs of genius, and that it exercises its power and influence upon the different parts of the body." P. 237.

In regard to the general doctrines of our author's hypothesis, we have to observe, that several difficulties and objections remain to be explained before it can be adopted; for, *first*, granting the proposition, that the nervous fluid is formed or secreted by the arteries, it remains to be accounted for, how animals should exhibit signs of this fluid 24 hours after the circulation is destroyed; and granting, still further, the fluid to be electricity, the difficulty is still greater; for as the means for its secretion are now destroyed, one or two discharges (contractions excited by the metals) ought to restore the equilibrium between the surfaces of the muscular fibres, after which the animal, or rather the part of the animal, ought no longer to exhibit any phenomena of the same kind. *Secondly*, if the nerves are the only mediums necessary for establishing a communication between the surfaces of the muscular fibres, which are in opposite states of electricity, where is the use of external conductors, as employed in the whole of the experiments? a stimulus, applied to the extremity of the divided nerve, ought, according to the author's own notions, to excite the electricity as long as it exists. *Thirdly*, it is not analogous to the known laws of electricity, that two different metals should be absolutely requisite to cause a discharge between two surfaces of a body, the one of which is charged positively, the other negatively, as is the case with this *Influence*.

Our readers will observe, that these few arguments do not go to the denial of a fluid analogous to electricity residing in animals, but only to our author's manner of explaining the phenomena by it.

We acknowledge our belief in the existence of such a fluid in animals. The phenomena exhibited by the Torpedo, the Gymnotus Electricus, the Silurus, and the fish described by Mr. Paterfon; the facts relating to the preternatural and diseased accumulation of electricity in man, related by Nollet, and in the detached writings of physicians; the fact mentioned by Cavallo, of the difference between the dead and the living body, in regard to its quality, as a conductor of electricity;

are circumstances which must have great weight with every impartial person.

Upon the whole, however, we think the work before us deserves applause, not only from the number of interesting experiments related in it, but also for the ingenuity which the author has displayed, in attempting to reduce them under general principles ; which, at least, may serve to excite others to the prosecution of the subject, either with a view of confirming or refuting the hypothesis.

ART. IV. *The Theory and Practice of finding the Longitude at Sea or Land ; to which are added, various Methods of determining the Latitude of a Place, and Variation of the Compass, with new Tables.* By Andrew Mackay, A. M., F. R. S. Ed. Two Volumes. 8vo. 12s. Sewell, Elmsley, and Evans. 1793.

THE subjects mentioned in this title are of the highest importance to several descriptions of men. An accurate knowledge of them enables the astronomer to observe the heavenly bodies with precision, and impowers the geographer to determine the distances and positions of places on land. The mariner has recourse to them, both in war and peace, in order to guide his vessel to the port for which he is bound, and to secure the lives of those with whom he sails, and the wealth committed to his care, from the danger of shipwreck.

The necessity of determining the latitude and longitude for the last-mentioned purposes, did not fully appear till towards the end of the 15th century, when De Gama and Columbus had boldly stretched out into the ocean, and by their successes had excited a very general desire of distant discovery, adventure, and commerce. The mariner, removed from the sight of his land-marks, attended to the compass, and directed his views to the heavenly bodies for assisting him to ascertain his situation ; but experience soon taught him, that a considerable portion of science and accurate instruments were requisite to enable him to derive practical utility from his observations. Without them he found he could only conjecture, and even with their assistance he could only obtain approximations to the truth, which, in the infancy of this kind of navigation, were found to deviate too much from it to be likely to ensure personal safety. This was more particularly the case in the early methods for ascertaining the longitude, and, in consequence of the very incorrect determinations then made, many ships and lives were lost.

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In order to secure themselves against a continuation of such disasters, maritime nations began, about the end of the 16th century, to consider the determination of the longitude as a public concern; and from that period to the present, rewards have been held out by princes and assemblies, and particularly by our own parliament, and still continue to be held out, to call forth the efforts of individuals to effect this important problem, even within a specified difference from the truth. Every thing, therefore, tending to this great end, has a claim to our serious attention, and we readily coincide in opinion with Mr. Mackay, and approve of his design stated in the following passage of his Preface :

" In every commercial state, any work that has for its object the improvement of the art of navigation, will always be favourably received; and should it not in all respects answer the public expectation, the author may still have some claim to indulgence, from his good intentions, and having exerted his best abilities for the good of his country. With this view, the author of the following treatise has bestowed much time and labour to render it as complete and as generally useful as possible; and though he has not the vanity to imagine it to be by any means a perfect work, he has yet been flattered, that it may be of service to navigation, and, therefore, not altogether unworthy of the notice of the public. He ventures then to submit it, with much diffidence to their judgment, and if it shall be found any ways deserving of such a character, he will esteem their approbation his highest and best reward."

The first volume of Mr. Mackay's work consists of six books, of the extent and arrangement of which our readers may form a general idea from the contents, which we here subjoin.

" Book I. In which the principles of the astronomical methods of finding the longitude at sea or land are explained. Chap. 1. Of the figure and magnitude of the earth. 2. Definitions and principles, &c. 3. Of the fixed stars. 4. Of the planets. 5. Of the moon.

" Book II. Upon the instruments for measuring angular distances at sea, and of the corrections to be applied to these observations. Chap. I. Of Hadley's Quadrant. 2. Of the Sextant. 3. Of the circular instrument of reflection. 4. Of the manner of taking a complete set of lunar observations. 5. Of the corrections to be applied to the altitude of an object observed at sea, and to the observed distance between two objects.

" Book III. Of the method of finding the longitude of a ship by lunar observations. Chap. I. Introduction to this method of finding the longitude. 2. Preparatory problems. 3. Of the methods of ascertaining time, and regulating a chronometer or watch at sea or land. 4. Of the methods of clearing the apparent distance be-

tween the moon and sun, or a fixed star, from the effects of refraction and parallax. 5. Of finding the longitude at sea or land by lunar observations. 6. Of finding the longitude at sea or land, by an observation of the distance between the moon or the sun, or a fixed star, together with the apparent time of observation. 7. A new method of finding the longitude and latitude of a ship at sea. 8. Of finding the longitude at sea or land, by an observation of the distance between the moon and a star, not used in the Nautical Almanac. 9. Of finding the longitude, by an observation of the distance between the moon and a planet. 10. Of finding the longitude, by an observation of the moon's altitude—the apparent time at the place of observation, together with its latitude and longitude, by account being given.

“Book IV. Containing various other methods of determining the longitude of a place. Chap. I. Of finding the longitude by an observation of the moon's transit over the meridian. 2. The method of finding the longitude of a place, by an observation of an eclipse of the moon. 3. The method of finding the longitude of a place, by an eclipse of the sun. 4. The method of finding the longitude of a place, by an occultation of a fixed star by the moon. 5. Of finding the longitude of a place, by observations of the eclipses of the satellites of Jupiter. 6. The method of finding the longitude of a ship at sea, by a chronometer or time-keeper. 7. Of finding the longitude at sea by the variation chart.

“Book V. Containing the demonstrations of the preceding rules and formulæ.

“Book VI. Containing methods of finding the latitude of a place, and the variation of the compass.”

In the methods of finding the longitude at sea, preceding that now offered to the public in Chap. vii. Book iii. “The necessary elements, besides the observations, are, the latitude of the ship, and its longitude by account, together with the time at the ship nearly. It may however happen that the latitude is not accurately known; hence the apparent time at the ship cannot be computed, and consequently the ship's longitude will remain unknown. To obviate this, the following method was invented, wherein neither the latitude, longitude, nor time, are required as necessary data, but are found directly from the same set of observations.” The peculiarities of this method depend upon the solution of this problem. The apparent distance between the moon and the sun, or a fixed star, together with the altitude of each being given, to find the latitude and longitude of the place of observation. Our author informs us, that he had discovered this method several years before he transmitted it to Dr. Maskelyne, in 1787, with a desire he would lay it before the board of longitude. To this request Dr. Maskelyne sent an immediate

immediate answer, expressing his approbation of the method; and some time after Mr. Mackay received the thanks of the board for his ingenious communication.

The second volume is occupied by such tables, with their explanations, as are requisite for carrying on the calculations directed in the first. We proceed to lay its contents also before our readers, as they exhibit a further proof of our author's great attention to his subject, and convey exact information concerning the extent of the publication.

Table I. To convert time into longitude. 2. To convert longitude into time. 3. Depression of the horizon. 4. Correction of the sun's apparent altitude. 5. Correction of the apparent altitude of a fixed star. 6. Mean astronomical refraction. 7. Parallax of the sun in altitude. 8. Correction of the mean refraction. 9. Correction of the moon's apparent altitude. 10. To reduce the true altitude of the sun to its apparent altitude. 11. To reduce the true altitude of the moon to its apparent altitude. 12. To reduce the true altitude of a fixed star to its apparent altitude. 13, 14, 15, 16, To reduce the sun's declination to a given meridian, and to a given time under that meridian. 17. To select a proper star, from which the moon's distance ought to be observed, in order to determine the longitude with accuracy. 18. To reduce the sun's right ascension to a given meridian, and to a given time under that meridian. 19. To reduce the moon's declination to a known meridian, and to a given time under that meridian. 20. To reduce the time of the moon's passage over the meridian of Greenwich, to the time of passage over any other meridian. 21. Error of observation, arising from an inclination of surfaces of the central mirror of the circular instrument, that inclination being assumed equal to one minute. 22. Error of observation, arising from an error in the line of collimation. 23. For computing part first of the equation of equal altitudes. 24. For computing part second of the equation of equal altitudes. 25. Altitude to be observed, in order to ascertain the apparent time with the greatest accuracy. 26. Correction of altitude arising from the spheroidal figure of the earth. 27, 28, 29, For computing the apparent time from an observation of the altitude of a celestial object. 30. Augmentation of the moon's semidiameter. 31. Contraction of the semidiameters of the sun and moon. 32. Reduction of the moon's equatorial horizontal parallax. 33. Augmentation of the moon's horizontal parallax. 34. Correction of the moon's parallax in latitude. 35. Greatest correction of the moon's parallax in longitude. 36. Reduction of the latitude of the place of observation. 37. Equation of second difference. 38. Correction of apparent time, answering to the equation of second difference. 39. Equatorial semidiameter of the moon in time. 40. Increase of the moon's semidiameter in time, depending on its declination. 41. Natural versed sines to every tenth second of the quadrant. 42. Logarithmic difference. 43. Correction of logarithmic difference, when the distance between the sun and moon

is observed. 44. Correction of logarithmic difference, when the moon's distance from a star is observed. 45. Proportional logarithms. 46. The mean right ascensions and declinations of 180 principal stars, adapted to the beginning of the year 1793. 47. Part first, of the precession in right ascension for complete years. 48. For computing part second of the precession in right ascension, and to find the precession in declination for complete years. 49. Decimal numbers, for multiplying the annual precession of a star in right ascension. 50. Semi-annual solar equation of northern stars in declination. 51, 52, 53. To find the nutation of a star in right ascension and declination. 54, 55, 56. To find the aberration of a star in right ascension and declination. 57. The mean longitudes and latitudes of 122 fixed stars, chiefly zodiacal. 58. Precession of the equinoctial points in longitude, for complete years. 59. Precession of the equinoctial points in longitude for months and days. 60. Secular variation of the fixed stars. 61. Equation of the equinoxes in longitude. 62. To find the aberration of a star in longitude and latitude. Appendix, containing the methods of calculating the time of the rising and setting of the sun, moon, and fixed stars."

We sincerely wish our author had been better assisted in the superintendence of the press, and that he had paid more attention to the form and arrangement of his plates. Several of the references to figures are very incorrect; and his plates give a trouble to the reader, of which we must always complain. None of them, when unfolded, come sufficiently out, to exhibit all the figures beyond the margin of the book; and sometimes we are referred to a figure in a plate, which, when opened, presents the blank side to that part of the volume which contains the reference. We hope our author will be aware of such inconveniences if he publish the treatises on Navigation and Astronomy, proposed at the end of the second volume. To the merit of the present work, in other more essential points, we cheerfully bear testimony. Throughout the articles which we have specified, Mr. Mackay's zeal and ability to instruct his readers are equally manifest. He has not only written fully on the subjects themselves, but has also introduced such collateral matter as was likely to satisfy the inquisitive reader, and illustrate his principal design. In his description of instructions, we meet with the minuteness of an artist; in his application of them we find the attention of an accurate observer; and in the demonstrations of his rules we see the precision of a practised geometrician.

ART. V. *Histoire de la Conspiration du 10 Août 1792, par L. C. Bigot de Sainte Croix, Ministre des Affaires étrangères de S. M. T. C. Louis XVI. le 10 Août 1792* 8vo. pp. 175. Londres 1793. No Bookfeller's name.

When the yet unborn historian shall seek for data on which to found his narrative of those facts which now astonish the world; when those transactions are about to be detailed, in the investigation of which "every good man shall pay a tear for the satisfaction of his curiosity," we trust that the work now before us, small as it is, will often be referred to as containing the most authentic documents with respect to the interesting period, the events of which it comprises; and that the name of M. de St. Croix, as an advocate for truth, and a champion of innocence, will be rescued from the waves of oblivion, and hung up conspicuously in that temple, where

All' immortalade il luogo è sacro,
Ove una bella ninfà giù del colle
Viene alla ripa del Leteo lavacro,
E di bocca dei cigni i nomi tolle;
E quegli affigge intorno al simulacro
Che in mezzo il tempio una colonna estolle:
Quivi li sacra, e ne fa tal governo,
Che vi si pon veder tutti in eterno.

ORLANDO FURIOSO, Canto 35, § 16.

We say this without having the honour of any personal acquaintance with M. de Sainte Croix, but we look on him as a competent, a faithful, and, as far as possible, an *impartial* evidence, on the subject of this grand and leading feature in the history of the French Revolution, the storming of the Tuilleries on the 10th of August, 1792. His official situation on that day, the opportunities he had of seeing and knowing a variety of circumstances out of the reach of others, the previous information he had received, and the subsequent facts he witnessed, all tend to place his testimony in the most reputable light, and, considering the importance of the event related, even in this eventful time, to distinguish his publication from others, and justify us in allotting to our account of it more space than its magnitude might seem to require.

We must premise, that M. de Sainte Croix, now an inmate of this country, was well known in the early period of the Revolution to have had a bias towards the *popular* side of the question on all those difficult and delicate points, the investigation of which has cost his unhappy country so dear. Conviction, irresistible

irresistible conviction, of the honour, the integrity, and the patriotism of his King, led him to accept that place in the Royal confidence, which enabled him to deliver this narrative to the world. The last oath of allegiance ever tendered to the unfortunate Louis was the oath of our historian. We deem it an act of duty, both to the living as well as the dead, to record the words of an injured monarch on that occasion.

“ Whatever may be the events of a war which I have done my utmost to avert, while I have life I will oppose the interference of any power on earth in the internal government of France. My design is to support the Constitution, till the voice of the Nation, and that only, shall cancel it. No one has been more anxious than myself for the reformation of abuses. I wished for a system of FREEDOM, to which I have ever been attached by the strongest ties that can bind the human heart. My endeavours to establish such a system are well known, and dispassionate men will do me justice. I am aware of the dangers which surround me—but I submit my fate to the disposal of the King of Kings!”

Such were the words of one whom his enemies have dared to stigmatize with the name of Tyrant.

Before we proceed in our remarks on the performance in question, it will be necessary to remind our readers, that the conduct of Louis XVI. on occasion of the atrocious insults heaped on him, June 20, 1792, that the calmness and magnanimity which he displayed in that very trying moment, had stemmed, for a short time, the tide of calumny, and turned aside awhile the weapons of his enemies. It was judged necessary to defer the perpetration of crimes long since meditated, and to postpone them to a more convenient season. The Members of the National Assembly, on the 7th of July ensuing, bound themselves by the most solemn and sacred obligations to give efficacy to the Constitution, which had been thus outraged.—The discordant parties vowed mutual friendship and oblivion of injuries—all, with uplifted hands, imprecated curses on the heads of those who should propose the abolition of Royalty!

The Marseillois were then at a distance from Paris. A deceitful calm lasted for a few days. The Ministers whom Pétion had forced on Louis, were dismissed, and once more the King saw himself surrounded by conscientious servants and faithful friends—“ Rayon d’espoir, douce et dernière illusion, prolonge—toi !” p. 41.

The arrival of the Fédérés soon led to scenes of a very different nature. The storm burst which had been so long in preparation. The horrors of the 10th of August are fresh in the

the memory of mankind ; and our author, in a most decisive and masterly manner, traces them to their source. We shall not here anticipate his narrative.

Nothing can be more inconsistent than the expressions of the Jacobin party on the history of that memorable day.—At one time they mention it with affected concern, as a mournful, tragical event, for which the royal party alone must be considered as responsible.—At another they boast from the tribune of having planned, executed, and completed it themselves.—At one moment, to excite the fury of the populace, they bring forward pantomimical processions of citizens wounded, on that occasion, by the satellites of despotism.—At another, they call it a proud day for their country, and claim the glory of it as all their own. Of that glory, M. de Sainte Croix, it must be acknowledged, leaves them in full possession.

When it appeared that the transactions of the 10th of August formed the principal part of the charge brought by the Convention against their royal prisoner—when the general disposition of that body of men, influenced as they were, became fully known—when no hope remained for the life of Louis XVI. but from an appeal to the nation at large against the decree of their pretended representatives—at that moment, M. de Sainte Croix, possessed of the most decisive evidence on the subject, and eager to justify the measures of his Royal Master, prepared for the eye of the public those authentic proofs of his innocence, which will for ever give a lustre to his character, and confound his adversaries. The object of this work was two-fold ; both to procure the King's deliverance, and to vindicate his aspersed and outraged character to posterity. In the one point, the author's honest endeavours failed of success—the other he has triumphantly accomplished.

Τῷ δ' ἔταρον μὲν ἔδωκε πάλιν ἔλεον δ' ἀνέμυσσε. II. xvi. 250.

The heart of adamant which he attempted to soften, were proof against conviction. His reference to the people was made fruitless, by the resolution of the Convention, that their own decision should be final. The destined victim of their cruelty

By the first order died,
And *that* a winged Mercury did bear !

SHAKESPEARE, Rich. III.

If in the style and language of our author there should be found something more animated, more impassioned, than is consistent with the grave deportment of history, our readers will

will remember that M. de Sainte Croix had it in contemplation to address the hearts as well as the understandings of his countrymen—that the cause for which he was an advocate was one which made the very language of nature eloquent and pathetic. With all our regard for sturdy facts, in preference to brilliant periods, we cannot but enter into the feelings of a wounded soul, and respect its sensibilities.

How wonderful are the ways of heavenly retribution! The casual delay of a few months in our review of this performance, has given us the opportunity of learning that the perpetrators of the crimes recorded by our author, have, almost to a man, been punished with death, by means of yet more atrocious criminals;—that the “Men of the 10th of August” have been compelled to resign their power, their honours, their lives to the “Men of the 10th of September!” Their glory has been—

Ætas

Interitura, simul

Pomifer Autumnus fruges effuderit.

Still is it expedient to have on record the narrative of those events by which so important a period is characterized—events, concerning which the opinions of mankind have so essentially varied. M. de Sainte Croix has well executed his task; and we thank him in the name of honour, of loyalty, and of virtue.

As no translation has appeared of this work, we shall give the public an abridgement of it, rather than a variety of extracts in the author's own language.

It appears then from the narrative of M. de Sainte Croix, that the *virtuous* Petion had presumed to justify to his Sovereign the audacity of the populace on the 20th of June—of those savage bands of assassins, whom, after the outrages of six hours, the Mayor had dismissed with the gentle reprimand, “Allez, allez goûter quelque repos—c'est assez prouver aujourd'hui que vous êtes libres.”—That he was interrupted in his explanatory harangue by the monarch himself, who enjoined him silence.—That resentment for this supposed indignity rankled in his heart, and affected him more than his temporary suspension from office which ensued. From that moment he projected the destruction of his Master, and of all the adherents to Royalty.—Words, by no means ambiguous, were disseminated among the people*; extraordinary murmurs were set on foot; and, towards the end of July, a Secret Council of the Conspirators, assisted by the chiefs of the

* Such as “La noblesse est détruite, mais il existe encore des nobles!” “Il faut que les propriétés restent, mais que les propriétaires changent.”

Marseillois, met at Charenton, to arrange and give effect to their measures.

"It was imagined that the meditated attack would have taken place in the night which preceded the 5th of August.—At two in the morning the Federates began to move their cannon. The Ministers went to the Castle and awoke the King. "What do they seek?" said the monarch—"Would they renew the scene of the 20th of June! Alas! let them come"—I have been long prepared for the worst. It will be proper to call the officer on guard.—Let not the Queen's repose be interrupted." It appeared that this alarm was premature, and that the Marseillois were only removing their artillery from one part of the city to another. The Ministers, however, and some personal friends of the King, passed the night around him.

"As the plot became more and more developed, a design was set on foot, to procure the escape of their Majesties, but it was rejected by them with the utmost firmness. The only measures adopted on the part of the Court was to assemble a few battalions of National Guards, and such of the Swiss as were not yet dispersed by the popular decrees.—Such was the Royal conspiracy!

"When the fatal night came, and the alarm-bell was rung on all sides, as a signal to the insurgents, the King gave but one order to the Commandant-General of his troops—he bade him spare the effusion of blood!

"The Ministers, acquainted with every manœuvre of the conspirators, had prepared for the public eye, a short but impressive narrative, of the facts which had fallen under their knowledge. The names of the authors, and of the intended victims of these murderous designs, were printed by *their* direction, that the populace might judge of the true objects of this infamous attack.—But the sudden irruption of the revolvers rendered this judicious expedient abortive.

"At five in the morning, the Queen sent for her children. Before, she had wept from excess of sorrow—their innocent caresses called for tears of a more tender kind. It was a spectacle which none could behold without emotion. The faithful adherents of Louis XVI. made the palace echo with shouts of *Vive le Roi!* they pressed near the Royal Family; they seemed to form a rampart around them.—"No, Sire," they exclaimed, "do not fear a second 20th of June—we will efface the reproach of that day—the last drop of our blood shall be shed in your Majesty's defence!"

"Soon after, three furious battalions entered the Court of the

the Caroussel, and exclaimed, "A bas le Roi ! Vive Petion ! Vive la Nation !"—"I say *Vive la Nation* too," said the King, who was in hearing—"I have ever said *Vive la Nation* ! and "never wished for any thing but its welfare."

"The agitation was extreme in the Castle of the Tuilleries. Already had the Commandant-General of the Guards been massacred in the presence of his son, at some little distance.—Two Ministers went to the Assembly, to tell them of the dangers which menaced the Royal Family, and demanded of the Legislative Body, either to avert those dangers, or to share them. The Assembly, though the life of their monarch was at stake, coolly continued a discussion with respect to negroes, and left Louis XVI. to his destiny.

"Meanwhile, a murmur began to be heard in the Castle, and to be repeated still more audibly, "that it was the King's "duty to repair to the National Assembly, as his proper asylum, his only place of refuge." The idea was suggested to his Majesty, but his soul disdained it. He remembered, that on the 20th of the preceding June his presence had disconcerted all his enemies ; that his intrepidity had preserved his honour and his life. He was determined not to leave the Castle.—"*Rivet me to these walls,*" cried the Queen—"put it out of my power to leave them—let me not have an option of my own !

"The Procureur Syndic, having again and again in vain attempted to appease these furious assailants, who were by this time masters of the Caroussel, and the adjacent streets and quays, now demanded an audience. He entered the presence chamber, accompanied by the Members of the Department. There the Royal Family were assembled, attended only by the Ministers. The Procureur, after having painted, in the most energetic and alarming manner, the extremity of the danger, the treachery of some soldiers, the cowardice of others, the menaces of an immediate and terrible irruption of the people, offered but one expedient ;—he entreated Louis and his family to fly for refuge to the Representatives of the Nation. Twice his speech was interrupted by the marked disapprobation of those to whom it was addressed. At last, speaking still more warmly, and addressing himself personally to the Queen, "MADAM," said he, "the time is precious.—One moment ; "perhaps, one second more, and it is impossible for me to "answer for the life of the King, of your Majesty, and of "your children."—Overcome by the power of these last words, and casting a look of tenderness on her husband, and on her son, "*Be it so,*" said the Queen, "*it is the last sacrifice*

"see I can make—but you see the motives which lead me to make it."—Condemn her for this if she is guilty, ye wives, ye mothers,—if she is guilty, condemn her! p. 54.

[To be continued.]

ART. VI. *Observations on a controverted Passage in Justin Martyr, P. 47, Edit. Benedicti. Hagæ Com. 1742; also upon the Worship of Angels. 4to. 32 pp. 1s. Richardson. 1793.*

THE passage which our author quotes, from page 47 of the Benedictine edition, occurs in page 11 of Thirlby's, and runs thus: Εὐδοκίαι καὶ Ἀθεοὶ καὶ κλημεθα καὶ ὁμολογούμεν τῶν τοιούτων νομιζόμενοι θεοὶ Ἀθεοὶ εἶναι, ἀλλ' οὐχὶ τὴ ἀληθείᾳ, καὶ πάρος δικαιοσύνης καὶ εὐφροσύνης, καὶ τῶν ἄλλων ἀρετῶν, ἀνεπημίκτου τῆ κακίας Θεοῦ. Ἀλλ' ἐκείνου π, καὶ τοῦ πατρ' αὐτοῦ υἱοῦ ἐλθούσα, καὶ διδάξαίσα ἡμᾶς ταῦτα, καὶ τοὺς τῶν ὁσίων ἐπομένους καὶ ἐξομοιούμενους ἀγαθῶν Ἀγγέλων σφραγιστοῖς, Πνεῦμα τὸ το προφήτικον σφραγισθεὶς, καὶ προσκυνούμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες, καὶ πάντι βουλομένη μαθεῖν, ὡς ἐδίδαχθημεν, ἀφ' οὐρανόθεν παραδιδόντες.

The learned Benedictine, from whom our author takes the passage, contends for the following translation: "Atque Atheos quidem nos esse, confitemur, si de opinatis ejusmodi Diis agatur: secus vero, si de verissimo illo, et Justitiæ, ac Temperantiæ, ac cæterarum virtutum, patre, nullâ admixto vitiositate, Deo. Sed eum et Filium, qui ab eo venit, ac nos ista docuit; et cæterorum, qui illum affectantur, eique assimilati sunt, bonorum Angelorum exercitum, et Spiritum propheticum colimus, et adoramus, ratione et veritate venerantes; et ut quisque discere voluerit, citra invidiam ut edocti sumus, impertientes."

The sense of the passage evidently depends on the words διδάξαίσα and σφραγισθεὶς, i. e. whether σφραγισθῶν is governed by the one or the other. The Protestant writers say, and we think justly, that Ἀγγέλων σφραγισθῶν is to be joined with διδάξαίσα, but the Roman Catholics maintain that it should be joined with σφραγισθεὶς. The learned author of the observations, after much pertinent reasoning on various parts of the sentence, proposes the following translation: "In consequence of this, we are called Atheists; and we fairly confess that we are so, in respect to those pretended divinities; but far otherwise, in respect to that most true GOD, the Father of all Righteousness and Wisdom, and of every Virtue, without the least mixture of depravity; for we reverence and worship both Him and his Son, who proceeded from him, and

"and who afforded us this knowledge (of GOD and Christ) and afforded the same to the whole host of his other excellent messengers, the good angels, who minister to him, and are made like him; we likewise reverence and adore that spirit, from whence proceeded all prophecy, affording towards it a true and rational worship; and we are ready to impart freely to all, who are willing to be instructed, the same information that we have received."

We agree with Robert Stephens, and the generality of Protestant writers, that no stop should be put after ταυτα, but we find these writers at variance about the sense which ταυτα bears, and we will lay before our readers the words of Thirlby: *Atque ita hæc (Protestantes) vulgo interpretantur: qui decuit nos tum hæc (nimirum quæ ante dixerat de Dæmonibus) tum etiam quæ de bonis Angelis scimus, quæ (says Thirlby) dura sane interpretatio est. Aliam dedit Græbius. 'Justinus verba (inquit) id volunt, Christum ista quæ de Deo Patre, justitiæ, temperantiæ, aliorumque virtutum amatore, et omnis malitiæ experte, dixerat, in oppositione falsorum Deorum (quos impudiciæ, violentiæ, aliorumque vitiorum paulo ante reos intimaverat) ista, inquam, tam hominibus quam angelis bonis patefecisse.'* Hæc ille, eademque in sententiâ fuisse videtur Langus.

We prefer the explanation given by the author of the observations, "who afforded us this knowledge of GOD and Christ;" and we could wish that Thirlby had favoured us with some interpretation of his own, or with some opinion upon the comparative merits of the interpretations which he has produced from other authors. Such a discharge of his editorial office would, surely, not have been inconsistent with his determination, "Controversias Theologicas non attingere."

The author, whose work is now under consideration, has entered very fully into the sense of τῶν ἄλλων Ἀγγέλων. After showing that the word Ἀγγελος is applied to the Prophet Haggai, chap. i. ver. 13; to John the Baptist, Matt. xi. ver. xii. and to the High Priest of the Jews, Malachi, chap. ii. ver. 7, he says, "Thus the Christians were esteemed angels or messengers upon earth, whom Christ is said to have instructed; and the ἄλλοι Ἀγγελοι, the other messengers, were the angels in Heaven, who had the like instruction from the power that formed them."

Now to us it appears strange, that, without any preparatory expression, the sense of ἀγγελος should be involved in ἡμεῖς, and should be inferred only from the subsequent words τῶν ἄλλων ἀγγέλων. In the passages quoted by our learned writer, some person is definitely referred to, e. g. "Thus spake Haggai, the angel or messenger of the Lord." John the Baptist is called

called "my Angel." The High Priest is called "the Angel of the Almighty." But, in Justin Martyr, ἡμᾶς seems to be spoken of Christians at large, and not, as our author supposes, of Christian messengers and ministers, exclusively. To us it seems not improbable, that the Στρατός των ἀλλοτρίοις καὶ ἐξομοιούμενοι ἀγαθῶν Ἀγγέλων, are opposed by Justin Martyr to the καὶ καὶ ἀνοστοὶ Δαίμονες, whom he had mentioned in the sentence immediately preceding the controverted passage.

After commenting on the words of Justin Martyr, our author examines the well-known distinction which the Roman Catholics maintain, between δαλννν and λαίρεινν. He observes, very properly, that these are not the words used by Justin, and produces several passages, in which we are plainly "admonished to pay our worship and adoration to GOD alone." His language is perspicuous, his quotations are apposite, and his reasoning is, to us, satisfactory.

To the remarks on Justin Martyr succeed some observations upon a celebrated passage in the second chapter of the epistle to the Colossians. Μὴδεὶς ὑμᾶς καὶ αἰσχρολογεῖν θείων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν Ἀγγέλων, ἃ μὴ εἶδρακεν ἐμβλέων, εἰκὴ φυσιοῦμενοι ὑπὸ τῆς τοῦ σαρκὸς αὐτοῦ καὶ οὐ (this word is omitted by mistake) κρεῖων τῆς κεφαλῆς, ἐξ οὗ πάν το σώμα, διὰ τῶν ἀφῶν καὶ συνδεσμών ἐπιχορηγοῦμενοι, καὶ συμβιβάζομενοι, αὐξῇ τῇ αὐξήσει το θεοῦ.

Our author would read ελθων for θείων, and, as it might be objected, that the next clause would be under the same regimen, and that ελθων ἐν θρησκείᾳ would appear unintelligible to those who would admit ελθων ἐν ταπεινοφροσύνῃ, he answers, that, in his opinion, the word θρησκεία is not necessarily governed by the participle ελθων, but may still be supposed dependent upon the verb καὶ αἰσχρολογεῖν. He then gives the following arrangement: Μὴδεὶς ὑμᾶς καὶ αἰσχρολογεῖν ελθων ἐν ταπεινοφροσύνῃ καὶ (μὴδεὶς ὑμᾶς καὶ αἰσχρολογεῖν τῇ) θρησκείᾳ τῶν Ἀγγέλων. The learned writer will excuse us for saying, that his construction of the words seems to us very embarrassed; and that a substitution of ελθων for θείων, however ingenious, is, in our opinion, unnecessary; but, as the whole passage is very difficult, and has been the subject of much controversy among critics, we will lay before our readers the result of our inquiries into some of the most important words which occur in it.

Jerom, as quoted by Wettstein, charges St. Paul with provinciality in the word καὶ αἰσχρολογεῖν. "Multa sunt verba, quibus juxta morem urbis et provinciae suae familiarius Apostolus utitur. E quibus, exempli causa, pauca ponenda sunt—μὴδεὶς ὑμᾶς καὶ αἰσχρολογεῖν, i. e. Nullus hominum accipiat Bravium adversus nos. Quibus et aliis multis verbis usque hodie

" hodie utuntur Cilices." Now Stolbergius, as we find from Wolfius (in Loc.) has vindicated St. Paul from the imputation of Cilicisim, by one passage from Eustathius, Iliad i. ver. 39, and by another from the speech of Demosthenes, contra Midiam. We shall subjoin both.

Αλλά καλῶς βραβεῖναι αὐτοί, ὡς φασιν οἱ παλαιοὶ τὸ φυσικὸν δῖσμα προδιδόναι τὸ δικαίον. Eustath. Ἐπιγραμίδα Σφρατῶνα ὑπὸ Μιδίων καλῶς βραβεύειν, καὶ παρὰ πάντα τὰ δίκαια ἀτιμωδεῖν. Demosth.

Stolbergius reasons thus: " Hoc verbum proprie notat in " judiciis *insidiosè circumvenire atque opprimere*: deinde transfertur ad quamvis deceptionem ac fraudationem. Quæ significatio ad hoc dictum maxime videtur quadrare. Bene vulgatus, qui non temere rejiciendus: *Nemo vos supplantet.*" But Wolfius says, that Elsner, upon the authority of the passage from Demosthenes, interprets καλῶς βραβεῖναι pervertere; that he quotes from Hesychius and Suidas, καλᾶ κρινειν, and from Phavorinus, παραλογίζεσθαι, as the explanations of καλῶς βραβεῖναι; that he resists the interpretation, quæ ad Brabeum interversum respicit, because βραβεῖναι " nunquam adhibeatur de *certantibus*, sed de *judicibus* sacris ludis præcedentibus;" and because " Proprie significet in genere *dirigere, moderari, præstare* alicui rei, unde " translatum est ad *Judices, certamina βραβεύοντας, moderantes*; " ut proinde καλῶς βραβεῖναι idem sit, quod *pervertere*, seu, ita rem " *judiciumve* five artibus, seu vi gubernare, ut contra alium " *feratur sententia.*" " Hæc," says Wolfius, " recte monet " Elsnerus," and then he adds, " Interim non negaverim, ex " his consequi, ut is, qui ex perverso illo *judicio* pendeat, vel " *pendere* debeat, ipsius brabei *jacturam* faciat." To Elsner's interpretation we prefer that of Krebsius, in page the three hundred and thirty-eighth of his *Observationes* in Nov. Test. è Josepho, βραβεύων, says he, is *Certaminis Moderator et Arbitrum, et Præmia Certaminis distribuo*; and for this sense he quotes one passage from Josephus. Then it is applied, says he, *de Judicibus in universum suum cuique tribuentibus*, and for this he quotes a passage from Josephus. He goes on " καλῶς βραβεῖναι proprie est. *Sententiam adversus quempiam fero, quâ cum Brabeo, seu Præmio Certaminis indignum pronuncio, quum alioquin dignus sit*; ut omnium optime vim hujus vocis exposuit " Stephanus Thef. Gr. L. T. i. P. 785. Sæpe in Compositis " τὴν καλὰ ἐὰν significatio, v. c. in τῷ καλᾶ φρονειν, invenitur, quod " præter usitatam Significationem, denotet *contra aliquem sentire*, " *scilicet insidiari, alicui imponere, decipere aliquem.* Vid. 10, Pearsonii Præfat. Parænet. ad LXX Interpretes. Inde " καλῶς βραβεῖναι in universum denotat, *aliquem insidiosè et injustè circumvenire et decipere*; quem significatum accommoda-

torem

"torem Apostoli Menti esse putem, quam eum, quem El-
 "nerus tribuit, qui interpretatur, *perverttere*, ut indicetur *per-*
 "versum judicium arrogantis revera hominis, sed modestiam præ-
 "tendentis. Sensus est, *Nemo vos insidiosè et injustè circumve-*
 "niat et decipiat."

Having declared our assent to the opinion of Krebsius, we have only to add, that καὶ ἀναστρέφειν τινα are interpreted by Reiske, "*nequam Artibus aliquem circumventum evertere.*" v. Index Græcitar. Demosthen. p. 436.

The word δειλὸν, has perplexed many interpreters. Le Clerc, as appears from Wettstein, would read δειλῶν; and Wolfius tells us, that, finding no authority from the manuscripts, Le Clerc would not venture to change the reading. The author of the Observations conjectures εἰδὼν, and, in his conjecture, he has been anticipated by two other Critics. Wettstein quotes εἰδὼν from P. Junius, and Toup, on the words καδριγ-
 ρατες, δειλὸν, φθασας, in Suidas, proposes εἰδὼν, and then extends the same emendation to this very passage in the Colossians. He supposes Paul to allude to the words of Christ, in Matt. xxiv. ver. 5. Πολλοὶ γὰρ εἰλευσονται ἐπὶ τρονόμῳ μου. V. Emendat. in Suidam, page 63 of the edition published in London, 1764; and page 302 of the Oxford edition, 1790.

We are confident that Toup had not seen the conjecture of Junius, and that the author of the Observations was equally unacquainted with Toup; but if this conjecture should be admitted, still we could not accede to the construction which the author of the Observations had laid before his readers. Εἰδὼν ἐν θρησκείᾳ, doubtless, is harsh, when considered by itself; but it is very common with the best writers, after using a word in its proper and scientific sense, in one part of a sentence, to give it only a more lax and general signification in the other. Vid. D'Orville and Charit, p. 395.

As we wish to retain δειλὸν, we shall bring forward some interpretations, which we think worthy of attention. Wolfius mentions Vatablus, Castalio, Capellus, Casaubonus, Elsnerus, Alberti, and others, who understand δειλὸν in the sense εὐδοκῶν, for so it is explained by Hesychius and Phavorinus, and such is the sense it bears in the Septuagint Translation of the tenth Verse of the hundred and forty-sixth Psalm: *ἐκ ἐν τῇ δυνατείᾳ τοῦ ἰσχυροῦ δειλοῦ.* This interpretation is by no means improbable, though Wolfius admits it not. We shall endeavour to fortify it, by the words of Biel, in his Novus Thesaurus Philologicus, p. 29, vol. ii. "ἐν, 1 Reg. XVIII. 22, δειλὸν ἐν σοὶ ὁ βασιλεὺς, *τεκ*
 "te delectatur. Vid. & 2 Reg. XV. 26. 3 Reg. X. 8. 2 Par.
 "IX. 8. Ps. XVII. 22, *ῥυσταί με, οὐ δειλοῦ με*, liberabit me,

"quia me delectatur. Vid. et Psalm XXI. 8, & conf. Matt. XXVII. 43, Ps. XL. 12. *ὅτι τεθέληκας με*." Mr. Parkhurst, after stating the Hellenistical sense of *θαλῶ* with an accusative, which is often thus applied by the seventy, *ἵνα ἡσθῇ*, to have intense delight in, writes under the next interpretation thus, "*θαλῶ*", to delight, take delight in, to be delighted with, "occ. Col. II. 18. This phrase is also Hellenistical, used by the LXX. in the same sense, 1 Sam. XVIII. 22. 2 Sam. XV. 26. 1 Kings, X. 8. 2 Chron. IX. 8. Ps. CXLVII. 10. "for the Hebrew *ἵνα ἡσθῇ*."

To many of our readers, the explanation immediately preceding may appear satisfactory; but we confess ourselves inclined to prefer that which follows. Scaliger, 'as quoted by Wolfius, says, "*θαλῶν* apud Apostolum absolute ponitur tanquam Nomen, *θαλῶντος, ἐκπαιζόμενος*." Wolfius then quotes from Elfner a passage of Herodotus, Lib. ix. Cap. 14. "*πυδομένη δὲ ταῦτα ἐβύλευτο θαλῶν, οἷως τῶτος πρώιον ἴλοι*." We are of the same opinion with Elfner, and have the satisfaction to find that Wesseling understands *θαλῶν* in the same manner. We will quote his Words, "*θαλῶν*, damnatum a Brit. et docto viro, geminum habere videtur S. Pauli. Epist. ad Colos. c. xi. 18. "*μηδεὶς ὑμᾶς καταβρabeύει* ΘΕΛΩΝ, i. e. cupide. *θαλῶν* sane Cupitatem et Lubentiam quandam in Æschyli Fabulis ostentat sæpenumero: *θαλῶν* δὲ τῶνδε πεισεῖται λόγων, cupide libenterque audiet, Choeph. v. 791." Mr. Toup, in a note subjoined to the last edition of his Emendations, page 302, would read *αλῶν*, in Herodotus, for *θαλῶν*, but we think differently from Mr. Toup, and hope to confirm our opinion by the authority of Krebsius, which we have reserved for this place: "*Nemo vos infidiose et injuste circumveniat et decipiat, ejus rei cupidus: ita enim θαλῶν interpretandum puto, ut indicet summum eorum Hominum Studium alios decipiendi. Habet enim θαλῶ, alii Verbo junctum, hanc vim, ut denotet, cupidus sum; vidē exquisitissimæ doctrinæ Virum. Jer. Marklandum, in Conjectur. Iysiacis, c. xix. p. 579.*"

We are always happy to support the reading generally received in the text of the scriptures, and we believe that the greater part of our readers will be disposed to admit some one or other of the preceding interpretations, in preference to the conjectural reading of *αλῶν*.

Upon the word *Θρησκεία* we shall say a little. It is thus explained by Constantine: "*Vox ut autumant, a Thracibus deducta; quod apud hos Orpheus multa de Diis confinxerit, traditis Ceremoniis quibus colerentur.*" *Θρησκεία* παρὰ τὴν *παν Θρακικὴν ἐπιμαλειαὶ τὴν πρὸς τὸ θεῖον, καὶ τὴν Ὀρφέως ἱερουργίαν. Οὐλοῖ*

“ γὰρ πρῶτον εἴρουσιν τῶν περὶ τὸ θεῶν ποιοῦν.” Plutarch gives the same account of the word *θρησκείν*, in the life of Alexander: “ Πολλὰ ταῖς Ἠδωνιστῶν καὶ ταῖς περὶ τοὺς Αἰμῶν Ὀρθοσταῖς ὁμοία δρῶσιν, ἀφ’ ὧν δοκεῖ καὶ τὸ θρησκείν ὀνομα ταῖς καὶ λαοῖς γενέσθαι καὶ περιεργαῖς ἱερουργίαις. V. page 665, Vol. i. Edit. Xyland. In producing these two passages, we do not mean to make a display of any recondite erudition, for our readers will find the words of Plutarch in Wetstein’s Testament, and the Lexicon of H. Stephens, by the latter of whom we were led to consult the Etymologicum Magnum: but we thought it worth while to give some explanation of so important a word. Upon the sense which it bears in the Epistle to the Colossians, joined with τῶν Ἀγγέλων, the commentators are divided. Wolfius writes thus: “ Verti hæc possunt; & cultu Angelorum, qui scilicet illis exhibeatur; vel, et Cultu Angelico, h. e. tali cultu et habitu, quo Angeli instructi sint, & qui Angelos præferat et mentiatur.”

In support of his opinion, he says, “ Vocem *θρησκεία* nufquam video adhiberi cum Voce v. c. *θεῶν* aut alia, quæ *Objec- tum* inferat, in quod *Cultus* tendat, sed simpliciter de religioso Cultu, nunc quidem *vero*, nunc superstitioso ponitur. Id probatum dedit Suicerus, tom. i. page 1405, & Elsnerus, page 263. Ita Paulus Act. xxvi. 5 ait. κατὰ τὴν ἀκριβοῦς αἰσῶν τῆς ἡμέρας θρησκείας ἐζῆσα Φαρισαῖοι: & Jac. i. 27, legis, θρησκεία καθαρά καὶ ἀμωσύη παρα τῷ Θεῷ καὶ πατρὶ αὐτῇ ἐστίν.” St. James, chap. i. ver. 26, uses, τὴν μάλα ἡ θρησκεία. Thus far Wolfius.

Now, in the foregoing passages, there is no instance of the object of worship. The word occurs only four times in the New Testament. We have *θρησκεία καθαρά*, and *ἡμεῖς θρησκεία*, and *τοῦτοι ἡ θρησκεία*, all of which correspond to the criticism of Wolfius; and *θρησκεία τῶν Ἀγγέλων*, which is a doubtful passage; we must, therefore, have recourse to the Septuagint, where *θρησκεία* occurs twice, and in one place is compatible with the criticism of Wolfius, but in the other opposite to it. In Wisdom, xiv. v. 18, we read *eis ἐπίλασιν δι’ ἡμεῶν θρησκείας*; but, in the twenty-seventh verse of the same chapter, we have *ἡ γὰρ τῶν ἀντιμῶν ἐιδωλῶν θρησκεία*,* where the object is specified. Kreh-
sius, page three hundred and thirty-ninth of his observations,

* Wetstein quotes from Herodian a passage where the object is joined with *θρησκεία*.

Τῇ ἡμετέρῃ καὶ θρησκείᾳ σχολάζειν τῷ Θεῷ. Herodian, V. vii. 3.

produces five or six passages from Josephus, where *θρησκεια* is used with *τε θεοι*; but, while he rejects, as we do, this argument employed by Wolfius, he admits, as we also do, Wolfius's Interpretation of the words *θρησκεια των Αγγελων*. "Nihil igitur ex Linguæ Ratione, ut Wolfius putat, contra eos peti potest, qui *θρησκειαν Αγγελων de Cultu Angelis exhibendo* exponunt. Nihilo tamen minus eorum interpretationem et ipse rejiciendam puto, cum ob alias rationes, a Wolfio allatas, tum ob Vocem additam, *ταπεινοφροσυνην*; quæ uti *Humilitatem affectatam, et ad alios, Sanctitatis egregia Specie, decepiendos compositam* denotat, ita conveniens est *θρησκειαν των Αγγελων interpretari talem Cultum et Habitum, talem reverentiam, quali Angeli ornati sunt.*" Vid. page 340. We would here observe that we are the more inclined to retain *διδων* in Verse 18, because, in Verse 23, we read these words: *Ἄ τινες ἐπὶ λόγον μὲν ἐχούσιν σοφίας ἐν θελοθρησκείᾳ καὶ ταπεινοφροσυνῇ. κ. τ. λ. ἃ μὴ ὠρακεῖν ἐμβάλευον.* If our readers will look into Westlein or Griesbach, they will find that the important word *μὴ* is wanting in several manuscripts, and in some scriptural passages cited by the Fathers; and Tertullian contra Marcion, as quoted by Bengelius, evidently did not read *μὴ*: "Ex Visionibus Angelicis dicebant cibis abstinendum:" but the most numerous, and the most authoritative manuscripts, would induce us to retain *μὴ*. Curcellæus says that some would read *κενεμβάλευειν*, and is by Wolfius supposed to refer to Alexander More, who mentions, indeed, *κενεμβάλευειν* (a Platonic word) but prefers the received reading *εμβάλευειν*. There is another various lection, stated by Westlein, from one of the Colbert MSS. and by Griesbach, page 317 of Symbol. Critic: but, here again, we are unwilling to part with *ὠρακεῖν*, the common reading. About the word *εμβάλευειν*, there is some little difference of opinion. The learned author of the Observations on Justin Martyr explains it, "going in a stately manner, walking, as it were, in buskins, with an air of assuming dignity." We admit that, from the context, some idea of presumption and arrogance may be inferred; and yet we think that such a sense would not be necessarily implied by the word itself. We agree with Raphelius and Bos; the former of whom produces a passage from the Symposium of Xenophon, and the latter quotes Hesychius, to shew that *εμβάλευειν* has the sense of *ζῆλειν*. Hesychius is now open before us, and we find in him, *εμβάλευσαι, ζῆῆσαι*, again *εμβάλευσας, ζῆῆσας*, and, upon the latter word, there is a note, which refers to Heinsius, in his Exercitationes sacræ, and to Lambert Bos, in his Exercitationes, where they discuss the passage of St. Paul, now under our consideration. and

illustrate the sense of which we approve. Alberti refers to Suicer, and from Suicer we will produce a few authorities for *ἐμβαλεῖν*, in the sense of *ζῆναι*. Ο Κυριος ταῖς καρδίαις ἐμβαλεῖν. Œcumenius in Cap. ix. Actor, page 53. Κεϋφοῖς ὀφθαλμοῖς ὁ Θεὸς ἐμβαλεῖν εἰς τὰς τῶν ἀνδρῶν καρδίας. Photius, in Cap. ix. ad Romanos, page 324. Πῶς γὰρ ὁ τὰς ἀπαλὴν ἐμβαλεῖν καρδίας. Chrysostom, Lib. ii. de Sacerdotio. Upon consulting Krebsius, we find a very learned Note, the substance of which we will extract. *Εμβαλεῖν*, as he proves from Josephus and the seventy, signifies primarily, “ingredi.” Sometimes it means “inhabitare,” and is used by the Poets, “de Diis qui Locum aliquem inhabitare dicuntur.” Vid. Soph. en Ed. Colon. 671. “Per Metaphoram autem,” continues Krebsius, “*ἐμβαλεῖν τινι, inhabitare alicui rei, dicuntur, qui ei assiduam Operam Studiumque impendunt: quod faciunt ii, qui Disciplinis percipiendis, accuratiusque perscrutandis operam dant.*” He quotes, from Philo. de Plantat. Noe. page 225, *Ὡς περ ἱνοὶ τοῖ ἀνατημοντῶν τὰ φρεσὶν τὸ ζητῆμενον ὕδαρ πολλακίς ἔχ' ἑρπον, ὅτως οἱ προσώρη χερσίν τῶν ἐπιστημῶν καὶ ἐπιπλοῖν ΕΜΒΑΤΕΥΟΝΤΕΣ αὐταῖς, ἀδυνατοῦσι τε τέλος ἐπιψαύσαι.* The sense of *ἐμβαλεῖν* in Philo, he says, “Huic Paullino loco apprime conveniens est, ubi *ἐμβαλεῖν* ἀμνηστικῶς dicitur is, qui *perscrutari, et in ea penetrare, mentis acutissime audet, quæ non vidit*, h. e. quorum cognoscendorum facultas humanæ mentis imbecillitati a Deo non concessa est.” In justice to the writer, whose observations are now before us, we shall add that Flaccius, as we learn from Suicer, gives the following interpretation: “in his, quæ non vidit, fastuose incedens.”

The last word, about which we shall speak, is *κράιν*. We think *κράιν* a word somewhat more emphatical than *ἔχειν*, with which it is sometimes joined.

Ἐχειν δυναμειν⊙ καὶ κράιν αζημιως.—Φιλισκος.

Among the metaphorical senses given to *κράιν* by Stockius, we have studiose observare, et observando firmiter tenere. Secondly, sollicite custodiire, et custodiendo tenere aliquid. Thirdly, adhærere alicui, non avellendum ab eo. The first or second of these significations, we think applicable to the passage in St. Paul. It is not usual for Reviewers, when stating and examining the opinions of authors, to expatiate so largely upon their own; but the importance of the verse in question, will, we hope, be some excuse for us to our readers, for having ventured on a degree of copiousness, which we shall not often repeat.

The author of the Observations, after reasoning at large upon the words of St. Paul, gives his interpretation of the whole in

English. He says, that "whatever be thought of the reading of *12027*, we learn, from the context, that there are many ministering powers, by whom the church is directed, but that Christ is the head of all, to whom we are firmly and solely to attach ourselves, and not to admit of any other adoration, either of angels or of men." In the conclusion he makes some temperate and judicious remarks on the unhappy state of France, and expresses a hope, that, "after this unnatural ferment, a calm will succeed, and an alteration for the better take place, in the Ecclesiastical Polity and Doctrines of the Gallican Church." In this wish we cordially sympathize with the learned author, and we earnestly recommend his whole pamphlet to the serious perusal of all Christians, to whatever church or whatever sect they may belong. It is full of candour, erudition, and good sense; and we trust that the writer will again favour the public with his opinions upon other sacred subjects.

ART. VII. *Herman of Unna, a Series of Adventures of the Fifteenth Century, in which the Proceedings of the Secret Tribunal under the Emperors Wincefflaus and Sigismond are delineated. In 3 vols, written in German, by Professor Kramen. 12mo. 9s. Robinsons, 1794.*

IT has ever been the fate of Reviewers, since the first institution of that honourable office, to complain of the drudgery and fatigue of toiling through multitudes of that species of publication ycleped Novels, with little incitement, and less reward of their labour. We do not speak of that kind of reward which sparkles to the sight in the visible form of gaudy gold. But we allude to the rays of fancy and of genius; to the sober, but steady light which illuminates and adorns the moral system, which inspires the mind by examples of persevering fortitude, uncorrupted virtue, and noble traits of sensibility and honour. To say the truth, greater qualities are required to write a good novel or romance than is generally imagined; qualities of a different nature, and of a far more exalted kind than that languid and nervous feeling, produced by effeminate, voluptuous, and luxurious life, which is frequently mistaken by the undiscerning reader for genuine sensibility; and which most delight in describing the scenes by which it has itself been depraved, and the characters to which it has viciously assimilated. It is not our intention to enter into a tedious dissertation on novel-writing, yet we are very glad of any opportunity of declaring, that such publications,

happily

happily directed, where the imagination is not suffered to be licentious ; where morality and virtue are the end and object ; where probability is not violated, nor the passions improperly excited ; may be considered as no mean aids to virtue, and ornaments to literature.

Herman of Unna is one of the very few books of this description of writing, which we have been able seriously to recommend to the attention of our readers. Having said this, it is hardly necessary to say more. But, as a similar opportunity rarely occurs, we are eager to add, that these volumes will both entertain and instruct : he who delights to wander in the regions of fancy, may here gather the fruits and flowers best suited to his taste, and the grave reader, who is ashamed to peruse a book for nothing but amusement, will find in the account here given of the formidable Secret Tribunal, "room and verge enough" to speculate on the mysteries of political science, the gloom of bigotry, and the miseries of ignorance.

Herman and *Ida*, the hero and heroine of the tale, are well drawn and consistently delineated throughout. In obscurity and splendid life, in poverty and danger, and amidst the glare of luxurious temptation, they preserve their honour, and exhibit noble examples of integrity, fortitude, and goodness.— They severally fall beneath the scourge of this memorable secret Tribunal, and hardly escape its destructive arm. They are finally, and without any violence to probability, rewarded, and are united under the happiest auspices.

Many agreeable and interesting episodes are interwoven in the story ; that in particular of *Alicia* and *Ulric*, cannot fail to impress every reader of taste.

The following specimens will serve to show somewhat of the style and manner of the author, will unfold the nature and proceedings of this awful and detestable Tribunal, and will satisfy our readers that the praise which we have bestowed upon this work does not exceed the bounds of moderation or of truth.

Sorcery was, in the unenlightened periods of the middle ages, deemed of not unfrequent practice, and punished with a severity, which, if such a thing could be really proved to exist, could neither be thought misplaced or excessive. The hapless *Ida* was accused before the Secret Tribunal of this crime. The manner of her appearing to answer this accusation the author thus describes :

" At length the night, lately so much dreaded, approached, but brought with it no other terrors, than what a light supper, which the old man had provided, assisted by a glass of wine, were sufficient to
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dispel.

dispel. Could their enemies have witnessed the serenity of these two victims of so cruel a fate, it would have inspired them with sensations of envy: their conversation was even gay.

"Time passed on. The clock struck twelve, and they scarcely seemed to notice it. "When the moon is over yon steeple, it will be time for us to be gone," said Munster, looking out of the window. Their conversation, however, presently slackened, and at length ceased. The fears of Ida began to return.—"How my heart beats!" said she, laying her hand on her bosom. She walked up and down the room with agitation.—"Where," said she, "is the moon now?"—"It is, . . . Take your hood, my child, and let us depart."—"Yet one moment," she replied: and falling on her knees she sighed a short prayer, while Munster re-echoed her sighs.—She then put on her hood, and they hurried out of the house.

Silently they walked through the streets, in which not a person was to be seen. The knees of Ida trembled with cold, while her cheeks were flushed with the crimson of fever. They arrived at the great steeple of St. Bartholomew's, where met four large streets leading to the extremities of the city. "Behold, my father, the designated place!" said Ida, with a faltering voice. The moon shone on the spot, while a deep shadow cast its gloom over the distant avenues.—Near them, in one of the streets, they saw a man approaching, with slow and solemn steps, whom the dim light of the moon, and the terrors of Ida, transformed into a giant. He was wrapt in a kind of mail, so as that his eyes only were visible. He accosted them.—"Who are you?" said he.—"Ida Munster and her father."

"It is the former I seek. The other may withdraw."

"No, I will not withdraw: I will follow her wherever she goes."

"You will follow her? that depends on the manner in which you shall answer the following questions. What are the names of these four streets? That which is enlightened by the moon I myself call *fire*; that in the shade *iron* *. What are the other two?"

"To this unintelligible question Munster made no reply.

"Begone," said the man in the mask; thou dost not belong to us."

"Must I then quit you, my father; must I quit you?" exclaimed Ida, sobbing.

The stranger tore her from the arms of Munster, and pushing him away, somewhat rudely, "Go," said he, in a tone of voice too gentle to assert with the action that accompanied it; "you may safely trust your daughter to my care."

"Whose is that voice? said Munster to himself, as he seated himself under the portico of the church. "It is surely familiar to me."

Meanwhile Ida was led off by her conductor, who turned once more towards Munster, made a signal to him not to follow, and was soon out of sight." Vol. i. p. 244.

* The usual words by which the members of the Secret Tribunal recognized each other were, *steil, stein, gras, grein*: in English, *steep, stone, grass, groan*. It is said, however, that, on various occasions, other words were employed. St. Pfeffinger, Vol. IV, p. 400, asserts that the first word should be *stock* (in English *steel*) not *steil*.

The treatment which the young lady afterwards experienced, she thus relates to her supposed father.

"How shall I describe to you what I felt, when torn from your arms by my conductor? I thought I should have expired: yet a certain something, that I cannot describe, presently inspired me with confidence. You must have perceived, that the man in the mask treated me neither with cruelty or even harshness; his voice was gentle; by the light of the moon I discovered a tear starting from his eye; and I perceived, a circumstance on which I could not avoid reflecting, that he had lost his left hand. Is it possible, that he could be your friend, the good, the honest Walter?"

"It was, it was, exclaimed the old man; it certainly was Walter, for I now recollect the sound of his voice."

Ida continued:—"That discovery calmed my agitation. I found myself not delivered entirely into unknown hands, and you have always spoken to me so highly of Walter, that with him I considered myself as safe. After having walked on for some time, he suddenly threw over my head a thick veil, which so completely covered my face, that it was impossible for me to discern the road we took. One while we passed over what appeared to me uncultivated ground, and then again over ruins: we ascended and descended: sometimes I fancied myself breathing the air of the fields; at others the sound of our footsteps appeared to be echoed back by surrounding vaults. At length we descended thirty steps, which I counted, I know not why; and my veil being taken off, I found myself in a dark, dreary place, where at first I could distinguish nothing. Finding myself extremely fatigued, my conductor permitted me to sit down on a stone. By degrees my eyes became familiarised to the obscurity of the place, and I found myself at the entrance of a large square. Whether I were in the country, or not, I cannot say: but all around me, as far as my view could penetrate, I beheld lofty vaults, and over my head the starry sky. At a distance I observed, by the light of torches, which, though there were many, but feebly illumined the vast space, serving scarcely more than to render darkness visible, human figures dressed in black, some of whom came towards us and joined my conductor. They were all masked like him, and conversed only by signs, intermingled with a few abrupt words. Every moment their number increased: and apparently, there were several hundred of them. The silence that prevailed in this assembly, interrupted only by my tears and sighs, appeared incomprehensible to me,

"On a sudden I heard the doleful sound of a bell. Three times was it struck; and as often did my heart quake within me. The place was now more enlightened, and I perceived a circle composed of several persons in black, and masked, who, I was informed by my conductor, were my Judges.—'You will immediately be called upon,' said he to me in a whisper: 'if your conscience be clear, prepare to answer with courage. Take off your hood, you must appear with your face uncovered,'

"Scarcely

" Scarcely had he done speaking, when a voice more appalling than the sound of the bell, cried out in a tone of authority :

" *Ida Munster ! sorceress ! accused of murder, of high treason, appear !*
 " *We, the secret avengers of the Invisible, cite thee before the justice of*
 " *God !—appear ! appear !*"

" Though these terrible expressions were not new to me, I cannot express the oppression I felt at my heart on their being pronounced. It continued indeed but for a moment ; for the consciousness of my innocence inspired me with courage almost supernatural. With countenance erect I stepped forward, and boldly looked round on the whole assembly, without testifying the least fear.—' To such a citation I ought not to answer,' cried I, with a voice strengthened by indignation, ' My name is Ida Munster ; but I am no criminal.'

Vol. i. p. 250.

Perhaps the curious reader will not be displeased with our introducing one more extract, to show the manner in which the Secret Tribunal issued their summons to the accused to appear before them. It is taken from Alicia's account to Herman of her brother Conrad, in Vol. III.

" Conrad, who scrupled not to profane the eves of our festivals by his debauchery, was engaged on the eve of Epiphany in a drinking party, consisting of the most dissolute young men of the country. I, who considered my charms as sacred to Ulric—yes, Herman, I could then boast some charms—and who chose not to expose them to the view of drunkards, was absent on this occasion. After taking care that the guests should want nothing, I retired with my women to the balcony which looks towards the forest, that I might be out of the reach of the frightful clamour, with which the castle resounded, and enjoy the calm of a fine winter evening. Nature ever appeared to me charming even in her undress. The light of the stars was reflected by the surrounding snow. My women shivered with cold, and I dismissed them to their beds ; for my part, love and the thoughts of Ulric rendered me insensible to the rigour of the season. I thought on the verdant alcove where I had sat by his side ; I thought on the garland of flowers, crowned with which he was soon to lead me to the altar.

" So deeply was I absorbed in my reveries, that I did not at first perceive two men who issued from the neighbouring wood, and seemed to glide towards the castle. From the whiteness of the snow, they appeared to me to be in black. I was not rash enough to deny the apparition of spirits, as my brother sometimes did, and was afraid therefore, for a moment, to look a second time on these terrifying objects. Curiosity, however, and the possession of a good conscience, gave me courage. I rose, and looked down. The men were now so near the gate I could not see them. They gave three loud knocks, that reverberated afar from the vaulted porch, and, immediately retiring, they disappeared in the forest.

" The castle was instantly alarmed. The sentinel on the tower sounded his trumpet : lights appeared on the battlements ; the vaults under me resounded with the steps of our cavaliers, who ran to open
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" the gate. Twenty voices spoke at once, so that I could not understand a word. Soon I heard my brother and his guests: Conrad swore,—his drunken companions laughed. My heart throbbed; I presaged some fatal event. I called up my women, and sent them to listen. They soon returned, to inform me that the company was suddenly dispersed, and that my brother was coming to tell me himself the occasion of the alarm. My attendants wept, and I wept with them, distressed and disquieted by anxious doubts.

" Conrad made his appearance, pale as death. He informed me Good God! what could be more terrible? that he was cited before the Secret Tribunal of Osnabruck, to give an account of certain actions, concerning which I had so often remonstrated with him. I trembled, though I knew not yet the extent of our misfortune. My brother spent half the night in disclosing to me the horrors of that terrible tribunal, and to convince me, that he could not, and durst not, appear to answer the citation affixed by the free Judges to the gate of the castle. I was of a different opinion, and we parted half in anger," P. 19.

We are glad to repeat our commendations of these volumes, and as far as we are able to determine, the translator has ably discharged his duty.

ART. VIII. *Works of the late Dr. Benjamin Franklin; consisting of his Life, written by himself; together with Essays, humorous, moral, and literary, chiefly in the manner of the Spectator.* 8vo. 2 vols. 7s. Robinsons.

THE curious reader cannot but be interested in the perusal of the two volumes before us, slender as their contents are, since they present him with a nearer view of a character, whose prominent and striking features have long been contemplated at a distance. The career of most men, who from obscurity arrive at eminence, is marked either by the intrigues of meanness, or the dangerous designs of ambition; while the reputation of Dr. Franklin appears to have been earned by the indefatigable exercise of good talents, a course of upright dealings amongst men, and with some few exceptions, a regular adherence to moral rectitude. This tribute of approbation, the rancour even of political animosity will not refuse him; while those who enjoyed the benefit of his counsel, those who were leagued with him in the intercourse of business, and those who partook in the pleasure of his conversation, may find other sources of panegyric, and agree to applaud the sagacity of the politician, the scrupulous integrity of the man of business, and the sociable and amiable qualities of their companion. His literary character may be said to bear a striking resemblance

semblance to his political one : each sprung from a beginning, which gave no particular hopes of future greatness, and each certainly became distinguished at its close. While other youths are trained to the cultivation of knowledge by the arts of persuasion, or the threats of an instructor, he appears without many opportunities of gathering information, except such as a vigilant mind could steal from the intervals of business, to have risen to an eminence in the science of natural philosophy, which few, who have devoted their whole life to that study, have arrived at. Nor does this pursuit seem to have engaged him, from the hopes of attaining to the celebrity of a professor, but of becoming more useful to society. The occupations of the Philosopher have then a double value, when they not only tend to humanize the mind, but can be applied to the immediate service of mankind. In his writings Dr. Franklin was a professed imitator of Addison, and inasmuch as he united conciseness with perspicuity, and energy with simplicity, he may be said to have been successful ; yet it must be acknowledged that in the stores of classical erudition, the playfulness of elegant wit, and in the sublimer and more dignified departments of composition, he is far behind his original.—“*Sequiturque patrem non passibus æquis.*” Thus while we do not consider Dr. Franklin as the rival of that matchless writer, Addison, we heartily applaud his choice of him as the model of his style, and are of opinion, that, only by the aid of good sense, good taste, and unwearied application, he arrived at that rank which he holds in the lists of moral philosophers and political writers.

We cannot but repeat our regret, that after the variety of political tracts, and of didactic, moral, and prudential treatises which are known to have flowed from the active pen of Dr. Franklin, this publication, which professes to collect them, should be comprised in two small volumes. Our business, however, is to consider them as they are,

The first volume is composed of essays on various subjects, with a few letters to different friends ; through the whole of which the amiable qualities of the author dispose us to wish for a more intimate acquaintance with him. The simplicity of his mind, and the perspicuity of his style, cannot, perhaps, be more clearly shown than by placing before the reader his relation of a little circumstance which occurred to him in his boyhood. The passage is preceded by some observations on the art of swimming, and is extracted from vol. 1, p. 109.

“ When I was a boy, I amused myself one day with flying a paper kite ; and approaching the bank of a pond, which was near a mile broad,

broad, I tied the string to a stake, and the kite ascended to a very considerable height above the pond, while I was swimming. In a little time, being desirous of amusing myself with my kite, and enjoying at the same time the pleasure of swimming, I returned, and loosing from the stake the string, with the little stick which was fastened to it, went again into the water, where I found, that, lying on my back and holding the stick in my hands, I was drawn along the surface of the water in a very agreeable manner. Having then engaged another boy to carry my clothes round the pond, to a place which I pointed out to him on the other side, I began to cross the pond with my kite, which carried me quite over without the least fatigue, and with the greatest pleasure imaginable. I was only obliged occasionally to halt a little in my course, and resist its progress, when it appeared that, by following too quick, I lowered the kite too much; by doing which occasionally I made it rise again.—I have never since that time practised this singular mode of swimming, though I think it not impossible to cross in this manner from Dover to Calais.—The packet-boat, however, is still preferable.”

His letter, with the signature of *Historicus*, on the Slave-trade, contains some forcible reasoning, not without a mixture of that severe sarcasm which Dr. Franklin appears, upon proper occasions, to have been capable of applying with great effect. His *Observations on War* proclaim rather the benevolence of the man, than the sagacity of the politician; since, though every person of feeling will unite with him in wishing to deprive war of its attendant calamities, the observation of every one must point out to him, that the indulgence of such a wish is consistent only with a system of Utopian society. His *Necessary Hints to those that would be rich* (p. 60), and his *Directions to “make money plenty in every man’s pocket,”* contain the maxims of an experienced observer.—His “*Information to those who would remove to America,*” has, we believe, upon trial, been proved accurate and authentic. The following extract contains some remarks, calculated to be very serviceable to the plans of unsettled and scheming wanderers :

“Many persons in Europe having, directly or by letters, expressed to the writer of this, who is well acquainted with North America, their desire of transporting and establishing themselves in that country, but who appear to him to have formed, through ignorance, mistaken ideas and expectations of what is to be obtained there; he thinks it may be useful, and prevent inconvenient, expensive, and fruitless removals and voyages of improper persons, if he gives some clearer and truer notions of that part of the world than appear to have hitherto prevailed.

“He finds it is imagined by numbers, that the inhabitants of North America are rich, capable of rewarding, and disposed to reward, all
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sorts of ingenuity ; that they are at the same time ignorant of all the sciences, and consequently that strangers, possessing talents in the belles-lettres, fine arts, &c. must be highly esteemed, and so well paid as to become easily rich themselves ; that there are also abundance of profitable offices to be disposed of, which the natives are not qualified to fill ; and that having few persons of family among them, strangers of birth must be greatly respected, and of course easily obtain the best of those offices, which will make all their fortunes : that the governments too, to encourage emigrations from Europe, not only pay the expence of personal transportation, but give lands gratis to strangers, with negroes to work for them, utensils of husbandry, and stocks of cattle. These are all wild imaginations ; and those who go to America with expectations founded upon them, will surely find themselves disappointed.

The truth is, that though there are in that country few people so miserable as the poor of Europe, there are also very few that in Europe would be called rich : it is rather a general, happy mediocrity that prevails. There are few great proprietors of the soil, and few tenants ; most people cultivate their own lands, or follow some handicraft or merchandise ; very few are rich enough to live idly upon their rents or incomes, or to pay the high prices given in Europe for painting, statues, architecture, and the other works of art that are more curious than useful. Hence, the natural geniuses that have arisen in America, with such talents, have uniformly quitted that country for Europe, where they can be more suitably rewarded. It is true that letters and mathematical knowledge are in esteem there, but they are at the same time more common than is apprehended ; there being already existing nine colleges, or universities, viz. four in New England, and one in each of the provinces of New York, New Jersey, Pennsylvania, Maryland, and Virginia, all furnished with learned professors ; besides a number of smaller academies : these educate many of their youth in the languages, and those sciences that qualify men for the professions of divinity, law, or physic. Strangers, indeed, are by no means excluded from exercising those professions ; and the quick increase of inhabitants every where gives them a chance of employ, which they have in common with the natives. P. 225.

The last essay in this volume is entitled the " Sketch of an English School," of which, perhaps, it may be observed, that more attention is given to one object than is altogether necessary, since a boy is to be moved through six classes in the accomplishment of only one language. But the Doctor's attention to the subject is highly honourable, and we do not mean to decide upon it as positively injudicious.

Vol. II. consists of a sketch of the earlier part of the Doctor's life, written by himself, which is continued, we cannot say, perfected, by Dr. Stuber, and the volume concludes with some extracts from his will.

That part of this work which is written by Dr. Franklin, brief as it is (containing 190 pages) is replete with scenes which

which are rendered highly interesting by the peculiar skill of the hand which drew them. Perhaps the following picture, which exhibits his entrance into that city, where he was afterwards placed in so distinguished a situation, cannot, in colouring, keeping, and truth, be any where exceeded.

“ On my arrival at Philadelphia, I was in my working dress, my best clothes being to come by sea. I was covered with dirt; my pockets were filled with shirts and stockings; I was unacquainted with a single soul in the place, and knew not where to seek for a lodging. Fatigued with walking, rowing, and having passed the night without sleep, I was extremely hungry, and all my money consisted of a Dutch dollar, and about a shilling's worth of copper, which I gave to the boatmen for my passage. As I had assisted them in rowing, they refused it at first; but I insisted on their taking it. A man is sometimes more generous when he has little, than when he has much money; probably because, in the first case, he is desirous of concealing his poverty.

“ I walked towards the top of the street, looking eagerly on both sides, till I came to Market-street, where I met a child with a loaf of bread. Often had I made my dinner on dry bread. I enquired where he had bought it, and went straight to the baker's shop which he pointed out to me. I asked for some biscuits, expecting to find such as we had at Boston; but they made, it seems, none of that sort at Philadelphia. I then asked for a three-penny loaf. They made no loaves of that price. Finding myself ignorant of the prices, as well as of the different kinds of bread, I desired him to let me have three-penny-worth of bread of some kind or other. He gave me three large rolls. I was surprized at receiving so much: I took them, however, and having no room in my pockets, I walked on with a roll under each arm, eating the third. In this manner I went through Market-street to Fourth-street, and passed the house of Mr. Read, the father of my future wife. She was standing at the door, observed me, and thought with reason, that I made a very singular and grotesque appearance.

“ I then turned the corner, and went through Chestnut-street, eating my roll all the way; and having made this round, I found myself again on Market-street wharf, near the boat in which I had arrived. I stepped into it to take a draught of the river water; and finding myself satisfied with my first roll, I gave the other two to a woman and her child, who had come down the river with us in the boat, and was waiting to continue her journey. Thus refreshed, I regained the street, which was now full of well-dressed people, all going the same way. I joined them, and was thus led to a large Quakers' meeting-house near the market-place. I sat down with the rest, and after looking round me for some time, hearing nothing said, and being drowsy from my last night's labour and want of rest, I fell into a sound sleep. In this state I continued till the assembly dispersed, when one of the congregation had the goodness to wake me. This was consequently the first house I entered, or in which I slept at Philadelphia.

“ I began again to walk along the street by the river side: and looking attentively in the face of every one I met, I at length perceived a
young

young quaker whose countenance pleased me. I accosted him, and begged him to inform me where a stranger might find a lodging. We were then near the sign of the Three Mariners: They receive travellers here, said he, but it is not a house that bears a good character; if you will go with me, I will shew you a better one. He conducted me to the Crooked Billet, in Water-street. There I ordered something for dinner, and during my meal, a number of curious questions were put to me; my youth and appearance exciting the suspicion of my being a runaway. After dinner my drowziness returned, and I threw myself upon a bed, without taking off my clothes, and slept till six o'clock in the evening, when I was called to supper. I afterwards went to bed at a very early hour, and did not awake till the next morning." P. 62.

But we will not anticipate the pleasure of our readers by presenting them with detached pieces of a story, which we wish them to peruse entire.

ART. IX. *Discourses on Truth; the Importance of it, and the right way to attain to it. To which is added, A Discourse on preaching Christ Crucified.* By S. Palmer. Small 8vo. pp. 182. 2s. 6d. Johnson. 1793.

THIS book appeared to us, on the first perusal of it, in the light of a serious and (for the most part) a judicious enquiry after religious truth. But we must examine closely, if we would judge soundly; and therefore we resume our task, intending to mix with specimens of the work, occasional remarks; and to conclude by giving such a judgment as the whole merits of the case may appear to call for.

We find in the preface, that these discourses are published as preliminary to several others (if this volume should prove acceptable) on the principal objects of theological debate. That it will prove so, we cannot doubt. To critics at least, and we believe to the world in general, every work is acceptable, that furnishes but one ray of light to the search after truth.

The author disclaims all attempts at "the embellishments of composition, from a settled conviction that they mislead, rather than inform the judgment." We cannot here agree with him. Ornaments may be misplaced, indeed, or carried to excess; but in these cases they cease to be what they were intended for, and become blemishes or absurdities. But why they should be excluded from any work, if the writer has them at his command (which this author does not appear to have, and therefore disclaims them ungracefully) we are at a loss to discover. And surely if there be any subject on which all
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the genuine ornaments with which the wit of man can furnish it, are deservedly bestowed, it is the subject of these discourses, *Truth*. They will delight and refresh the mind, without misleading it. This opinion is perfectly consistent with our declared love of *simplicity*. Ornaments of discourse, like those of beauty, excite admiration in persons of taste, exactly in proportion to the judicious selection, and to the natural, graceful, *simple* adjustment of them. We have no objection to what follows, that "in argumentative discourses, more especially, plainness of language and perspicuity of method are of far *greater* importance;" except, that these things *alone* will attract few readers, and not long detain those whom chance has thrown in the way.

The author's design appears, from p. 11, 12, 13, of the preface, to be, in few words, to guard *his own congregation* in particular against merely rational christianity on one hand, and against bigotry, with ignorance, on the other: against trusting either to reason or to faith (as some persons miscall it), *exclusively*, as the standard of truth. Let us now enquire how he has prosecuted this plan.

Disc. I. states, 1st, the object of enquiry, which is, not truth in *general*, but *religious*, and chiefly *doctrinal truth*. We have gone over this head, without finding our attention arrested.—Let us proceed to the *importance* of the enquiry. The author blames, as ambiguous at least, the maxim of Dr. Price in his sermon on Christian Doctrine, "There is but one thing fundamental, and that is an honest mind." The whole of this head deserves attention.

Disc. II. Directions for the discovery of Truth.—1st, Diligently search after it, with an earnest desire to find it. Under this head we find some quaint things, others very just and good, but nothing striking. 2d, Maintain a due regard to the scriptures of truth, as our only rule. "The inspiration of the sacred volume, in regard to *every* religious doctrine," is strenuously maintained against Dr. Priestley. It is shown that the Bible is the only certain, infallible rule of faith; and creeds, catechisms, and articles of faith, are reprobated. What is extended on this subject to several pages, will be found compressed within a few words in the 6th article of the Church of England: "Holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." 3d, "Let reason have its proper use in all your enquiries." The mid-way is here well taken be-

twixt the two extremes, of discarding reason in religious matters, and of making it all-sufficient. The former of these extremes is chiefly dwelt upon in opposition to the rhapsodies of Emanuel Swedenborg. 4th, Our judgment not to be misled by our passions.

Disc. III. recommends great freedom and impartiality.—On this and the following discourses we shall only remark incidentally.

“ It has been urged against a free enquiry, ‘ that it is dangerous to the cause of truth, since arguments may be produced in favour of error which are more specious than those which are brought in support of the true faith.’ ”

Futile as this objection appears to us, yet we do not think the author has been happy in removing it. He says, “ It is greatly dishonourable to gospel truth to suppose, that the arguments urged against it should be likely to carry greater conviction with them, than those that are produced in its support.” It is no dishonour at all, even if this should *actually happen*, since the conviction produced by the arguments, must depend upon the judgment, diligence, and impartiality of the arguer, in *some* of which he may chance to be deficient. “ The truth certainly has the best arguments on its side.”—Certainly; but the enquirer must discover, and be prepared to admit them. —“ That which has the weakest is not truth.”—Indubitable. “ And it is incredible that, to an impartial enquirer, the weakest arguments should appear the most conclusive.” It is very credible, unless every impartial enquirer be also infallible. P. 74. “ That certain doctrines have been long *established* by the civil magistrate, is no evidence that they are true ”—And who ever said it was? “ It is rather a presumptive argument against them.” This is going far indeed; and the reason assigned by the author is *curious*; For what do the rulers of this world know of the things belonging to the kingdom of Christ? This is speaking like a satyr, and not like a divine. What should hinder them from knowing as much as their fellow-Christians, among whom they are brought up? We have seldom seen a text of scripture more injudiciously alluded to. P. 76, the author is somewhat angry at the appropriation of the title *Orthodox*. But where is the ground of his displeasure? The doctrines and worship of the Church of England being supposed to be Evangelical, many learned men have agreed to style the members of that Church *Orthodox*, or persons who think rightly. The word is now commonly used amongst us, to denote a sound member of the Church of England: and

the title will be retained till some better argument shall be urged for withdrawing it, than the argument *ad invidiam*. But it is not always used in this exclusive signification; for Dr. Johnson, in his Life of the venerable Dr. Watts, says, "It was not only in his book, but in his mind, that orthodoxy was united with charity." And the word has been applied to other Christian Churches. P. 77. &c. The first Reformers, the Assembly of Divines at Westminster, and the Compilers of our 39 Articles, are declared by Mr. P. not to have been inspired nor infallible. And did ever they alledge that they were so? The fairest way of abating their authority would be, to produce and prove their errors, which is not here attempted.

The last head, recommending humble and fervent prayer for the guidance of God's spirit, is pious and rational (indeed real piety is always rational) and worthy of a Christian pulpit.

Disc. IV: On the Characteristics of Gospel Truth. In this discourse there appears to us little either of strength or novelty. P. 98. "Nothing can be justly admitted as a certain inference from any revealed truth, which is not *universally perceived* to be such."—Surely this is too broad a maxim. At this rate, as long as perverse or prejudiced men shall be found in the world, there will be no certain inferences whatsoever. P. 101. "Nor do I see how any doctrine can justly be represented as a doctrine of scripture, which cannot be expressed in *the words of the scripture*." The true and only question in this matter seems to be, what is the *sense* of scripture; for, innumerable are the instances (and some very important) in which *the words* of scripture are understood *variously*, and therefore by some men erroneously. Yet, doubtless, there is a true, and but one true sense of them; and he who clearly sets forth this sense, though in human forms of speech, may "justly represent it as a doctrine of scripture." For example. That faith and repentance, or receiving and obeying the gospel, are the *conditions* on which God offers salvation to us, for the sake of the merits, and through the mediation of Jesus Christ, may be insisted on as a doctrine of scripture, though it cannot be found expressed there in the same terms.—"If the scriptures be the standard of sound doctrine, the words of which they are composed contain every doctrine which is to be the object of our faith, and every thing necessary to be believed concerning it."—Certainly; if those words be rightly understood: but how are they to be *explained* without using *other words*? This, and what follows, is mere trifling. When we make "any human mode of expression the *test* of right opinions," we do so only on this ground, that (as our 8th article says) "it may be proved by most certain warrant of holy scripture."

"We may expect to find the grand and peculiar doctrines of the gospel not only to be expressly asserted, but likewise asserted *frequently*, on various occasions, and in different connexions, and likewise strongly inculcated as matters of indispensable importance." P. 103.

If this be not expecting too much, we are at a loss to know what is so.

"It is therefore highly improbable, that any point of faith, which is not as plainly asserted in the holy scriptures, and recommended as equally important to be believed, should be fundamental to christianity, if it be indeed any part of it." P. 104.

This seems to be an injudicious argument, and pregnant with consequences which the author would be sorry that any one should draw from it. In fact, the very doctrines which he represents "all Christians as believing," are *not all* believed by some Christians to whom the author is no stranger; at least, not in the same sense in which he appears to understand them. P. 106. "How plainly soever it may be taught." Doubtless, the author meant to say, *seem to be taught*.

Disc. V. At p. 122, 123, there is a display of *logical* skill; but the logic seems neither profound nor happy. The judgment is not assisted here. A medium is recommended between *extremes* of opinion: but no criterion is offered, by which we may determine what *is* an extreme: so that question will be still continually recurring. Besides, several doctrines admit of no mid-way. The great one (for instance) of the *Trinity*, is either absolutely true, or otherwise: there can be no *extreme* in the matter.—The author seems to be aware of this.

The last characteristic of gospel truth is, its *moral* tendency and *practical* influence. Here the author speaks (as in matters of religious *practice* we always find him speaking) with that sound and vigorous eloquence, which the truths of the gospel can hardly fail to suggest to a pious and well-instructed mind.

The last Discourse at Mr. Coward's Lecture, on preaching Christ crucified, deserves our warmest and unreserved commendation. It may be read with advantage by all, for it abounds with excellent admonitions to preachers and hearers of every denomination.

In giving a general judgment concerning this work, we adhere to the opinion which at first we entertained of it: that it is a serious and (for the most) a judicious enquiry after religious truth. On some particulars, which seemed to show a defect of judgment, we have animadverted with freedom, but, we trust, with candour. That any great additions are made by it to the stock of human knowledge, or any important lights

lights thrown upon theological topics, is more than we have been able to discover. Its characteristic is piety, rather than learning or genius. A spark of hostility towards the Church of England is sometimes discernible; but, with much satisfaction we attest, that it is never blown up into a flame. The author appears to be an *old-fashioned* Dissenter.—We intend this as an epithet of *respect*, and so it will be understood by all who have considered the nature of some modern deviations from that fashion.

ART. X. *A Mythological, Etymological, and Historical Dictionary: extracted from the Analysis of Ancient Mythology. By William Hobwell, B. D. 8vo. 6s. Dilly.*

TO the extensive learning and distinguished abilities of the Author of the *Analysis of Ancient Mythology*, the literati of this country, as well as of Europe in general, have borne honourable testimony. Even those who are inclined to doubt the hypothesis of this able Mythologist, are astonished at the profound and various erudition displayed in the course of his investigation; an investigation which ascends to the origin of human events, and explains the foundations of human knowledge. For ourselves, notwithstanding partial defects; notwithstanding all that has been urged by some celebrated writers in respect to the etymology of words strictly oriental; we have ever esteemed the *Analysis* not only a proud trophy of British learning and genius, but as an ornamental column affording no small addition of strength and splendor to the fabric of the national religion. What solid satisfaction must the author, now equally venerable for his years and his virtues, derive from the reflection of having so usefully employed his time and his extraordinary talents!

Mythology opens a wide field for the exertions of genius, and the operations of conjecture. It is a rock upon which, in every age of literature, men of abilities the most illustrious, and even of uncommon penetration, in other respects, have unhappily split; but we will venture to assert, that in corroboration of *one fact*, which forms the principal point of consideration in these volumes, we mean the General Deluge, there never before was accumulated so vast a mass of evidence, brought from the annals of all nations, and throughout confirmed by the testimony of ancient medals and sculptures, engraved from the cabinets of the curious in every region where science has flourished, or even a fragment of history has been preserved. We do not affirm that the dissertations in the two first volumes follow each other in the most connected manner, or that the sub-

ject matter of them is not sometimes desultory, and sometimes but distantly pertinent to the main argument ; but we make all due allowances for these defects, when we reflect on the extensive historical range which the author was compelled to take, and the multiplicity of the sources whence he extracted his information. It is the *whole result* that attracts, that demands our applause ; and we bestow it zealously and sincerely.

We are not, in general, advocates for abridgments of works of considerable weight in the scale of literature. An author's sense is by such means frequently mutilated ; the connection of all the parts with the whole is rendered less easily discernible ; we run too rapidly over the field of argument, and in our hurried progress lose sight of many of the minuter beauties of a production, the examination of which requires leisure and deliberation. Abridgments, therefore, should always, where it is possible, be made under the author's immediate inspection, who, it is reasonable to think, will be best able to compress his own sentiments, and epitomize his own work. His judgment, improved by the liberal, but well-meant criticisms of his scientific friends, will best enable him to lop off redundancies, and to curtail, without invalidating his own arguments. We have very strong reason to suspect that this abridgement of the *Analysis* by Mr. Holwell, was commenced and carried on to completion, without the knowledge and concurrence of the author, a line of conduct which is scarcely decent ; and is the less excusable, because we are of opinion that Mr. Bryant would have had no objection to render his learned labours more essentially useful by such an abridgment. Indeed, the edition before us contains internal evidence that it has not undergone the revision of so good a classic as Mr. Bryant, which, were it necessary, we could point out ; but as the errors are mostly of a typographical kind, and will probably be corrected, if ever a second edition of the quarto work, which has been long out of print, should be published, we shall not prolong our account of this article by particularizing faults, where we wish to bestow commendations. A considerable portion of these is due to Mr. Holwell, for the toil exerted in reducing into a moderate octavo, the substance of three large volumes in quarto. His claim to that commendation is further enforced by the modesty of his prefatory address, in which he tells us, that the compilation itself is principally intended for the service " of young beginners, as a kind of initiatory compendium ; to the learned and informed, it is submitted only as containing short references to the original work." As a specimen of the manner in which Mr. Holwell has arranged the various subjects contained in the larger work, we shall present our readers with the article relating to the Argonautic

tic expedition, which we the rather select, because we particularly consider this part of the Analysis, which discusses the *origin of the sphere*, as performed in a very masterly manner; carrying with it the most convincing evidence, that the sphere could not be first formed for the use of the Argonauts, either by Chiron or Musæus.

ARGONAUTIC EXPEDITION.

“ This has been always esteemed authentic, and admitted as a chronological era. The Golden Fleece at Colchis was to be recovered. A ship was built at Pagasæ; the first that was ever attempted; it was built by Argus, instructed by Minerva. This ship (built of sacred timber from Dodona) was said to have been oracular. A select band of heroes, with Jason at their head, engage in this enterprize. Chiron, or as some say, Musæus, made a sphere (the first ever made) for their use. They set sail at the rising of the Pleiades; but authors differ greatly as to their route, both setting out and returning. At the Bosphorus were two rocks, which used to clash together, and intercept whatever was passing. They let fly a dove, which getting through, they followed, and, by the help of Minerva, escaped. After many difficulties and adventures they succeed, and Jason brings off the prize, and Medea, the daughter of King Æetes; who, enraged, fits out some ships, pursues them, cuts off their retreat, and compels them to return another way, which by writers is differently represented. At length they arrive in Greece, sacrifice to the Gods, and consecrate the ship to Neptune.

“ The whole is a romantic detail; replete with inconsistency and contradiction: yet it has been admitted as an historical fact by Herodotus, Diodorus, Strabo, among the ancients; with every Græcian Mythologist; by Clemens, Eusebius, and Syncellus, among the Fathers; and among the moderns, by Scaliger, and Petavius, Archbp. Uther, Dr. Jackson, and Sir Isaac Newton, &c.

“ A few remarks will be subjoined; and,

“ 1st. As to the sphere; it could not have been a Græcian work, designed for the use of the Argonauts: for, as Dr. Rutherford observes, *Natural Philosophy*, vol. ii. p. 849,

“ Beside Pagasæ, from whence the Argonauts sailed, is about 39° ; and Colchis, to which they were sailing, is about 45° N. lat. The star Canopus of the first magnitude, marked α by Bayer, in the constellation Argo, is only 37° from the South pole, and great part of this constellation is still nearer to the South pole. Therefore this principal star could not be seen, either in the place that the Argonauts set out from, or in the place to which they were sailing. Now the ship was the first of its kind, and was the principal thing in the expedition; which makes it very unlikely that Chiron should chuse to call a set of stars by the name of Argo, most of which were invisible to the Argonauts. If he had delineated the sphere for their use, he would most likely have chosen to call some other constellation by that name: he would most likely have given the name Argo to some constellation in the Zodia-

diac : however, certainly, to one that was visible to the Argonauts, and not to one which was so far to the South, that the principal star in it could not be seen by them, either when they set out, or when they came to the end of their voyage." Hence it appears that the sphere could not be a Græcian work. It was the produce of Egypt, from whence came the astronomy of Greece: and the *Zodiac*, which Sir Isaac Newton supposed to relate to this expedition, was an assemblage of Egyptian hieroglyphics.

2. As to the ship, there is a remarkable circumstance relating to this expedition; that the dragon slain by Jason was of the dimensions of a Trireme:

Κεῖθε γὰρ λοχμῶν Δρακόντος
Δ' ἐν χεῖρ λαβρότατον γένυναι,
Ὅς παχὺ μακρὸν τε σπιν-
τακονόρον ναυὶ κρατεῖ. *

Pind. Pyth. Ode 4.

By which must be meant, that it was of the shape of a ship in general; for there were no Triremes at the time alluded to. The writers of this story do not agree as to the person who built this ship, nor as to the place where it was built. King Æetes is said to have pursued them, and intercepted their retreat. Now what can be more ridiculous than to see the first constructed ship pursued by a navy which was prior to it? But to palliate the absurdity it is said, that the Argowas the first long ship. Here another difficulty arises; for Danaus, many generations before, was said to have come to Argos in a long ship; Δαναοὶ πρῶτος (μακρὰν ναυὶ) καλᾶσκειν αἶσα. Schol. in Apollon. L. i. v. 4. And Minos had a fleet of long ships, with which he held the sovereignty of the seas. Of what did the fleet of Æetes consist but of long ships? otherwise he could not have gotten before them at the Bosphorus, or overtaken them in the Ister. To render the whole more consistent, Diodorus omits this and many other circumstances. But at this rate any thing may be made out of any thing.

" 3. As to the adventurers, the highest number to which any writer makes them amount, is fifty and one. How is it possible for so small a band of men to have achieved what they are supposed to have performed? How could they penetrate so far inland, raise so many temples, and found so many cities? To have passed over vast continents, and through seas unknown? And all this in an open boat (Ἀργωνὶ σκαφῶς) which they dragged over mountains, and often carried for leagues upon their shoulders? Diodorus supposes Hercules to have attended his comrades throughout (which other accounts contradict); he further tells us, that the Argonauts, upon their return, landed at Troas, where Hercules made a demand upon Laomedon of some horses promised to him: upon a refusal, they attack the Trojans, and take the city: Homer (Il. E. v. 642) says Hercules had six ships:

Ὅς ποτὶ δειρ' ἔλθων, ἐνὶ χ' ἱππῶν Λαομεδόνος,
Ἐξ ὅης σὺν νηυσὶ, καὶ ἀνδράσι παχυρότεροισιν,
Ἰλίου ἐξαλαπαξὶ πόλιν, χερῶσι δ' ἀγχινας.

* We have printed this passage as it stands in Pindar, not with the errors in Mr. Holwell's Book.

Here

Here we find the crew of a little bilander, in one day, perform what Agamemnon with a thousand ships, and fifty thousand men, could not effect in ten years. Yet Hercules lived but one generation before the Trojan war; and the event of the first capture was so recent, that Anchises was supposed to have been witness to it;

— fatis una superque
Vidimus excidia, et captæ superavimus urbi.

Virg. Æn. L. 2. v. 642.

All which is very strange. For how can we believe that such a change could have been brought about in so inconsiderable a space, either in respect to the state of Troy, or the policy of Greece?

“ After many adventures, and long wandering in different parts, the Argonauts are supposed to have returned to Iolcus; and the whole is said to have been performed in *four*, or, as some describe it, in *two months*.

“ If there were any truth in this history, as applied by the Grecians, there should be found some consistency in their writers: but there is scarce a circumstance, in which they are agreed. The Greeks borrowed their mythology and rites from Egypt; which were founded on ancient histories, and which by length of time, became obscure, being transmitted in hieroglyphical representations. Hence the fable of the bull of Europa, the ram of Helle, &c. In these is the same history under a different allegory and emblem. In these fables is figured the separation of mankind by their families, and their journeying to their places of allotment. At the same time the dispersion of one particular race of men, and their flight over the face of the earth is principally described. Of this family were the persons who preserved the chief memorials of the Ark in the Gentile world.

“ In the account of the Argo we have undeniably the history of a sacred ship, the first that was ever constructed, and said to have been originally framed by divine wisdom: this was no other than the Ark.

“ The Grecians took the history to themselves; and in consequence of this assumption, wherever they heard that any people under the title of Arcades, or Argæi, had settled, they supposed that their Argo had been. Hence they made it pass not only through the most distant seas, but over hills and mountains, and through the midst of both Europe and Asia; there being no difficulty that could stop it.

“ The chief title by which the Argonauts were distinguished was that of *Minya*, II. 475.

Such is the account of this famous expedition, as given by the Greek historians, “ replete,” as Mr. B. justly observes, “ with inconsistency and contradiction:” yet upon this Greek fable, and these inconsistent details, has the great Sir Isaac Newton principally founded his system of Chronology! We do not, however, entirely agree in opinion with Mr. B. that the Egyptians were the earliest fabricators of the sphere, since it is reasonable to suppose, that the first rude sphere was formed by the shepherd astronomers of Chaldea, the parent country
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of the world, where the concerns of agriculture could only be properly regulated, by the diligent observations of the risings and settings of the constellations, more peculiarly useful in that science, and whose yet unpractised race, from the relative situation of the celestial bodies, first learned,

— quo fidere terram
Vertere, . . . ulmifque adjungere vites.

ART. XI. *Bishop Horne's Discourses.*

[*Concluded from Page 185.*]

IT was our more immediate design, in the first portion of our remarks on this excellent publication, to set before our readers its general scope and tendency, and to illustrate the characteristic sweetness of our author's style, by a variety of examples. In our last month's Review, we exhibited him to the public, as a vigorous and successful advocate for those important truths, which are justly held dear and sacred by Englishmen and Christians: we reserved, for our present article, a selection of *moral* precepts and observations, tending to amend the heart, as well as to delight the ear, or inform the understanding. We might easily find a rich and abundant harvest of such passages; but a variety of causes have induced us to abridge our task, however pleasing it might have been to ourselves; and, as we hope, to not a few of our friends and patrons. We shall content ourselves with referring the gratification of that laudable curiosity, which we have endeavoured to excite, to the work at large, and shall only point out, as worthy of peculiar attention, the remarks of the good prelate on the fleeting condition of human life [vol. iii. p. 176]; on the blessing of useful employment [ii. 101]; on the importance and true dignity of the female character [iv. 66]; on the fatal infatuation of the gamester [iv. 216]; and on the reasonable grounds of hope which may be entertained, that divine mercy will be extended, in a future state, to those, who, deprived by local circumstances from an acquaintance with Christianity, have yet shone forth as bright patterns of moral excellence [iv. 3.] Let those who would represent the orthodox believer as rigid and intolerable, *ex hypothesi*, read the sentiments of one of the most strenuous defenders of our faith, and let them see whether the temper, which would call down fire from heaven, is consonant with the spirit of Christianity, as maintained by the church of England.

The

The following passage should have appeared in our last Review, but was accidentally omitted: we shall not dread the displeasure of our readers, if we venture to insert it here:

"In a season of greater calamity and distress in our own country, this venerable cathedral,* by the reformers of that period, was converted into a stable; and small indeed was the prospect of its ever being restored to its original use and beauty: but, by the divine mercy, we are now assembled in it, "with the voice of joy and praise, to "keep holy-day." We have a church, and we have a king; and we must pray for the prosperity of the last, if we wish to retain the first. The levelling principle of the age extends throughout. A republic, the darling idol of many amongst us, would, probably, as the taste now inclines, come attended by a religion without bishop, priest, or deacon; without service, or sacraments; without a Saviour to justify, or a Spirit to sanctify; in short, a classical religion, without adoration." P. 126.

In the Sermon "on the Duty of Considering the Poor," amidst a variety of most important and interesting instruction, we were particularly struck with what our author calls the œconomy of Christian charity.

"The same charity, which is desirous of doing the utmost for the benefit of its poor neighbour, is likewise very ingenious in devising the ways and means of doing it. And though, in the present state of society, it be not required that the opulents should sell their possessions, and divide the produce among the indigent, or that persons of all ranks and conditions should live in the same style; yet, surely, no one can survey the world, as it goes now among us, without being of opinion, that *something*—and that very far from inconsiderable—*something*, I say, might be retrenched from the expences of building, *something* from those of furniture, *something* from those of dress, *something* from those of the table, *something* from those of diversions and amusements, public and private, for the relief and consolation of the many, who have neither a cottage to inhabit, garments to cover them, bread to eat, medicine to heal them, nor any one circumstance in life to lighten their load of misery, or cheer their sorrowful and desponding souls, in the day of calamity and affliction. Certainly a man would be no loser, who should sometimes sit down to a less profuse and costly board at home, if at his going abroad, "when the ear heard him, then "it blessed him; and when the eye saw him, it gave witness to him, "because he delivered the poor that cried, and the fatherless, and him "that had none to help him; if the blessing of him that was ready "to perish came upon him, and he caused the widow's heart to sing

* The Metropolitan Church at Canterbury.

† Matthew xxv. 40.

" for

"for joy."—Beneficence is the most exquisite luxury, and the good man, after all, is the genuine epicure." P. 260.

Of the trifling errors which presented themselves to our eye, in the perusal of these interesting volumes, the nature of a posthumous publication requires us to speak with delicacy; indeed, we had very seldom occasion to exercise an indulgence, which it would have been next to criminal to have denied. The volumes are printed with a degree of typographical accuracy, which does honour to the hands into which the Bishop's MSS. have fallen; and it is not in more than one or two instances that we conceive the editors might have safely exerted a discretionary power of alteration, transposition, or even omission.

Discourse XIII. Vol. iv. seems to have been printed from some imperfect copy, unless, as was very possibly the case, the subject was carried on, or intended to have been so, in a *second* Sermon, on the same text, which, if it exists at all, has escaped the observation of the editors.

In the Sermon on the Existence and Employment of the Holy Angels [vol. iv. p. 329], a passage occurs, which is almost literally transcribed into the following discourse, preached at the opening of the parish church of Hanwell, in Middlesex: "O terrible voice, that [*was*] once heard at midnight in the temple of Jerusalem, portending its destruction, then near at hand, LET US GO HENCE!" [Ib. p. 350.] As no regard to chronological order is paid in the publication of these discourses, it is probable that they were composed at a considerable distance of time from each other, and that the Bishop, had he lived to publish his own work, would have detected the innocent plagiarism, and have expunged one of the passages in question.

Might he not possibly, on mature consideration, have expunged them *both*? The whole narration carries with it an air of the marvellous, which requires a better testimony than that of Josephus* to give it sanction. Nothing tends more to weaken the effect of miracles, than relations of a suspicious or ambiguous nature; and, as we are given to understand, on the highest authority, that the peculiar favour of Heaven ceased to be shewn to the Jewish temple and ritual, immediately after the promulgation of the Gospel, we should be led to imagine, that the tutelary angels, who might once have presided in the

* It occurs in his Hist. de Bello Judæor. L. vii. C. 12,

sanctuary, could not have been continued in that office to the period alluded to by the sacro-profane historian. One greater than Josephus says, on this subject, *Οὐκ ἔστιν ἐν χάριτι τοῦ θεοῦ· εἴ γὰρ διὰ τοῦτο δικαιοσύνη, ἀγαθὸς Χριστὸς ὄντως ἀπεθάνη.* [Ep. et Galat. ii. 21.]

We have endeavoured to pay the utmost respect in our power to a work which we consider as a most valuable accession to sacred literature, and which we earnestly recommend to the repeated and diligent perusal of all our readers, particularly of those who are called on by their profession to impart to mankind the momentous truths of Christianity, a religion, whose genial influence on the soul, and whose efficacy, in diffusing a true sunshine over the breast, our author inculcates in his writings, exemplified in his life, and demonstrated, in a most striking manner, at the moment of his departure from the world*: a religion, "cheerful in itself, and making those cheerful who are partakers of it; cheerful in trouble, cheerful out of trouble; cheerful while they live; cheerful when they die; cheerful in using well the blessings of this life, cheerful in expecting the blessedness of the next; cheerful through faith, while they believe in the great and precious promises made to them; cheerful through hope, which depends upon their accomplishment; cheerful through charity, in doing acts of mercy and loving kindness; till they come to that land of plenty, where none shall want; to those regions of joy, from whence sorrow shall be forever excluded."

* Of the *εὐδαιμονία* of this venerable man, a most pleasing account is delivered in the Rev. Mr. Todd's Account of the Deans of Canterbury, Article Horne:—it reminds us of the following beautiful lines of Amand:

Vous avez vu mourir ces héros de la guerre,
Dont la forte imposant peut éblouir la terre,
Ces sages, dont l'orgueil est le faible soutien—
O ciel! Vous allez voir comme meurt un Chrétien.

Comminge, Li. iii. Ch. 5.

ART. XII. Q. Horatii Flacci Opera.

[Continued from Page 139.]

WE now proceed to support our assertion, that the notes produced in the Variorum Edition of Horace, do not correspond to the Catalogue of Authors, with which Dr. Combe has favoured his readers. We there find,

“Bowyer.—*Explicationes veterum aliquot auctorum ad finem, Epod. includit, 4to. 1763.*”

Markl.—Jer. Markland, *Epistola Critica*, 8vo. 1723.

We discharge the duty we owe to our readers, when we assure them, that Bowyer never wrote any such work as the *Explicationes veterum aliquot Auctorum*; and that out of the *Epistola Critica*, which Markland did write, not one observation nor emendation is immediately selected, from the first page of the first volume, to the last page of the last volume of the Variorum edition. Dr. Combe must have seen the *Explicationes veterum aliquot Auctorum*, yet through the Epodes, and the whole of the second volume, he has ascribed to Bowyer, what Bowyer never wrote, nor was supposed to have written; what Markland did write, and is known by every scholar to have written; and this error is the more strange, because the very book which was used in the Variorum edition, was lent in the name of Markland; and because the very observations selected from that book in the first, second, third, and fourth book of the Odes, are properly and uniformly ascribed to Mr. Markland.

To an editor who professes to have consulted every passage, quoted from every writer, by every commentator, great attention is due. We pay it cheerfully, and yet we must state the difficulties which have occurred to us, and doubtless to some of our readers.

Epod. ii. v. 27. *Fontesque lymphis obstrepuunt manantibus.*

The Variorum produces a note upon this line, to which the name of Bowyer is subjoined: but in page 253, of the quarto work, which Markland published in London, 1763, the very same conjectural reading of frondes for fontes is made by Markland in the very words which Dr. C. ascribes to Bowyer.

Odes. Lib. i. Carm. 35. v. 5.

Te pauper ambit sollicita prece
Ruris colonus.

Mark-

Markland says, *Colonus ruris est quasi diceret nauta maris.* He puts a stop at *prece*, and another at *ruris*; and, he says, that *dominam* must be understood before *ruris*, as well as *æquoris*. All this matter occurs in the 254th page of Markland. It is found in p. 135, Vol. i. of the *Variorum* edition; and *there* we read, as we *ought* to read, the name of Markland. We shall now point out an omission in the *Epodes*; and probably such an omission, as the deceased editor would have avoided, for reasons which we know to be solid.

A. P. v. 439 and 440.

—— Melius te posse negares,
Bis terque expertum frustra.

Markland, in the very page where he corrects the punctuation of *Ode xxxv.* Book i. proposes a semicolon at *expertum*, and a colon at *frustra*. Dr. C. passes over this in silence; and his silence is the more remarkable, because on the 5th line of the A. P. he quotes from the very same page of Markland a new punctuation, and erroneously assigns it to Bowyer.

Epist. vii. Lib. i. l. 80.

—— mutua septem
Promittit, persuadet uti mercetur agellum,
Mercatur: ne te longis, &c.

Markland, in p. 255, would read *mercatus*; and Dr. C. again puts Bowyer's name to Markland's words.

Epist. vii. Lib. i. l. 92.——Pol, me miserum, patrone, vocares. &c.

Markland, in p. 255, says that Horace, in the 93d line of this epistle, alluded to v. 499 of *Iphigen*, in *Tauris*; and here again the *Variorum* Edition, Vol. ii. p. 337, confounds Markland with Bowyer.

Epist. i. Lib. i. l. 55.

—— hæc recinunt juvenes dictata senesque,
Lævo suspensi oculos tabulamque lacerto.

Markland, in p. 255, puts *et* after *senesque*, and in p. 287 of the *Variorum* we meet Bowyer. We must here remark a second omission; for in the very paragraph, part of which the *Variorum* Edition quotes upon the 55th line of the first epistle, Markland proposes a similar addition of *et*, in the 100th line of *Sat.* ii. Lib. ii.

Ego vestigalia magna et
Divitias habeo,
Instead of *e. v. m. Divitiasque habeo.*

We ascribe this omission not to choice, but to inadvertence, unless some reason be assigned for admitting it in one of the above-mentioned places, and rejecting *et* in the other.

Odes. B. iii. Carm. 3. v. 54.—*visere gestiens.*

Markland conjectures, in p. 256, *vincere* for *visere*; and in p. 276, Vol. i. of the *Variorum*, we have Markland's conjecture, and Markland's name. He reads also, *debacchantur*, for *debacchentur*.

A. P. v. 431. *Ut qui conducti, &c.*

Markland, in p. 256, would read *quæ* for *qui*; and in p. 527 of the *Var.* vol. ii. Bowyer appears vice Markland.

Odes. Lib. iii. Carm. 2. v. 14.—*Mors et fugacem, &c.*

Markland, in p. 257, would read *efficacem*, and for this he is rightly quoted in p. 260 of the 1st vol. of the *Var.*

We now produce a third, perhaps justifiable, omission; for in A. P. 244th line, Markland, in p. 257, instead of *Sylvis deducti*, proposes *educti*, i. e. *educati*. But this conjecture is left unnoticed in the *Variorum* Edition, and was unmarked in the book sent to Mr. H.

Sat. i. Lib. i. v. 19. — *Atqui licet esse beatis,
Quid causæ est, &c.*

Markland, in p. 258, would read “*at queis*” (pro *quibus*) and would substitute a comma for the full stop at *beatis*. But in p. 3. vol. ii. of the *Variorum*, we again meet with Mr. Bowyer.

Odes. Lib. iii. Carm. 29. v. 5. — *Eripe te moræ;
Nec semper udum—*

Markland, in p. 258, produces a noble emendation of this passage, made by his learned friend Nicholas Hardinge, and the same reading is also mentioned by Dr. Taylor in his *Elements of Civil Law*, p. 37, *ut semper-udum Tibur*. In the notes on the Odes of the *Variorum* are produced Taylor's words, and Hardinge's emendation, to which however is improperly affixed the name of Markland only, though Markland expressly acknowledges Hardinge to be the author.

Epodes iii. v. 20. *Jocose Mæcenas, precor
Manum puella suavio opponat tue.*

Markland, p. 258, reads *jocosa* for *jocose*, and joins it with *puella*, and Dr. C. brings forward Bowyer.

Epod. xvi. v. 51. *Nec vespertinus circumgemit urfus ovile.*

Markland, p. 258, would substitute *vespertinum* for *vespertinus*,

tinus; and in p. 611, vol. i. of the *Variorum*, the editor falls into the same error as before.

Odes. Lib. iv. Carm. 16. v. 2.

Insperta tuæ cum veniet pluma superbie.

Markland reads *pœna*, and to Markland the reading is assigned in p. 490, vol. i. of the *Variorum*.

Epist. 12. Lib. i. l. 22. — et si quid petet, ultro
Defer:

Markland, p. 260, would transfer the *omnia* from *petet* to *ultro*, which he separates from *defer*, and joins with *petet*. But in p. 256, vol. ii. of the *Variorum*, Bowyer is represented as the author of this punctuation.

We now state a fourth instance of omission: for in

Epist. xiv. Lib. i. v. 19. *Nam quæ deserta et inhospita tæsquæ,*

Markland, p. 260, would read *tu* for *nam*, and of this conjecture, though marked, no mention is made in the *Variorum*.

Epist. 10. Lib. i. v. 14. *Novissine locum potiorẽ rure beato?*

Markland, p. 260, reads *Sabino* for *beato*; and in p. 345, vol. ii. of the *Variorum*, Bowyer is produced.

A. P. v. 65. *Sterilisque diu palus, aptaque remis.*

Markland, p. 263, conjectures *sterilisve palus pulsataque remis*; and in p. 481, vol. ii. of the *Variorum*, the name of Bowyer recurs.

Sat. ii. Lib. i. v. 130.

Miseram se conscia clamat;

Crunibus hæc metuat, doti deprensa; egomet mi;

Discincta tunica fugiendum est, ac pede nudo,

Ne nummi pereant, aut pyga, aut denique fama.

Markland, p. 263, would substitute commas for semicolons after *deprensa* & *mi*. He throws out the line *discincta tunica*, &c. and in the close of the next line he would transpose *pyga* and *fama*, for all which changes the *Variorum*, p. 35, vol. ii. gives the name of Bowyer.

We have laid before our readers four (we do not say improper) instances of omission in the *Variorum*, twelve instances of error in the *Epodes*, *Satires*, and *Epistles*, where Bowyer is put for Markland, four instances of right quotation from Markland in the *Odes*, and one instance in which Markland's name is by mere oversight, subjoined to an emendation, which M. himself ascribes to N. Hardinge. We formerly stated, that Mr. H. to the best of our recollection, lived till part of the fourth book of the *Odes* was advanced in the press.

After his death, Dr. C. may, in many respects, be considered as the sole editor, and by him the name of Bowyer is first introduced into the Epodes, and continued to the close of the second volume. But why then did he overlook the name of Markland when it so often occurs in the Odes, and when it there relates to the very book which contains the very emendations produced by Dr. C. himself in the works of Horace, which follow the Odes? Neither the title page of the quarto volume, which Dr. C. ascribes to Bowyer, contains the name of Markland, nor the dedication which follows the title page, nor Dr. Heberden's Address to the Reader which follows the dedication, nor the explicationes veterum aliquot auctorum, which follow the tract upon the third Latin declension. But every learned reader must know that Markland was the author. The joint editor of the Odes had again and again produced the name of Markland, * and surely when Dr. Combe perused the first volume of the Variorum, to the dedication of which his own name is subjoined, he must again and again have met with Markland's notes, and Markland's name. Did he then suspect any error in his coadjutor? We believe not. Has he given any reason why the Odes speak of Markland, and the Epodes, Satire, and Epistles of Bowyer? No. How then can he account for the inconsistency between Mr. Homer and Dr. C.? We know that Mr. Homer considered Markland as the author of these emendations. We imagine that Dr. C. by some means or other, was not well informed about the author, and we further imagine that he might ascribe the explicationes veterum aliquot auctorum to Mr. Bowyer, because he found the name of Mr. Bowyer at the bottom of the title page to Markland's work. We certainly wish the mistake about the name had not been committed at all; and if committed earlier, it might have deprived Markland of all praises; though, by the insertion of the matter, the instruction of readers is provided for. It is scarcely necessary for us to state that Mr. Markland's conjectures, &c. are contained in a work subjoined to his edition of the Supplices, and dedicated to his friend William Hall. Of the grammatical treatises de imparisyllab. declin. Gr. et Lat. forty copies were printed in 1761, and in 1763 the whole was reprinted and annexed to the Supplices Mulieres. As we have never seen the first book of 1761, we are left to infer, from a passage at the beginning of the explicationes, that they were not originally published with the above-mentioned treatises, "ut argumentum præcedens, inamœ-

* He only produces the name, without referring explicitly to the observations.

num per se, latiore aliquâ materiâ distinguatur, "admittente simul vel poscente ætem additionem libelli mole, visum est explicanda sumere et adicere pauca veterum auctorum loca." Markland, page 244.

We shall now see how far the Var. Editor has availed himself of Markland's *Epistola Critica*, which he mentions in the catalogue, and which we suppose him to have seen, because he is correct in saying that it was printed in 1723. We shall follow the order in which Mr. Markland has written his emendations upon Horace. We shall produce all of them for the purpose of proving that the Editor has produced none, and as the letter to Bishop Hare is referred to in the catalogue, we, in quoting from it, shall consider ourselves as furnishing supplemental matter to the *Variorum* edition.

Sat. i. Lib. i. v. 29. *Perfidus hic caupo.*

For which Markland, p. 7, reads *Causidicus vaser hic.*

Sat. i. Lib. ii. v. 63. *Primus in hunc operis componere carmina morem.*

M. p. 11. reads *hanc formam* for *hunc morem.*

Sat. iii. L. xi. v. 154. *Ingens accedit stomacho fultura ruenti.*

M. reads in p. 69. *Ingesta* for *ingens.*

Ibidem. v. 182. *In cicere atque faba bona tu perdasque lupinis,*
Latus ut in circo spatieri, et aeneus ut stes.

(We follow Bentley's reading *et aeneus* for *aut aeneus.*)

M. p. 81, reads *largus* for *latus.*

Ep. i. l. 2. 207. *lena Tarentino violæ imitata venend.*

M. p. 91, reads *lena* for *lana.*

In p. 91, M. resumes the passage in which he had before proposed *largus* for *latus,*

V. 184. Sat. iii. Lib. ii.

Nudus agris, nudus nummis, infanc, paternis?

Scilicet ut plausus, quos fert Agrippa, feras tu.

Mutatione distinctionis, says M. in p. 92, et additione literæ unius, et sensum Horatio, et partem suam Tiberio restituisse me confido

In cicere atque faba bona tu (Aule) perdasque lupinis,

Largus ut in circo spatieri, et aeneus ut stes

Nudus agris, nudus nummis, infanc, paternis,

Scilicet? aut plausus quos fert Agrippa, feras tu.

(i. e. Tiberii.)

Whatever may be the merit of Mr. Markland's conjectures on the foregoing passage, the Var. edit. fileet.

Sat. vi. B. ii. v. 30. tu pulses omne quod obstat,
Ad Mæcenatem memori si gente recurra.

Markland, in p. 93, would take away the comma at obstat, and place a mark of interrogation at recurra.

Epist. ii. Lib. i. v. 25. Sub domina meretrice fuisset turpis et excors.
• M. 100, proposes for excors, exfors.

Od. vi. Lib. i. Scriberis Vario fortis, et hostium
Victor, Mæonii carminis aliti.

M. p. 107, proposes alteri for aliti.

Sat. 10. Lib. i. v. 63. — librisque
Ambustum propriis.

M. p. 111, reads combustum.

• Epist. vi. Lib. i. v. 11. Improvisa simul spectes exteret utrumque.
M. p. 115, for exteret reads exercet.

Epist. vii. Lib. i. v. 40. — proles patientis Ulyssæi.
M. p. 134, reads sapientis for patientis.

Epist. xvii. Lib. i. v. 62. Quære peregrinum, vicinia ~~cauca~~ reclamat
M. p. 138, reads *cauta*.

Epist. ii. Lib. ii. v. 28. — post hoc vehemens lupus, et sibi et hosti
Iratu pariter.

M. p. 166, reads—post hoc (vehemens lupus ut) sibi et hosti.

Iratu.

Epist. i. Lib. i. v. 85. — Cui si vitiosa libido
• Fecerit auspiciu.

M. p. 169, would substitute ventosa for vitiosa.

We will now balance accounts between the *Epistola Critica*, and the *Variorum Catalogue*. Markland's *Epistola Critica* contains fifteen conjectural emendations. The catalogue of the *Variorum* refers to the *Epistola Critica*, and in the notes of the *Variorum*, we find of these fifteen emendations, not one. Though Dr. C. has seen the *Critica Epistola*, he certainly has not used it, and as he has not used, we wish he had not mentioned it in the catalogue of books from which the notes of the *Variorum* are taken. We imagine that in the course of the work Mr. H. intended, or was advised, to consult the *Epistola Critica*, that it was procured by him, or for him, and perhaps put down in some list, and that the successor, forgetting to inspect the *Epistola Critica*, and finding in the notes of the *Variorum Edition*, that Markland's name had been several times quoted, inferred that the passages, under which his name appeared, were taken from the *Epistola Critica*.

Critica, and we have already stated that the word observationes, is not joined with the word Markland, even where they are cited in the Odes. *

Of Bp. Hare we find the following account in the catalogue :

Hare.—Jo. Hare Epistola Critica, 4to. 1726.

Bp. Hare is quoted three times in the 1st volume of the Variorum, and in the second he is not quoted once.

Od. i. Lib. i. v. 35. Quod si me Lyricis vatibus inferre.

The editor's note tells us, that Hare proposed to read *te* for *me*, and very properly refers us to the 263d page of Bishop Hare's work, called the "*Scripture vindicated*."

Ibidem. v. 5. — palmaque nobilis
Terrarum dominos evehit ad deos.

Here again the joint editor of the Odes, with becoming accuracy and perspicuity, informs his readers that Bishop Hare accedes to the opinion of those learned men, who would remove the point from deos in the sixth verse, to nobilis in the fifth ; and for this, he properly refers to the 264th page of *Scripture vindicated*.

Od. xxvii. Lib. iii. v. 39. An vitiliis carentem
Ludit imago
Vana, quæ portâ fugiens eburnâ
Somnium ducit.

The editor of the Odes, p. 403, quotes in Hare's words an emendation which a friend of Hare's suggested to him, and which Hare improved. The friend proposed *quam* for *quæ*, and Hare would add *è* before *porta*. Upon this occasion, the editor very justly refers to the *Epistola Critica* of Hare, but without mentioning the page. (It is the 423d, in the 2d volume of Hare's works). Let us compare the different treatment which Markland and Hare have experienced. Markland's *Epistola Critica* is referred to in the catalogue, but never quoted in the *Variorum* edition. Hare's *Scripture vindicated* is twice quoted in the edition, but never mentioned in the catalogue. As to the *Epistola Critica* of Hare, it is used and quoted once by the editor of the Odes, and in all probability, if he had lived, it would have been used and quoted again. We, however, shall supply the emendation which the sole editor of the *Satires* has omitted.

Sat. iii. Lib. ii. v. 316. — illa rogare,
Quantane? num tantum, sufflans se, magna fuisset

Dr. Hare, after rejecting the opinions of Bentley and Cuningham would read

— Illa rogare

Quantane? num tantum sufflans se, magna fuit? tum
Major dimidio, num tantum?

Vid. 328 p. Vol. ii. Hare's Works.

Our learned readers will thank us for digressing a little from Dr. C., and stating the words of Waddelus, who accuses Bishop Hare of Plagiarism. "Sic," says Waddelus, "distinguentus est locus."

Illa rogare

Quantane? num tantum, sufflans se, magna fuisset?
Major dimidio, num tantum.

In quibusdam codd. extat, *num tantum se inflans, sic magna fuisset.*

Quæ lectio maxime perspicuum habet sensum, scilicet ranam, primum, ubi se leviter tantum inflasset, rogasse; deinde cum perstitisset se inflare donec dimidio major facta esset, tunc iterum rogasse. Waddelus goes on:

Anno 1722, ineunte, cum jam ab omnibus tereretur Cuningamii editio Horatiana quæ nuperrime in lucem prodierat, ego hanc meam de hoc loco opinionem, cum celeberrimo Snapio, et eruditissimis collegii Etonensis rectoribus et magistris, atque plerisque aliis viris doctis communicavi, illi omnes eam novam judicabant, et plerique tanquam verissimam probabant. Hoc ideo monendum putavi quia vidi nuper (si probe memini in Epistola Critica in Phædrum Bentleji), locum hunc eodem modo explicatum. Vid. Waddeli Animadversiones, p. 68.

Wishing so far as we can to rescue so learned and illustrious a Prelate as Bishop Hare, from the imputation of gross plagiarism, we shall first produce the Bishop's words in his letter to Dr. Bland, and afterwards state our own opinion upon the complaints of Waddelus.

"Nihil mirum, tantæ prodictionis tantique acuminis viros in hoc loco restituendo frustra insudasse, cum toti animum eò intenderent, ubi nihil erat vitii. id enim in versu præcedente latet, et levi mutatione omne tollitur, si pro *fuisset* legamus *fuit? tum*. Et huc ipsa constructionis ratio eos ducere debebat, cum *num fuisset*, nisi plurimum fallor, diei nequeat, sed, num fuit? jam autem vide, quam recte omnia incedant

— Illa rogare

Quantane? num tantum, sufflans se, magna fuit? tum (cum ex pulli silentio mentem ejus satis intelligeret) se iterum vehementer sufflans, et jam *major dimidio* facta, iterum interrogat, *num tantum?* pullus etiam-num tacet; quod cum toties repetitis vicibus frustra fecisset, tum demum pullus,

Non si te ruperis, inquit,

Pareris—Vides facili emendatione Horatium liberari ab infami illa macula quæ nec librariis imputari, nec ipsi condonari posse noster credidit. Vid. p. 328. Vol. ii. of Hare's Works.

Upon

Upon comparing the words of Hare with those of Waddelus, we think that the memory of the latter was defective, or that his judgment was confused. About the 318th line they agree entirely, but about the preceding line they differ widely. Hare rejects Cunningham's conjecture, *fuisse*, which Waddelus approves, and he proposes *fuit sum*, which did not occur to Waddelus, nor to Cunningham. Whether the Bishop was led by his own sagacity in the reading of line 318, or had heard from his Eton friends the opinion which Waddelus had communicated to Dr. Snape, we cannot determine. We certainly accede to the opinion of Hare and Waddelus, who would read *Major dimidio, num tantum*; But we think that Bishop Hare's chief merit is in correcting the foregoing line, and the merit of that correction surely is quite his own.

We return to Dr. Combe's Catalogue of the articles which he has admitted. Waddeli animadversiones criticæ in loca quadam Virgilii, Horatii, Ovidii, Lucani, et super illis emendandis conjecturæ. Having long ago read Waddelus, we were anxious to know how much information he had supplied for the Variorum edition; we shall place then the general result of our enquiries before our readers, and we shall produce, with all possible conciseness, the matter which our editor has disdained or neglected to use.

Waddelus considers forty passages of Horace. Upon thirty-four he offers conjectural emendations of the text, in two he would alter the punctuation, in three he suggests interpretations of the sense, and in one he would transpose the words.

Nine emendations relate to such parts of Horace as are found in the first volume of the Variorum, and of these nine, one only is omitted. In the second volume of the Variorum, Dr. C. out of 25 emendations has noticed only one, and as to the interpretations, the punctuations, and the transposition, they are passed by entirely. Now, if so much use was made of Waddelus in the first volume, we are naturally led to enquire why so little was made of him in the second. We are at loss to determine whether the absence of so many articles is to be imputed to deliberate rejection, or accidental inadvertency, to the disapprobation or the forgetfulness of Dr. C. If to disapprobation, we ask how a Critic who had deserved attention through the first volume, had forfeited his claim to it in the second; if to inadvertency, we lament the relaxation of diligence in the editor of the second volume, after so laudable an example of perseverance in the use made of Waddelus through the first. Again, if Dr. C.'s copy of Waddelus was marked, why did he not, like his coadjutor, avail himself of this advantage?

advantage? and if it was not marked, why had he greater reluctance to select from Waddelus, through the whole of the second volume, than from Bentley, Lambin, Torrentius, Wakefield, Bp. Hurd, and Jafon de Nores? we do not extend this question to Cunningham, and the explicationes of Bowyer, (i. e. Markland) because the Editor, perhaps, had a chart to guide him in the whole of his voyage through these little bays and shallows of criticism.

As we do not find any great disparity of excellence between the articles omitted in the Variorum by Dr. C. and those which are contained in it, we shall do Waddelus the same justice which we have already done to Markland, and we trust that our readers will not be displeased with us for extracting so much matter from a book which perhaps it is not very easy for many scholars to procure.

Od. xii. Lib. i. v. 19. Occupavit Pallas honores.

W. would read occupabit. In vol. i. of the Var. this is the only emendation omitted, and it is (by mistake doubtless) unmarked, so as to leave no blame with Mr. H.

Sat. ii. B. i. v. 81. Hoc Cerinthe tuum tenerum est femur.

W. would read O Cerinthe tuæ tenerum est femur.

Sat. v. B. i. v. 5.

— Minus est gravis Appia tardia.

W. would read nimis for minus, and he found his conjecture supported by a Vatican manuscript.

Sat. 6. B. i. v. 53. Quo pueris magnis è centurionibus orti.

W. interprets the passage thus: "Quidam, per magnos pueros ortos è magnis centurionibus, intelligunt filios natalibus claros. An autem centuriones ita eminebant in Republica * * ? Flavius docebat artem numerandi et ratiocinandi. Minime dubium quin poeta, hic, genus quoddam hominum sordidorum, nummos inprimis sectantium taxet, qui, ut ipsi lucro tantum intenti sunt, liberos suas etiam discere volebant artes, quibus pecuniam coacervare possent * *. Itaque mihi videtur respicere foeneratores, quos ideo forsan appellat *centuriones*, quia usura est centesima pars sortis."

Sat. vi. B. i. v. 116. Cæna ministratur pueris tribus.

W. supposing Horace not to have ordinarily employed three slaves at table, once thought of reading pueris scabris, and afterwards he conjectured putris tripus, to which he gives the preference, and quotes the old commentator on the place, who speaks of a mean marble table, or τρισυλὴς τράπεζα, called a Delphic table.

Sat. ix. B. i. v. 45. Nemo dexterius fortuna est usus.

W. would read deterius, and part of his interpretation runs

uns thus—miror te nescire uti fortuna: adjutor aliquis tibi auxili-
mendus.

Sat. ix. B. i. v. 55. ——— et est qui vincit; eoque
Difficiles aditus primos habet. Haud mihi decero.

W. would put a comma at *habet*, instead of a full stop, and
for eoque he would read eo quod. By an error of his memory
or his printer, he puts non instead of haud after habet.

Sat. x. B. i. v. 48. Neque ego illi detrahere ausim, &c.

For ego illi detrahere, W. p. 62 would read, Lucili abstrahere.

Sat. x. B. i. v. 50. ——— saepe ferentem
Plura quidem tollenda relinquendis.

We give the substance of W.'s interpretation: De sensu ho-
rum verborum non convenit inter interpretes. Quidam dicta
putant in favorem Lucilii, alii e contra in ejus vituperium
* * * Culpabatur Horatius quod dixisset, Sat. iv. Luci-
lium fluere lutulentum, verum etiam tunc addidit fuisse "quod
tollere posses;" Sat. iv. v. 11. quod hic fusius repetit, "saepe
ferentem plura relinquendis." Nisi autem haec in bonam par-
tem accipiantur, nullatenus diluit objecta.

B. ii. Sat. ii. v. 75. ——— at simul assis
Miscueris elixa, simul conchyliia turdis;
Dulcia se in bilem vertent.

Male distinctus, says W. videtur locus, et dulcia jungendum cum
conchyliia in hunc modum.

——— simul conchyliia turdis.

Dulcia.

Sat. iii. B. ii. v. 220. ——— ergo ubi prava
Stultitia, hic summa est insania.

W. would read ibi prava, and reasons thus. Si quis agnam
gestet lectica, eamque tractet pro filia, illi destinando maritum,
ab omnibus tenebitur pro mente capto: Sed hujus levis et tol-
erabilis est stultitia, si cum scelere illius conferatur, qui gnatam
suam devovet pro agna, "haec summa erit insania."

Sat. iii. B. ii. v. 318. Major dimidio num tanto? We have already
given W.'s reading num tantum.

Sat. vi. B. ii. v. 29. Quid vis insane, et quas res agis?

W. after rejecting the opinions of Bentley and Cunningham,
would read quid tibi vis? isne? ec-quas res agis?

Sat. vii. B. ii. v. 10.

Vixit inaequalis, clavum ut mutaret in horas;
Edibus ex magnis subito se conderet,

W. alters the punctuation thus:

Vixit inaequalis: clavum ut mutaret in horas
Edibus ex magnis:—

Lib. i. Epist. i. v. 84. Si dixit dives.

W. would read Davus. Ad nomen heri quærebam, says he, an aliquid dictum esset de servis, idque mihi videor deprehendisse, exigua mutatione pro *Dives* legendo *Davus*, quod nomen vulgo ponitur pro servo subdolo et callido, qui semper se immiscet negotiis domini. Saltem sensus non repugnabit, si servus præsentis domino Baias laudaverit, ille statim illuc commigrabit.

Epist. x. v. 47. Imperat aut servit collecta pecunia cuique; Pro aut, says W. vix dubitem reponere haud. Per pecuniam collectam hic intelligit eam quæ non in usum comparatur, sed in arcam asservanda reponitur.

Epist. xiii. v. 12. Sic positum servabis onus.

W. would read si for sic.

Epist. xv. v. 11.—Non mihi Cuma

Est iter aut Baias, læva stomachus habena,

Dicet eques.

Cur equo succenseat Horatius, says W. qui fuetum iter prosequitur? Majori cum ratione quereretur equus se verberari, cum rectam insisteret viam — Quare forte pro eques legendum equus: Quamvis et eques etiam pro jumento usurpatur.

Though we approve not of Waddehus's conjecture, we will give an instance or two of the use of eques for equus.

Denique vi magna quadrupes eques, atque elephantæ
Projiciunt sese. Kanius.

At non quadrupedes equites. Idem.

— Equitem docuere sub armis

Insultare solo. Virg. Georg. iii. v. 116.

Where Servius says, Hic equitem sine dubio equum dicit, maxime cum inferat, insultare solo.

Epist. xv. v. 29. Impransus qui non civem dignosceret hoste

W. interprets, impransus by bene pransus.*

Epist. xviii. v. 3. Ut matrona meretrici dispar erit atque

Discolor, infido scurræ distabit amicus.

W. reads. Ut matrona meretrici dispar erit, æque

Discolor infido scurræ, &c.

Upon the last line of this epistle, the Editor has honoured a less probable conjecture than the foregoing, with a place in the Variorum Edition. For det vitam let opes, W. reads, det vel non det opes.

Epist. xix. v. 13. Exiguæque togæ simul et textore Catonem.

Quidam Codices, says W. habent exiguaque toga. Quid si forte scriptum,

* Marcilius interpretatur *impressum bene suburratum*, et inde petulantem—sed destituitur, ut puto, ab exemplo—Gessner's note in h. l.

—Si quis vultu torvo ferus, ac pede nudo
Exiguaque toga, simuletque ex ore Catonem;
vel admittendo Cæsura,

Exiguaque toga simulet, exque ore Catonem.

Huic lectioni favet, quod Lambinus dicit quosdam viros doctos affirmare scriptum in quodam cod. *tesquore*.

Lib. ii. Epist. i. v. 31.

Nil intra est oleam, nil extra est in nuce duri.

W. proposes nil intra est olea in, and for the position of in he quotes, among other instances, the following: •

—Quibus e corpus nobis et viscera consent, Lucret. iii. 376.
iniciunt ipsis ex vincula fertis. Virg. Ecl. vi. 19.

Sed fugam in se tamen nemo convertitur.

Plaut. Amph. A. i. S. v. v. 83.

Nec quo ab caveas. Plaut. Afin. i. i. 1065

Epist. i. B. ii. v. 70. Memini quæ plagosum mihi parvo
Orbilium cictare.

For quæ Wad. proposes quia, and assigns a reason more likely, we fear, to have weight with school-boys, than their masters.

Epist. i. B. 2. 143. —Sylvanum lacte piabant,
Floribus et vino genium memorem brevis ævi.

W. would read memores, referring to Agricola, v. 139.

Mr. Wakefield, as will be hereafter seen, has the same conjecture.

Epist. i. B. ii. v. 158. —et grave virus
Munditiæ pepulere.

W. long doubted the genuineness of this reading, but suppressed his doubts in obedience to the authority of consenting manuscripts. Upon reading the notes of Rutgerfius he found that critic proposing vi rus, and then he modestly offers his own, *raris*. We, upon casting our eye into the Variorum, were forcibly struck with the following words among the vv. LL. *grave virus conj. Rutgerfius* *. First, we saw that *virus* was not a various reading; and secondly, we had read in Waddelus that Rutgerfius separated the words into vi rus; we turned to Bentley's note and there we found that Waddelus is right, and that the Var. Edit. is wrong.—Bentley's words are these: Infelix sane acumen Aurati et Rutgersii qui pro virus divisissyllabisvi rus substituere voluerunt. We have produced Bentley's words because Dr. C. has not produced them, and because we are under the necessity of observing an instance in which the *division* of syllables is, perhaps, confounded with their *union*. As the Editor consults original writers in order to correct the annotators, the readers of the Var. Edit. must now and then consult the annotators in order to adjust the text.

* Query, does conj. in the Var. Edit. means conjungit or conjicit.
Epist.

Epist. i. B. ii. v. 164. Tentavit quoque rem si digne vertere posse
W. for rem, would read *dein*.

Lib. ii. Epist. ii. v. 80.

—Cunctata, or as the Var. reads, contracta sequi vestigia vatam.

W. after noticing Bentley's reading *non taetu*, proposes non cuncta.

A. P. v. 63.

—Sive receptus

Terra Neptunus, classes aquilonibus arcet
Regis opus.

W. found in a Turin manuscript receptos, with the letters in different ink. In a Vatican manuscript he observed that the original writing had been changed, and that different ink had been employed to write receptus Neptunus. He thus proceeds—
Forte ergo legendum,

Sive recepto

Terra Neptuno, classes aquilonibus arcet
Regis opus..

Id est, five agger ab Augusto extractus, opus vere Regium, immisso mari naves tuetur contra ventos.

A. P. 114.

—Davusne loquatur an heros,

W. would read herusne.

A. P. 248. Offenduntur enim quibus est equus et pater et res.

Verba, says W. videntur transposita, et unius vocis in suum locum reductione forsan vera restituetur lectio; ita scil.

Offenduntur enim pater, et quibus est equus et res

Sic planus erit sensus, offenditur pater, sive per hanc vocem intelligas senatores, sive eos qui liberos habent illi enim cum maxime conspici sint in rep. exemplo modestie aliis praeire debent; hi quia metuunt filiis, ne ipsorum mores corrumpantur, dum obscenis assuescant. Offenduntur etiam quibus est equus et res, id est, equites et locupletes, qui honestiorem locum obtinent inter cives.

A. P. v. 461. Si curet quis opem ferre et dimittere funem.

W. found curat in some manuscripts, and therefore he would read currat, which approaches to curret, quoted by Dr. C. in vv. LL. from Zeunius.

Upon the merit of the preceding emendations we shall neither attempt to direct the judgement of our readers, nor in detail insist upon our own. But we contend generally, that they are not more improbable than those which are admitted into the first volume of the Variorum, and if Dr. C. selected one in the second volume, he might, without any impeachment of his sagacity, have selected more.

In the Catalogue Dr. C. mentions Taylor's Elements of Civil Law. Upon the 6th line of Od. xxix. B. iii. Taylor is very properly introduced to illustrate and defend semper-udum. But in the second volume of the Var. the learned critic totally disappears, and as the Var. Editor has omitted the only two remaining

maining conjectures which occur in Taylor's book, we shall produce them; especially as we have no hesitation in acknowledging that we think both ingenious.

Sat. i. Lib. i. v. 29. *Perfidus hic caupo.*

Taylor in p. 220, gives the conjecture of a learned lawyer, *Perfidus hic Cautior* *. He decides not upon the reading, but produces a number of passages to illustrate the technical words *respondere* & *cavere* in the Roman Law, and as we have mentioned the conjecture, we will subjoin, from Taylor, a few instances of the use of *cavere* to support it.

Cicero, in his letter to Appius Pulcher,

L. Valerium Juris Consultum valde tibi commendo; sed ita etiam, si non est Juris consultus. Melius enim est *cavere* vult, quam ipse alii solent. Fam. Epist. iii. 1.

He writes thus in a letter to Trebatius, the great lawyer:

Tu qui ceteris *cavere* didicisti, in Britannia ne ab effedariis decipiaris, *cave-to*. Fam. Epist. vii. 6.

Ovid de Arte amandi. B. i. 83.

capitur consultus amore,

Quique aliis cavit, non cavit ipse sibi.

Plautus in Captiv. 1 A. ii. S. ii. 5.

Etiā cum *cavisse* ratus est, scpe is cantor cautus est.

Taylor, p. 421, writes thus:

"Slaves in the Greek and Roman comedies, are often very distinct characters. Nay, they have been so well contrasted upon the stage, that some critics have ventured to restore this passage in Horace, in conformity to that opposition of character. A. P. v. 114. Intererit multum Davusne loquatur, Erosne. Every one that looks into inscriptions, or reads the Digest, will find that Eros was a very common name for a servant, as well as Davus. And this is also, I apprehend, more conformable to the MSS. Davus was a crafty knave, and Eros a plain servant."

Whether Dr. C. knew of these passages in Taylor, we decide not; why he omitted them we conjecture not. But we mean to give no offence by saying, that Dr. C.'s coadjutor was apprised of their existence.

Dr. C. in his Catalogue, has given a place to the Silva Critica of Mr. Wakefield, and we, upon comparing Wakefield's Silva with the Variorum Edition, find new reason for bringing forward supplemental matter. The first volume of Wakefield contains eight emendations, and of these eight Dr. C. produces not one. The second volume of Wakefield contains three emendations and three changes of punctuation. The three emendations are omitted in the Var. Two of those changes of punctuation are omitted also, and

* Schrader, p. 71 of the emendations reads, *providus hic cautior*, and seems not to have known that part of his conjecture was anticipated.

one of them is produced, not from the *Silva Critica*, where it occurs, p. 99, but from the *Observationes in Horatium*, where it may also be found, 79th page; and this we affirm the more positively, because the *Variorum* exhibits every word contained in the *Observations*, and omits every word contained in the *Silva Critica*. From these premises we infer, without any hesitation, that the *Var.* Editor has not very carefully consulted the two books of the *Silva Critica*, though in the catalogue he professes to have employed them in his selections for the *Var. Edit.* In justice to Mr. Wakefield, and for the conviction of our readers, we enter upon the following detail—*Silva Critica*, p. 1st.

Epist. ii. B. ii. 105. Obturem patulas impune legentibus aures.

Mr. Wakefield, p. 19, proposes obtundem (which we consider as a mere typographical error for obtundam) instead of obturem.

Horat. B. 2. Od. 3, v. 13. Huc vina, et unguenta, et nimium breves
Flores amoenæ ferre jube rosæ.

For amoenæ, Mr. Wakefield, p. 149, would read Amyntæ.

His words are, Puerum scilicet ejus pro more alloquitur Horatius, cujus nomen infelicem immutationem passum est.—He then quotes, Serta mihi Phyllis legeret, cantaret Amyntas.—*VIRG.*

This emendation reminds us of a Note in the *Notitia Poetarum Anthologicorum*, p. 66, * which we will bring forward, as it contains a verbal emendation of Horace. Maxime frequens in pueris Meleagri, Muisi nomen. Quod frequens in vernarum nominibus, præsertim nondum adulatorum, fuisse constat ex Polybio, page 424, l. 9. edit. Wechel. et Horatii, B. 2. 9, 10, ubi vulgo prave editum circumfertur Mystem, sed Muisicum restituendum est.

Tu semper urges flebilibus modis
Muisicum adeptum.

Od. 38. v. 5. b. 1. Simplici myrto nihil allabores
Sedulus, curo.

Mr. Wakefield, p. 150, would read curæ; after making this conjecture, he turned to Bentley's Horace, and found it confirmed, a quodam codice manuscripto, quem Miror, says he summum criticum suæ correctioni posthabuisse, cum ipsissimum dederit Atticum leporem, cujus potissimum fuit studiosus noster. It is curious to observe the opinions of great critics on the reading of this line. Even Baxter upon this place praises Bentley and reads cura. Cunningham, like Wakefield, would read curæ.

* Subjoined to *Anthologia Græca à Constant. Cephala Condita libri très.* Oxford, 1766.

Cesner is contented with *curo*, and Klotzius says, *illud curo exercuit interpretum ingenium, et exercebit.*

Lib. ii. Od. xi. v. 15. *Canos odorati capillos.*

Wakefield, p. 51, proposes *coronati.*

Lib. iii. Od. iv. ———— *vester in arduos*

Tollor Sabinos.

Wakefield, p. 151, reads *arduum & Sabinus.*

Od. xiv. L. iii. v. 11. *Jam virum expertæ.*

Wakefield, p. 152, reads *jam virum expertes.* The Var. mentions not Wakefield; though it gives the same reading from Cunningham and Sanadon.

Od. ix. L. ii. v. 11. ———— *decedunt amores.*

Wakefield in p. 152, reads *labores for amores.*

Od. x. L. iii. v. 16. ———— *supplicibus tuis*

Parcas.

Wakefield, p. 153, reads *suppliciis.*

Od. iv. L. iv. v. 29. *Fortes creantur fortibus et bonis:*

Est in juvenis, est in equis vigor

Patrum.

Wakefield, p. 154, puts a comma at *fortibus*, and joins *bonis* with *juvenis*. In the *Variorum* not the least notice is taken of Mr. Wakefield; in the notes, however, we have the same reading from Bentley, Cunningham and Janus.

Epist. ii. L. ii. v. 144. ———— *memorem brevis ævi.*

Wakefield, p. 155, would read *memores* to be joined with *agricolæ*, and we have before produced the same emendation from Waddelus. But the Var. is silent about both these critics.

Silva Critica, Part 2d.

L. iii. Od. 27. v. 26. ———— *et scatentem*

Belluis pontum, mediasque fraudes

Palluit audax.

Mr. Wakefield, p. 17, reads thus:

——— *at scatentem*

Belluis pontum media, atque fraudes

Palluit audax.

Od. xxxv. L. i. v. 5. *Te pauper ambit sollicita prece*
Ruris colonus; te dominam æquoris,
Quicunque Bithyna læcessit
Carpathium pelagus carina.—

Wakefield, p. 41, thus alters the punctuation:

Te pauper ambit sollicita prece

Ruris colonus; te dominam, æquoris

Quicunque Bithynâ læcessit

Carpathium pelagus Carina.

He illustrates pelagus æquoris by *πῆλαγος θαλάσσης*, from Apollonius Rhodius, *L. ir. v. 610.*

Sat. vii. L. ii. v. 85.

contemnere honores
Fortis; et in seipso totus teres atque rotundus,
Externi ne quid valeat per læve morari.

Wakefield, p. 57, points the passage thus :

contemnere honores;
Fortis, et in seipso totus; teres atque rotundus,
Externi ne quid valeat per læve morari.

Mr. W. ingenuously confesses, that before he thought of this punctuation, he had not read Bentley's note which proposes it, and we add that Dr. C. has judiciously inserted that note in the Variorum Edition.

Epod. 14. Inceptos, olim promissum carmen, Iambos.

Wakefield, p. 99, would transfer the comma from inceptos to olim, and he does not take notice of having proposed the same change in his Observations. We have already stated that Dr. C. has admitted Mr. Wakefield's conjecture into the Notes upon the Epodes, and that he took it not from the *Silva Critica*, published in 1790, but from the Observations, published in 1776. We read with care and with pleasure three parts of the *Silva Critica* soon after their respective appearance. From the fourth part we have lately derived much instruction, and, in due time, shall bear a fuller testimony to its merits in *The British Critic*.

As Dr. C. has not inserted the third part of the *Silva Critica*, published at Cambridge, 1792, in his Catalogue, he is not responsible for its contents. We shall however extend our principle of introducing supplemental matter, and for this purpose, we shall enable our readers to enrich the margin of the Variorum edition with such emendations as we have collected from the third part of Mr. Wakefield's *Silva Critica*, and from his edition of Virgil's Georgics, published at Cambridge 1788.

Ara. Poet. v. 99. Non fatis est pulchra esse poemata; multa sunt.

Satis multa, si bene memine, de voce pulchra noster Hurdus, sed vir ingeniosus nihil extricat.

We could wish that Mr. Wakefield, in speaking of so illustrious a Prelate as Dr. Hurd, would have employed his eyes instead of trusting to his memory. Whatever may be the merits of the explanation, with which Mr. Wakefield is dissatisfied,

the

the Bishop* is answerable only for approving it, and if it was written, as we have heard, by an excellent and celebrated member of the established church, who lives at Winchester, we agree with the general opinion of Dr. Hurd, when he pronounces "him an ingenious person who knows how to unite philosophy with criticism, and, to all that is elegant in taste, to add what is most just and accurate in science." See Hurd's Note.

As to the sense of pulcher, we shall lay before our readers Mr. Wakefield's words,—*"Non satis, est inquit summus artifex, secundum artem et regulas mox præscriptas, poemata perfici; non sufficit pulchra esse scilicet, et sine culpa: necesse est etiam, ut sint tenera, mollia, dulcia, ad affectus excitandos suavi artificio concinnata."* Hæc est mens auctoris, quam verbis luculentissimis aperit nobis Ascensius et Acron,

Od. iii. L. ii. v. 2. Obliquo laborat.
Lympha fugax trepidare rivo.

We shall give Mr. Wakefield's words as we find them in p. 51. Et constructionem (by an error of the press, it is constructionam, in the *Silva Critica*) paullo perplexiorem enodatam dabimus, quam nescio an aliquis ad hunc diem perspexerit. *Et lympa fugiens per obliquum rivum laborat trepidare*, non sine difficultate, per obstantes scilicet lapillos et serpentem alveum, cursum suum promovet; ideoque moram jucundam nectit et suaviter interea susurrat.

Sat. i. L. i. v. 29. Perfidus hic caupo.

Wakefield, p. 77, accumulates many passages to illustrate St. Paul's use of *καπηλειοί*, cap. 2, Epist. 2 ad Corinth; and at the close he writes what we shall quote, not from our assent to the criticism, but from our good humour with the pleasantry—Denique, mirari subit doctos homines ullo modo velle aliam lectionem in Horatium importare:

Perfidus HIC caupo:

Hic nempe, quem ante memoravimus. Nec, piget dicere! verbo

* However rough in appearance may be the foregoing words which we have cited from Mr. Wakefield, he speaks with great and just respect of the Bishop in a note, on line 46 of the third Georgic. We will quote his words, to efface any bad impression that may be made on the mind of the reader, by Mr. W.'s language, when he speaks of the word pulchra; "*Quæ de his tribus versibus (i. e. Virgilio), disseruit Ricardus Hurd, Episcopus Wigornienfis, doctrina viri istius exquisita, atque ingenio elegantiori prorsus digna sunt.*"

magis apto-utl poterat poeta. Utinam a se hoc opprobrium caussifici vellent amovere, et leges cauponarent minus! *Dis aliter visum.*

A. P. l. 161. Imberbis juvenis tandem custode remoto—

Sat. 6. l. 1. v. 18. Ipse mihi custos incorruptissimus.

Mr. Wakefield, p. 89, tells us, that by custos is meant the Pædagogus in the former passage literally, and in the latter by allusion. We think him right, and we suppose that custode in the A. P. has been long understood by every learned reader in the same manner.

Sat. iii. B. ii. v. 72. Malis ridentem alienis.

Mr. W. p. 105, gives this interpretation: immodice ridentem, nec genus exercendis parcentem, quasi alienis; et proinde nihil doloris et incommodi hinc sperantem.

He quotes from the Etymologicum Magnum, ἱερογναθὸς ἵππος, ὁ σκληροστομος, οἷον ὁ τοῖς γναθοῖς ὡς μὴ ἰδιοῖς χρωμένος, and from the Pan. of Isocrates: ὥσπερ ἐν ἀλλοθρίοις ψυχαῖς μελλούσας κινδυνεύειν, and from Thucydides, B. i. 8. 70, οἱ δὲ τοῖς μὲν σωμασὶν ἀλλοθρίοις ἐπὶ τὰς πολέας χρωταί, τῇ δὲ γυναικὶ οικειώσῃ ἐς τὸ πρᾶσσειν τι ὑπὲρ αὐτῆς.

We shall take the liberty of quoting Eustathius on the passage, in order to illustrate Mr. Wakefield's interpretation,

ἴσονται δὲ οἱ τοῦ γναθμοῦ γλῶσσαν ἀλλοθρίοις, καὶ νῦν ἐπιτολαῖται λεγέσθαι παροιμιώδης, τὰς γὰρ τοὶ ἐφ' οὗ μὴ ἀξίον γλῶσσης ἐκ θυμῆ, καὶ ἀμνηστίας τινος, ἔτι καὶ φησὶ γλῶσσαν παρρησίας ὥσπερ καὶ τὰς πρὸς Σίαν ἐσθιούσας, ἀλλοθρίοις ἐσθίειν γναθμοῖς, ὡς τὰν οἰκείων δὴθεν οὐκ ἐστὶν, καὶ ἐστὶ ὁ τοιοῦτος γλῶσς, ἵππος τις παρὰ τοῦ σαρδονίου. * * * Ἐπὶ δὲ καὶ ἀλλῶς, συμβολοῦ ἐστὶ τὸ ἥσθην τὸ ἐξεστῆναι τὰς μνηστράς ἰαυταῖς, ὡς οἷον μὴδὲ ἐν σωμασὶν εἶναι. Διὸ καὶ ἀπὸ ἀλλοθρίοις πῶς αὐτοὶ τὴν τῶν οἰκείων σωματῶν, καὶ αὐτὰ ἐκείνων, ὥς δοκεῖ ὡς ἀλλοθρίοις γλῶσσαν γναθμοῖς. Vid. p. 739. Eustath. Hom. Vol. ii. Edit. Basil. 1559; and in Odyssey xx. v. 347. 'Οἶδ' ἤδη γναθμοῖσι γλῶσσαν ἀλλοθρίοισιν.

Od. iv. L. ii. v. 12. Compefcit unda, scilicet omnibus,
Quicunque terræ munere vescimur,
Enaviganda.

Mr. Wakefield, p. 117, would read munera for munere.

Leaving the probability of this emendation to the judgment of learned readers, we refer them to an excellent note of Broukhusius, p. 264, on the following line of Tibullus:

— Sacras innoxia laurus
Vescar.

Broukhusius, with great success, vindicates the use of an accusative after vescar.

Od. xxxi. Lib. iv. 12. Vina Syra reparata merce.

Mr.

Mr. Wakefield, p. 187, approves of Bentley's interpretation, and adds *reparata, i. e. condita, renovata, Syris aromatibus, sua scilicet ipsius mercatura. Hic est & omnes emendat Hippocrates.*

In Mr. Wakefield's edition of the Georgics, p. 24, he considers and explains, at some length, the coalescence of vowels into one syllable, at the end of a line, and he again mentions his conjecture of *nec* for *aut* in

Sat. ii. B. ii. v. 22. ——— *Nec ostrea
Nec scarus.*

Upon this opinion of Mr. Wakefield, we shall speak at large on some future occasion, and at present we shall only say, that Mr. W. had made the same conjecture in his observations published in 1776, and that his words are printed faithfully in the Variorum, p. 159, vol. ii. In p. 35 of the Geor. Mr. W. would point the following passage in this manner :

*Prudens futuri temporis, exitum
Caliginosa nocte premit Deus.*

Wakefield joins *temporis* with *prudens* ; whereas it is generally, and we think justly, supposed to follow *exitum*. In p. 37, Mr. W. quotes, from the 14th ode of the 4th book, *diluvium meditatur agnis*, but acknowledges the force of Bentley's arguments for reading *minitatur*. In p. 41, Mr. W. would read *tū *pulses* (for *pulsas*) *omne quod obstat*, in the 30th line of the 6th Sat. B. ii. Mr. W. in p. 73 of the Georgics, offers an emendation of the following passage in Od. xvi. B. ii.

*Quid terras alio calentes
Sole mutamus ? patriæ quis exsul
Se quoque fugit ?*

He reads *patria* for *patriæ*, and points the line thus,
Sole mutamus patria ?

P. 78, he has many emendations.

Od. ix. Lib. ii. v. 27. *Medumque flumen, gentibus additum
Visitis, minores volvere vertices.*

He would read *minorem*, and quotes from Sat. iii. B. ii. *anto certare minorem*. Now he had made the same emendation, and produced the same line to support it, in p. 78 of his Observations ; and of this we are the more desirous to inform our readers, because this emendation is judiciously admitted into the Variorum, and because Mr. W. in this very note, has inserted two conjectures, which occur in other parts of his wri-

* Markland also reads *pulses* in p. 93 of the Epistola Critica.

tings. One we have already given, and now we shall bring forward the other.

In Od. xxvii. L. iii. he reads at for et before scatentem; but this correction is found in the *Silva Critica*, p. 16, part 2.

Mr. W. objects to *medias fraudes*. His words are, "*Quid autem sibi vult medias fraudes, hoc equidem nunquam potui discere, aut divinare, et aliis explicandum vellem.*" We believe that *fraudes* means *pericula cæca*. It is used for *damnum* or *periculum*, by Horace, in Od. xix. B. ii. v. 19.

Nodo coerces viperino.

Bistonidum sine fraude crines.

Where the old scholiast says, *sine noxa*. So Virgil, in l. 72. *Æn.* 10.

Quis deus in fraudem, quæ dura potentia nostri est?

We shall add the note of Servius. In *fraudem* autem in *periculum*: ita enim in jure lectum est. *Fraudi* erit illa res, id est *periculo*.—Heyne says, in *fraudem*; est malum, *æm*, ut toties *periculum* Servius interpretatur.

Mr. W. in p. 78, would read, Ode xxxvii. Lib. i. v. 25, *Ausa* ut *jacentem* for *et*. And then he writes as follows: *Hinc etiam recte explicandus est Horatius et distinguendus ad Od. l. 4, 4, 53, ubi misere rem agunt interpretes pro sua sagacitate,*

Gens, quæ cremato fortis ab Illo,
Jactata Tuscis æquoribus sacra,
Natosque, maturosque patres
Pertulit Aufonias ad urbes:
Duris ut illex tonsa bipennibus
Nigræ feraci frondis in Algido,
Per damna, per cædes, ab ipso
Ducit opes animumque ferro.

I. e. ut illex ducit opes, ita hæc gens fortior evasit ob crematum Ilium et sacra jactata, non gens.

Raptos qui ex hoste penates
Classe veho mecum, *Æn.* i. v. 382.

— feror exful in altum

Cum sociis, natoque, Penatibus, et magnis Dis. *Æn.* iii. 2.

Mr. W. p. 83, corrects the 38th line of *Epist.* xvii. B. i.

Quid? qui pervenit, fecitne viriliter?

Mr. W. reads *provenit* for *pervenit*.

We shall give Mr. W.'s words from p. 89, upon a very important passage in the *Ars Poetæ*

Syllaba longa brevi subiecta vocatur Iambus
Pes citus; unde etiam trimetris accrescere iussit
Nomen Iambeis. Cum senos redderet ictus,
Primus ad extremum similis sibi, non ita pridem,
Tardior ut paulo graviusque veniret ad aures,
Spondeos stabiles in iura paterna recepit
Commodus et patiens, v. 251.

L. 6. Longa syllaba post brevem vocatur Iambus; pes citus, unde (ex qua celeritate, ut optime vetus interpret) nomen citis (v. Od. i. 16, 24, ut a *χολοῖς* *ιαμβοῖς* distinguerentur) iussit dari trimetris Iambeis. Cum vero hic Iambus ab initio versus ad finem similis sibi ictus omnes suos redderet, non ita pridem, &c. quæ sequuntur enim plana per se cuius sunt.

We believe that Mr. W.'s interpretation is not to be found in any edition of Horace: but we assure him, that long before the publication of his Virgil, it had occurred to us, and that we were accustomed to illustrate it by the following verses of Ovid*:

Liber

* Burman, in his notes on these lines, mentions the strange opinion of a critic, who supposed Ovid to speak of the Catalectic Iambic, and refers him to Merula, and the notes of Bersman, to be convinced, or rather informed, that the poet speaks of the Scazon.

It may be worth while to remark, in *παροῶν*, that Milton, in forty-one Latin scazons, has fallen into twenty-three mistakes; for in nineteen instances he uses the spondee, and in four instances he uses the anapaest, in the fifth place before the final spondee. This licence is admitted into Greek scazons (vid. Hæphest, p. 17, Ed. Pau.) but never into Latin. We shall give the words of Terentianus Maurus:

Sed quia jugatos scandimus pedes istos,
Pæona fieri perspicis pedem in fine:
Epitritus nam primus implet hanc partem
Brevis locata quum sit ante tres longas.
Quare cavendum est, ne licentiâ suetâ
Spondeon, aut qui procreantur ex illo,
Dari putemus posse nunc loco quinto;
Ne deprehensæ quatuor simul longæ
Parum sonoro sine destruant versum.

See P. i. 263, Mattaire. Corp. Poet.

Fabricius, in his dissertation upon the metre of Seneca, prefixed to Schroeder's edition of the Tragedies, gives one instance of a Scazon, with an anapaest in the fifth place.

Cum Dardana lecta Dorici raperent ignes.

L. 612, Agamemnon.

- But he is mistaken; for the true reading is *raperetis*. The verse occurs

Liber in adversos hostes stringatur Iambus
Seu ocler, extremum, seu trahat ille pedem.

Remed. Amor. v. 377.

But upon further consideration we abandoned our opinion, and we think that upon the meaning of Horace, light may be thrown from Terentianus Maurus. After the invocation of the Iambic, in six pure verses, Terentianus thus proceeds :

Vides ut ista verba raptet impetus :
Breveque crebra consequendo longula
Citum subinde volvat arctius sonum :
Iambus ipse sex enim locis manet,
Et inde nomen inditum est senario.
Sed ter feritur, hinc trimetrus, dicitur,
Scandendo binos quæd pedes coniungimus ;
Quæ causa cogat non morabor edere.
Nam mox poetæ (ne nimis secans brevis
Lex hæc iambi verba pauca admitteret,
Dum parva longam semper alterno gradu
Urget, nec aptis exprimis verbis finit

occurs in a chorus of Monostrophics. It is an Iambic trimeter Hypercatalectic, and follows a Troch. Trim. Hyperc. Here we should have a solitary instance of another difference between Greek and Roman verse; for if Dardana be the true reading, two syllables of the second foot are in the first hyperdisyllabic word. Now Dawes, in the fifth section of the *Miscellanea Critica*, has proved that this can never take place in Greek or Latin Iambics, because the ictus rhythmicus falls on the last syllable of Iambics and Spondees, and on the penultimate of Dactyls and Tribrachs admitted into Iambic verse : *αὐλῖκα μάλα* is, we believe, an exception in Greek; but the rule certainly holds good in the tragic and comic writers among the Greeks, and in Terence. We must, therefore, suspect the genuineness of the line in the *Agamemnon*, or we must say, that the rule was not observed in the chorus. We cannot help remarking, that Bp. Hare, in speaking of the Cæsura, &c. (p. 413, vol. ii. of his works) seems to have had an imperfect view of the opinion which Dawes afterwards explained more fully. For in this line of Phædrus, fab. 25. Lib. iv.

Primum esse ne tibi videar molestior.

He says that the passage is corrupt, and in p. 443, he would read it,

Primum tibi esse. Or rather,
Primum ne videar esse tibi molestior,

However, it must be observed, that the reason Hare gives for this emendation is, that in Phædrus there is no line where "pes tertius uno verbo clauditor," and perhaps his thoughts did not extend beyond the right place of the cæsura.

Sensus,

Sensus, aperte diffidente regulâ)
 Spondeon, et quos iste pes esse creat,
 Admiscuerunt, impari tamen loco.
 Pedemque primum, tertium, quintum quoque
 Junxere paulo Syllabis majoribus.
 At qui cothurnis regiones actus levant,
 Ut sermo Pompæ regiz capax foret:
 Magis magisque latioribus sonis
 Pedes frequentant, lege servata tamen.
 Dum pes secundus, quartus, et novissimus,
 Semper dicatus uni Iambo serviat:
 Nam nullus alius ponitur, tantum solet
 Temporibus æquus non repelli Tribachya.

Ovid, indeed, calls the Iambic celer in contradiction to the scazon. But Horace uses citus of the pure Iambic verse, as distinguished from the more slow verses, which the tragic writers adopted, and into which spondees were admitted in the 1st, 3d, and 5th places. It is somewhat remarkable, that according to the schema Trimetrorum Senecæ, drawn up by Avantiæ, the Iambic in the fifth place occurs only nine times, and the Tribach thrice. The spondee, generally, and sometimes an anapæst are used in that part of the verse. By an error, we suppose, of the press, a dactyl is put in the Metrical Table, for the anapæst.

Mr. W. p. 124, of the Geor. corrects a word in line 113, 6th Sat. B. i.

Fallacem circum vespertinumque pererro
 Sæpe forum.

See Mattaire Corp. Poet. Vol. II. p. 1261.

For vespertinum he reads vespertinus; we think this correction far more probable than that of Markland, on the 16th Epode, where he proposes vespertinum for vespertinus, and quotes the very line which Wakefield here would alter. As to the position of que, no objection can be drawn from it against Mr. W. for Horace writes,

Ore pedes tetigitque crura
 Moribus hic meliorque fama.
 — parvi me quodque pusilli
 Finxerunt animi —

To the learned reader, no apology is necessary for the introduction of the conjectures which we have found in Mr. Wakefield's third part of the Silva Critica, and in his edition of the Georgics. Dr. C. does not profess to have consulted them, and therefore he is not to be blamed for omitting what is contained in them. But the good wishes we have for the Var. Ed. induce us to say that we should have been happy to find this labour anticipated.

The

The Georgics were published in 1788, and of course the observations contained in them, might have been somewhere inserted in the Var. edit. The third part of the Silva Critica appeared in 1792, and as the Var. edit. was then far advanced, Dr. C. might have thrown together Mr. W.'s conjectures at the end of his edition, which came out in the winter of 1793.

Dr. C. does not mention in his catalogue the conjectures upon Horace, which are to be found in Mr. Markland's edition of the Silvæ of Statius. But in conformity to our principle of bringing forward supplemental matter to the Variorum edition, we shall lay before our readers the substance of what Mr. Markland has written about Horace, in the work above mentioned.

B. iii. Od. xxiii. V. 7. — aut dulces alumni
Pomifero grave tempus anno.

Markland, in his Statius, p. 35, reads pomiferi anni. Tempus pomiferi anni, says he, ut tempis teneri anni seu veris, apud Martialem Epig. xiv. l. 19. de Earino.

Nomen habes teneri quod tempora nuncupat anni.

Epod. i. v. 29. Nec ut superni villa candens Tusculi.

M. prefers in p. 50, *superbi* to *superni*.

Epist. i. Lib. ii. v. 207. Lana Tarentino violas imitata veneno.

M. p. 101, would read *Læna*, *shortly adding* that he had made the same emendation, p. 87, of the Epist. Crit. This Epistle was published at Cambridge, 1783, and the Statius in London, 1728. It is always of importance to mark the interval between the different appearances of the same criticism, for we ought to presume, that a critic, after reconsideration, acquiesces in his first opinion.

Lib. i. Od. 31. v. 3. — non opimas
Sardinæ segetes feracia.

The common reading is *opimæ*, and so we find it in Cunningham, Bentley, Torrentius, and Lambin. Mr. M. p. 225, in his Statius, would read *opimas*, and so it is printed in Gesner, the Delphin edition, and the Variorum.

Ars. Poet. v. 40. — cui lecta potenter erit res.

Markland, p. 232, would read *pudenter*, and this reading is, in the Variorum, produced from a note of Bishop Hurd, who introduces it from the learned Editor of Statius. The bishop says, a similar passage in the Epistle to Augustus, adds some weight to this conjecture.

Nec

Nec meus audet

Rem tentare pudor quam vires ferre recusent.

But in justice to Mr. Markland, we must add, that he has himself quoted this very passage, and yet the words of the bishop might lead his readers to suppose, that they were indebted to him only for the quotation. We do not mean to insinuate that the bishop intended to misguide us. We observe by the way, Dr. Combe, in *translating* the words of the bishop, seems to have made an unnecessary and incorrect addition. The bishop says plainly, "the learned Editor * of Statius:" but the *Variorum* Editor says, Editor doctissimus *Papilii* Statii; with submission to the Dr. we remembered, and we have since found, that Markland, Veenhusen, and Cruquius, write Papinius, not Papilius; and we would remark, that our poet, invested with the triple dignity of names, was called Publius *Papinius* Statius. In Gruter's inscriptions, we find Papinius and Papirius, but not Papilius.—Again, in the *Tabulæ Coll. & Triumph* of Verrius Flaccus, we find Popilius, and Papirius, but not Papilius.

Lib. ii. Od. iv. v. 13. —Nescias an te generum beati.

Markland, p. 247, would read qui scis an te, &c. and quotes from the *Ars. P.* 462, Qui scis an prudens.

Epist. i. B. ii. v. 110. Fronde comas vineti cœnant.

M. p. 247, would read certant, quia Horatius hic agit de studio scribendi: sed quid ad rem utrum cœnent vel non cœnent?

Od. xv. B. i. v. 35. Post certas hyemes.

M. in p. 247, would read denas for certas.

Sat. iii. B. ii. v. 234. In nive Lucana dormis ocreatus.

* We quote from the Cambridge edition, of 1757, but we believe that a more enlarged edition has since been published, in which, however, it is not very probable that the bishop has inserted the word Papilius. We with Dr. C. had told his readers the particular work of Statius, for though the bishop mentions it not, yet in p. 460, Vol. I. of the *Variorum*, we have a note, wherein Klotzius expressly speaks of Markland as confirming, in p. 192 of his notes, ad Statii *Silvæ* lib. iv. l. the opinion which Klotzius holds about Dux bone, lib. iv. Od. v. v. 37, where he defends Dux in opposition to Bentley, who would read Rex, and adds, that Dux is not confined to the signification of military glory; referring for the justness of this remark to Horace, lib. iii. Od. xiv. v. 7. and to the note of Markland above mentioned.

M. in page 248, would read *durās* for *dormis*. He prints *tu* for *in* before *nive*, and so does Cunningham in his text, but, with this note, "*Tu nive*," ita citat. H. Johnson, ad Gratum, p. 20, & ita R. B. In *nive* MSS. edd.

We have now laid before our readers, a series of emendations, many of which we should have been more happy to see in the Variorum edition, than to insert in our Review; and if any excuse be required for the length of this article, we shall find one in the spirit of Markland's words, *Leve est quod dicturus sum, nisi quod ad Horatium pertinet; et ideo non est leve*. Markland's Epist. Crit. p. 164.

At the close of this critique, we return to the Var. Editor. In the catalogue, he says *Lævinii Torrentii edit. Horatii*, 4to. 1608. But it would have been useful to add *cum Commentario Petri Nannii Alcmariani in Hor. de Art Poet.* Nannius is first introduced by Dr. C. to his readers in a note upon lin. 34. de Art. Poet. and he is quoted in the same work of Horace, on no less than thirty passages. We must, therefore, state what Dr. C. ought to have explained for the information of such persons as may purchase the Variorum, but are not in possession of Torrentius's edition. The notes of Torrentius are not continued beyond the second epistle of the second book. But the commentary of Nannius is subjoined to Horace de Art Poet. and begins p. 783 of Torrentius's edition. Vid. Fabricii. Bib. Lat. Vol. I. p. 245, and Hales's *Introduct. ad notit. Lib. Rom.* Part II. page 384.

ART. XIII. *Observations on the Expediency of revising the present English Version of the Epistles in the New Testament; to which is prefixed a Short Reply to some Passages in a Pamphlet, entitled "An Apology for the Liturgy and Church of England." By John Symonds, LL. D. Professor of Modern History in the University of Cambridge.* 4to. 96 pp. 6s. Payne. 1794.

IN the year 1789, Dr. Symonds published "*Observations upon the expediency of revising the present English Version of the Four Gospels, and of the Acts of the Apostles.*" The present publication is the regular sequel to the former, and was partly promised in the preface. "The publication of my remarks upon the Epistles," said the author at that time, "will depend in a great measure upon the reception which may be given to the following sheets." We are to conclude, therefore, from the appearance of this second part, that the former has been received by the public in a manner somewhat conformable

fortunate to the author's wishes. Nor can it be denied that it contained many useful observations, and furnished materials which will be found valuable whenever a revision shall be undertaken, though neither that nor this may be thought to contain a proof that such a revision ought immediately to be commenced. The former part was dedicated to the Duke of Grafton, whose intimate friend the Doctor there declared himself; the sequel appears without any address, probably, as being too intimately connected with the preceding to require a separate introduction. It has, however, a preface, which, after briefly announcing the connection of the two publications, is employed in repelling a rather violent attack made upon the Doctor in an anonymous pamphlet, entitled "*An Apology for the Liturgy and Clergy of the Church of England.*" This pamphlet was written professedly in answer to another, entitled "*Hints, &c. submitted to the serious attention of the Clergy, Nobility and Gentry newly associated. By a Layman, &c.*" But in the course of it some censures were thrown out against the Professor of Modern History, to which he here replies. These pamphlets at the time attracted considerable attention, and were attributed to great authors: the *Hints* to no less a person than the patron and intimate friend of Dr. Symonds; the *Apology*, to one or more among the Bishops, who, however, were pointed out by mere conjecture. We have reason to believe that only one Bishop, if any, and he not living now, was concerned in the *Apology*. The author of that pamphlet, whoever he was, certainly made a very spirited and able defence of the main points attacked in the *Hints*; but it must be confessed that Dr. Symonds was treated rather in an unbecoming manner. The Doctor defends himself in a manly and rational style, and with success. We think that, among other points, he has perfectly cleared himself from the charge of having borrowed his materials from others, without acknowledging his obligations; and at the same time, we entirely agree with him in believing that no one can possibly be so disingenuous and unjust, as rashly to impute any thing of this sort to the author of *The Essay on the Transfiguration*. Few men, especially those in stations of much business (as Dr. Symonds justly observes of himself) have leisure "to explore the immense mass of commentators" on scripture; and we frankly own, that, in our opinion, scripture is best interpreted by scripture, by an attentive consideration of the sacred text itself, without disturbing the judgment, by too anxiously enquiring before-hand what others may have said upon the subject. We have the strongest reason to believe that this was the

the very method pursued by the author of the little tract in question: that he went no further than the Bible itself, and chose to give what, at that time he conceived to be, his own ideas on the *Transfiguration*. We are the more confirmed in this opinion, because in a note, that author mentions *Chrysostom* and *Cornelius à Lapide*, as having (unknown to him) anticipated his ideas on the subject, and therefore it is fairly to be presumed, that had he been aware of others who had done the same, he would have mentioned *them* also.

The observations in this publication are classed by Dr. Symonds in the same manner as those on the Gospels and Acts; and the method of classification is clear and sensible*. Of the observations themselves it must be said, that many are just and useful, but many also are minute and over-refined. Thus the very first, on Rom. iv. 17, 18, is a correction of St. Paul, rather than his translators, since *or* in the Greek has, in that place, exactly the same obscurity as *who* in English. The third observation on Rom. viii. 34, seems to us totally unfounded, since, to our apprehension, nothing can be more clear than the construction of these two sentences—"Who is even at the right hand of God, *who also* maketh intercession for us." The *also*, which renders properly the *καί* in the Greek, marks that it is the same person, "*who is*" and "*who maketh*," &c. And when the Doctor says that the words "*who also*," as they stand in the 8th chapter (by an error of the press it is *verse*) seem to intimate that others intercede for us besides our Saviour, we totally deny the assertion, and appeal to every reader for the decision. The next observation is at best very unimportant. If we grant that it would have been better in 1 Cor. iv. 19, to have used the verb *to be willing* instead of *to will*, as *will* immediately follows for a sign of the future, all the rest of the remark falls to the ground, for whether there be parenthesis or no parenthesis, is of little consequence; and even as it is, we cannot conceive that it is obscure to many readers. Whoever shall in this manner go through the Observations, will find that the bulk of the publication might be very much reduced; and instead of being impatient for a revision of the whole English Testament, will probably be inclined to feel an increased admiration for a version, in which so

* The book is thus divided:—"Ambiguities occasioned by the antecedent to which the relatives refer, not being clearly distinguished.—Ambiguities occasioned by equivocal words and phrases.—Ambiguities occasioned by an indeterminate use of prepositions.—On passages ungrammatical.—Upon obsolete, harsh, and vulgar terms.—Exceptions to a literal translation, where the language will not admit of it, &c.

minute and scrupulous an enquirer can find no greater number of real blemishes.

The following correction, as solid and useful, we shall extract by way of specimen :—

“ 1 Cor. iv. 4. ‘ For I know nothing by myself, yet am not I hereby justified.’—This is so ambiguously expressed, that St. Paul appears to say, that ‘ his sufficiency is from God,’ which he declares in another place; whereas, he merely intended to convince the Corinthians that he had not been negligent in the discharge of his trust. It cannot be rendered with more propriety than by Mr. Wakefield :—‘ For I am conscious to myself of no evil.’—Hollybushe is the only old English translator who seems to have understood the true meaning of the phrase *οδὲν μοι συνιδεν* (properly *οδὲν ἑμαυτῷ συνιδεν*) which is used by the purest Greek writers: ‘ For I know my selfe gyilty of nothyng.’”

The substitutions of Dr. Symonds, in the general rendering of those passages which he extracts with a view to other objections, are not always such as we should be ready to adopt.—Thus, in 1 Pet. iii. 5, for *old time* he proposes *former times*; for *being in subjection unto*, *submitting to*; both of them substitutions tending more to change the colour of the style than to improve, or clear up the sense. Again, in 2 Pet. ii. 3, for *cruel guilefulness* he would read *greediness*, and for *feigned words* he proposes *smooth speeches*, certainly without necessity, and, to our apprehension, without sufficient reason. Observations of this kind might easily be extended to a great length; and did we think it expedient to pursue them, would amply illustrate the very just observation, that they who give their minds to the desire for alteration, never stop at the just point of necessity or improvement.

ART. XIV. *A Treatise upon Gravel and upon Gout, in which their Sources and Connections are ascertained; with an Examination of Dr. Austin's Theory of Stone, and other Critical Remarks: A Dissertation on Bile, and its Concretions, and an Enquiry into the Operations of Solvents. By Murray Forbes, Member of the Surgeons Company. 8vo, 4s. Cadell, 1793.*

AS this is a republication, the first edition having appeared in the year 1787, little remains for us to perform, but to notice the alterations and additions that have been made to the work. These are not very numerous, consisting principally of the author's examination of Dr. Austin's theory of urinary calculi, and some observations on the nature of the cure.

But,

" which will yield the peculiar sublimate in perfection." The circumstance adduced by Dr. Austin, of the end of a catheter continuing for a length of time in the passage, acquiring a crust of concreting matter, or a bougie, or any extraneous body slipping into the bladder, becoming the nucleus of a stone, does not, he thinks, prove that mucus is the principal and constituent matter of calculi, although he acknowledges it is difficult to account, on satisfactory grounds, how a single stimulant, applied to the bladder, and increasing the secretion of mucus, should produce the effect.

But, quitting this subject, we shall proceed to the author's observations on the bile: this has long been considered as being of a saponaceous nature: its taste is strongly marked, and it has a viscidty like that of a solution of soap; its use, also, in scouring silk, &c. proves its affinity to that compound; but it had not been before discovered, on analysis, to contain the constituent parts of soap. Our author, after a series of experiments, says, he had the satisfaction of proving that it is a perfect soap, consisting of a fixed alkali, and a particular substance, which has been termed the resin of the bile. When an acid is mixed with recent bile, a decomposition takes place, the liquor first becomes turbid; and then the resin is precipitated. The conclusion is natural; he says, " bile must be a saponaceous compound, in which an alkali is united with the substance in which it may be precipitated." Having established, that there is an alkali contained in bile, the author proceeds to account for the formation of gall-stones: " These differ entirely from those of the urinary passages, and appear to consist principally of the resin of the bile, and, in their general properties, agree with the matter that is precipitated from the bile by acids: and, as the formation of gall-stones is always attended, he says, with such a derangement of the functions of the stomach, as is known to be productive of redundant acidity, it seems probable that they owe their origin to the living body." This assertion cannot be admitted as universal, as gall-stones are often found, on dissecting the bodies of persons, who, when living, had no complaint that led to suspect their presence: the author next examines in what manner acids are conveyed from the stomach to the liver and gall-bladder, and advances some plausible conjectures on that subject; but we shall here conclude our account of this book, which, from the extracts we have given, the reader will perceive contains much curious and useful matter.

BRITISH CATALOGUE.

P O E T R Y.

ART. 15. *A Serio-comic and admonitory Epistle, addressed to a certain Priest, with a grave, solemn, and Sublime Epistle, addressed to certain Critics, with an amatory Ode to Eliza. To which is prefixed, An Address to the Reader, respecting some late conduct of the Reverend C—B—, Curate of W—. The second Edition. By Anthony Pasquin, Esq. 4s. 10 2s. 6d. Rollaston, Coventry. Deighton, London, 1793.*

This is called a second Edition, only because it has a new Title-page and Preface prefixed for sale in London. A real second Edition it will assuredly never reach.

There is an Anthony Pasquin, Esq. of London, who, as we are told, by very high poetic authority, is by name John Williams. This is a rural Pasquin, who invokes and aspires to imitate Peter Rindar, but with little success: and if we may venture to judge from certain features of internal evidence, can be no other than the learned Dr. who lately appealed to the public against certain calumnies, vented perhaps, or supposed to be so, by the very person here satirized.* The same topics are here forced upon the reader in rhyme that were there repeated in prose.

See from the army the deserter comes,
And mounts the pulpit;—horrid to behold!
But, still more horrid, see the man of wealth
Who has ordination got by stealth,
Put on the gown, and eager seize the gold! &c. &c.

A note against misrepresentation of the author's political principles, in p. 8, the style and verbosity of address to the reader, and other traits, confirm us in this notion. If it be so, we own we had a better opinion of the Author's powers from his prose, than from his verse. The whole presents no pleasing picture. Violent irritability, affecting great moderation; vindictive Satire, affecting great Christian Charity; and all delivered in very dull and wretched verse. If therefore our conjecture be false, we heartily beg pardon of that author for the imputation, which, without strong evidence of circumstances, we should not have ventured.† With respect to the ode subjoined, we must tell the author, whoever he may be, that it is much more shameful for any man to publish such indecencies when in orders, than to have been in the army before he took them.

* See our Review for January, p. 89.

† Why the author should take a name that was preoccupied, and so preoccupied, we cannot guess.

ART. 16. *Three Short Political Poems, addressed to the Society for promoting Liberty and Property against Levellers and Republicans. By John Parrish.* 4to. 1s. Wexley. 1793.

Mr. Parrish is to be commended rather for the patriotism and loyalty of his sentiments, than for the vigour of his poetry. The following extract will, perhaps, prove that our criticism is not very harsh, when we say, that with many qualifications of a good and loyal subject, he has no claim to the title of a poet:

"Surely Ministers highly their duty neglect,
Who (as guardians) the public's peace should protect;
Or they would some effectual method invent,
The public sale of such books to prevent."

DRAMATIC.

ART. 17. *The World in a Village, a Comedy in Five Acts; as performed with universal applause at the Theatre Royal, Covent-Garden. By John O'Keefe, Esq. Author of, &c. &c.* 8vo. 1s. 6d. Debrett.

This *World in a Village* bears no resemblance to any village in the world; but, though it makes a very poor figure as a *Comedy*, might be more supportable if cut down to a *Farce*. The character of Mrs. *Allbut* was, we suppose from the name, said to be an intended portrait of a lady, whose lively genius, and intimacy with the late Dr. Johnson, gave her some celebrity in what this writer calls the *Female literary world*. Such speeches as the following could never surely be intended even as a *caricature* of her manners.

"Mrs. *Allbut*. Here, Master Jack, by the way, you read me *Orlando Furioso* (gives him a book). The Maria shall peruse my poem over our tea. (*Aside.*) As a rehearsal I'll condescend—Poetry may civilize this person—A brute that could strike my child! (*To Jollyboy.*) Have you ever read *Sympathy, Sensibility, and Humanity*?

"Joll. No—but I wish you'd get 'em by heart.

"Mrs. *A.* Man, do you visit the Muse? (*Emphatically.*)

"All. Ay—when was you in Cockspur-street? (*Imitating.*)

"Mrs. *A.* Have you transcribed my poem as I bid you?—Genius is above writing a mechanic, fine hand.

"All. Yes; but genius might know how to spell; and you write such a damn'd scrawl, my love.—

"Master Jack. Ay, just like on an Indian tea-chest.

"All. Oh, here, I've copied it out in a neat hand. (*Gives the paper to Mrs. Allbut.*)

"Mrs. *A.* Gentlemen have no opinion of female literature;—indeed, we have not distinguished ourselves in blank verse.

"All. She'll be delighted with my improvements on it.

"Mrs. *A.* A *jeu-d'esprit* of mine.—(*To Jollyboy.*)—You may read it out. (*Gives paper.*)

" *Joll.* (*reads*) ' Tall torrents tumble from the towering cliff,'

" *All.* — With a twopenny tiff.

" *Joll.* ' The wild winds whistle with the roaring wave,'—

" *All.* Dr. Grigby for a penny did shave.

(*Jollyboy throws down paper and exit.*)

" *Master Jack.* Oh my father! (*laughs.*)

" *Albus.* (*howling after Jollyboy*) Mind, the ' tiff,' and the ' shave' are mine.—I'll give up any thing but my fame.—I saw you was poz'd for a rhyme, my dear—not one in the whole poem, my chuck!

" *Mrs. A.* Rhyme!—do you know what blank verse is, you wretch you?

" *All.* Well, didn't I fill up the blanks? sweet!

(*Master Jack continues laughing.*)

" *Mrs. A.* Dare to interpolate!—Oh! I must get a transcriber—some half boarder at a top school—a reduced clergyman's daughter—No! that young person Margery recommended."

NOVELS.

ART. 18. *The Widow, or a Picture of Modern Times, a Novel, in a Series of Letters, in Two Volumes.* By Mrs. M. Robinson, Author of *Poems, Pausanias, &c. &c.*

If this be a picture of modern times, the times are bad indeed!—Mrs. Robinson's is a sprightly, entertaining, and interesting pen.—We can commend this novel for its good writing and real merit.—We think some of the characters rather too highly drawn, and there is an inconsistency in supposing Mr. Howard, the travelling tutor of a young nobleman, and yet at his death, without any apparent cause, able to leave the heroine of the tale a fortune adequate to the rendering her a suitable wife for Lord Allford.

POLITICS.

ART. 19. *A Friendly Address to the Members of the several Clubs in the Parish of St. Ann, Westminster, associated for the Purpose of obtaining a Reform in Parliament.* By William Knox, Esq. Printed for the Benefit of the Philanthropic Society, at their Press, St. George's Fields. 8vo. 36 pp. White. 1793.

Mr. Knox, who has evidently studied with success the principles of our excellent Constitution, explains them also with great clearness; and shews, that out of the whole House of Commons, only the Knights of the Shires could ever properly be called *Representatives*, as they represent the *Freeholders*, who, by the Constitution, have a right to seats themselves. But, with respect to towns, the King by charter "impowers two Citizens, or two Burgesses of certain towns, to sit in Parliament with the Knights of the Shires, and appointed certain descriptions of the inhabitants to elect them; not as the *Representatives* of all the inhabitants, nor even of those by whom they are elected; for they, *having no right to seats themselves*, cannot have any title

title to send *Representatives*, "but"—merely in consequence of his grant and appointment. The fundamental principle upon which this author founds his whole doctrine is, *that all who are attached to the country by possessing a fixed property in it, which must rise or fall in value with the prosperity or decay of the country, should have a share in the Government,*" and them only. Hence the right of the Barons and Bishops, the original land-holders, all other descriptions of men deriving their right only from voluntary grant. It is added, "the House of Commons is therefore not a *House of Representatives*; nor is it ever so styled in any Legislative proceeding. Nor was it ever supposed to be such, until the advocates for the American Rebellion broached the *new-fangled, but mischievous doctrine*, of the right of imposing taxes being dependent upon representation." In elucidation of this point, Mr. K. refers to his own *Review of the American Controversy*, published in 1768, and cites the great authority of Mr. G. Grenville.

We are happy to find that the arguments of this sensible writer had an effect upon those to whom they were first addressed *viva voce*.

ART. 20. *Club Law; or the Consequences of a Reform in the Representation of the Commons of Great Britain, exemplified in a short Description of what has followed a Reform in the Representation of the Tiers Etat, or House of Commons in France. By the Author of A Candid Inquiry into the Nature and Origin of Government.* 8vo. 34 pp. 1s. Owen. 1793.

This very sensible author, deducing most justly the evils that have happened in France from the ill-advised measure of doubling the number of the Tiers Etat, gives a brief but striking picture of those evils; after which he reminds his readers of his first position, thus elucidated in the following terms: "I must here pause a moment, to repeat again to my readers, that all the horrors, all the dreadful calamities, which France groaned under at this time, were derived from the same source, *A REFORM of the Representation of the Commons, or Tiers Etat*; and it is worth the observation of our Reformers, that there remains not in France a single man of virtue, who originally supported the change that has been made in the constitution of that kingdom; they have been all either massacred, ruined, banished, or imprisoned. The constitution they assisted to frame did not exist even for an hour; scarce an article was decreed that was not instantly violated: the pretended Rights of Man, on which it was proposed to build it, were found absurd and nugatory; and although they declared, that every individual had a right to concur in making the laws by which he was to be bound, they found themselves obliged to restrain the greater part of the inhabitants from the exercise of that right." P. 17. The whole of this pamphlet deserves attention. Nor is there the smallest reason to doubt of the author's main argument, that any *Reform* made here on the principles of that in France, would be productive of the same consequences.

ART. 21. *Thoughts on Liberty and Equality.* By Sir Lawrence Parsons, Baronet. 8vo. 65 pp. 1s. 6d. Stockdale. 1793.

From Mr. Locke, Sir Lawrence Parsons draws the very true position, that "the chief end of Civil Society is the *preservation of property*;" the immediate and inevitable consequence of which is, that no power should be admitted into any government which would be liable to destroy property. Power given to those who have no property will ever tempt them to divide the property of those who have it. The industry which gives property to the poor, should also confer power; but till the property be gained, the power should be denied. Such are the decisions of wisdom, such the principles of the British Constitution, and such the doctrines of our present author. The importance of the points handled by him may be judged from the heads of the pamphlet, some of the chief of which are these. *The poor not slaves, though they have no political power.—The people have no right to destroy the Constitution.—Great inequality agreeable to the nature of man, and the contrary to that of brutes.—Equality inconsistent with human happiness, and with the improvement of human nature.—The people not justified, except in the extremest exigency, to resist the Government.* These, and similar topics connected with them, are ably handled in this tract.

ART. 22. *Thoughts on the Effect of true and false Religion on Civil Government, with some Reflections on the present State of France.* By a Lay Magistrate of the County of Essex. 8vo. pp. 56. Rivingtons. 1793.

This pamphlet is evidently the effort of a well-disposed and zealous man to serve both Church and State. It is not remarkable either for polish of style, or skilful arrangement of matter, but for a bold and open declaration of what the author thinks. He exposes ably enough that ceaseless fluctuation from error to error which some Secularists extol as the perfection of free enquiry; and condemns the iniquities of France with the fervour of an honest man. In reading it, we respect the unknown writer more than we admire the work.

ART. 23. *Sketch of the Debate in the House of Commons on the passing of the Bill for the Continuation of the Charter of the East-India Company, May 25, 1793.* 8vo. 6d. Debrett.

The purpose of this pamphlet is, to preserve in some vehicle less perishable than a newspaper, the heads of a debate upon a subject certainly of great importance to the country. The bill seems to have passed with the general acquiescence of the House, though not without a feeble resistance from one or two of the leading members of Opposition.

ART. 24. *The Merits of Mr. Pitt and Mr. Hastings, as Ministers in War and in Peace, impartially considered.* 8vo. 80 pp. 2s. 6d. Debrett. 1794.

This pamphlet, which is said to come from the pen of a strenuous and

and well-known advocate of Mr. Hastings, is one of the most impressive vindications of that gentleman's public conduct in India which we have seen; and, were we among his Judges, it would be very difficult for us to dispel the effect which it has had upon our minds. The Minister, however, may, perhaps, be inclined to say with our friend Dogberry, "Comparisons are odious."

D I V I N I T Y.

ART. 25. *A Sermon preached at Spring-Garden Chapel, on Sunday, Jan. 26, and at Oxford Chapel, on Sunday, Feb. 22, 1794; and published at the request of both Congregations. By W. Jones, M. A. F. R. S. Third edition. 8vo. 27 pp. 1s. Rivingtons.*

We always take up with pleasure the productions of this ingenious and pious writer. Without subscribing to every minute proposition he advances, we always discover something in his disquisitions which makes profelytes of our wishes, even when it fails to convince our understanding. The sermon before us lays claim, in our opinion, to a higher character than that of ingenuity, and we are deceived if it possess not, in many particulars, a more than *conjectural* interpretation of Prophecy.—The learned author departs from the usual opinions which have fixed the Man of Sin here treated of, to the Pope, to Mahomet, or to Ecclesiastical power in general; and considers "the falling off," or apostacy, which is to precede his introduction, to intend a defection from Civil and Ecclesiastical obedience.—This opinion he supports by examining into the characters of the Man of Sin, as given by St. Paul, "that he opposeth and exalteth himself above all that is called God," &c.; and argues on the strict correspondence of these characters, with the spirit of apostacy from religion and civil power that now prevails.

"If," says he, "instead of the sacred right of government, we find the sacred right of insurrection;—instead of God only wise, we find man deified and adored in the Temple of God;—instead of the liberty of serving God, which is the only true freedom, the liberty of disobeying him;—instead of that justice and mercy, in which only man can be like to God, the power of death, the delight of the Devil, wantonly exercising itself in destroying men's lives;—instead of laws for securing property, rapine and sacrilege laying every thing waste; we desire to know what the true Man of Sin, whoever he is to be, and whenever he is to come, can do more!"

The author proceeds to apply these particulars more strictly to the circumstances which have subverted the laws and religion of France—considers the spirit as having originated in this country in the last century, and as curbed alone at the present period by the restraining power of Government.—He closes with a sentiment, to which every bosom must echo that beats for virtue and for peace:—"May the divine grace dispose us to take proper warning, and make a wise use of the example now before our eyes; that we may every day be farther from danger, and safer from the infection of Apostacy; that the

the Church, which God hath promised to preserve to the end of the world, may be preserved here; and that the little *faith* he shall find at his coming may be found with us."

ART. 26. *A Sermon on St. John xx. 23, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained;" preached before the University of Oxford, at St. Mary's Church, on Sunday, Nov. 24, 1793. By the Rev. Henry Best, M. A. Fellow of St. Mary Magdalene College, Oxford. 8vo. 32 pp. 1s. Fletcher, Oxford; Rivingtons, London. 1793.*

This is a very important sermon, and might form the opening to a long controversy. Mr. Best, though he reprobates the extravagant demands of the Romish Clergy, thinks that our own have erred on the other hand, by receding from their just rights. He considers the declaration of our Saviour in the text, as applicable to all Ministers of the Church of Christ, as well as to the Apostles, and regards the power of admitting persons to the Sacrament, or rejecting them from it, as the regular means of exercising the authority thus committed for the sake of discipline: because they who do not partake of that sacred ordinance "are not in a state of salvation and grace:—their sins are retained." Mr. Best says, "The power of working miracles, which was given at the first for the more immediate purpose of conversion, was indeed withdrawn, so soon as the Church, under God's protection, and with the general and ordinary assistances of his grace, was able to support and extend itself by human prudence. But the power of remitting and retaining sins is permanent; as it was given for purposes which make it's permanency requisite, the purposes of edification, and of that good government in the Church, without which edification can never be accomplished." P. 11.

In consequence of this statement, he asks the following questions, "Is this power of remitting and retaining sins exercised to any effect by its Clergy?—Do they not tacitly recede from these their just claims?—Are they not in some measure guilty of betraying these rights of the Church, so useful, so necessary to its spiritual edification?—Do they not consider the first of the above-mentioned forms of absolution as a merely declaratory form? the second, as merely petitionary?—And with respect to the third form, do not many of them omit the use of it entirely?—Is the power of admitting to the holy Eucharist, or of repelling from it, generally applied to the purpose of reformation of life?—On the contrary, are not almost all persons indifferently, and without enquiry, admitted to the Holy Communion?—For the people, do they in general allow of the power of absolution in the Priesthood?—Do they imagine that any spiritual benefit is derived upon them from these forms when pronounced by the Priest?—Do they generally attend the Holy Sacrament, for the purpose of receiving, through its means, the pardon of sins, and grace to lead a new life?—Do they not rather generally absent themselves, and seem to think it of little consequence whether they attend

or not?" P. 13. Certainly, by directing the forms of absolution to be pronounced only by a Priest, the Church does intimate, that the Priest possesses a power not communicated to others: and indeed, as Mr. B. observes, "the doctrines, and, as far as theory reaches, the discipline of this Church, the spirit and form of its Liturgy, and the writings of its most learned and excellent divines," do seem to justify and enforce such a right in the Priesthood; but how this discipline can be restored in practice, it is not easy to see. We recommend, however, the discourse to the serious consideration of the Clergy.—It is well written, and certainly well meant, whether in all points accurate or not, and is highly deserving of attention.

ART. 27. *Two Sermons; preached at the Assizes holden at Hereford, on March 24 and July 24, 1793. By John Keysall, A. M. Chaplain in ordinary to his Majesty, and Rector of Groton, in Suffolk. Published at the request of the Gentlemen of the Grand Jury.* 8vo. pp. 39.

The former of these is a plain and sensible discourse, on the well known text in Prov. xiv. 34. The second is of a superior stamp. In this, by a judicious application of the expostulation of Moses to Israel, [in Deut. iv. 7 &c.] "What nation is there so great who hath God so nigh unto them?"—&c. The preacher illustrates concisely but ably, first, our religious advantages: Secondly, from this part of his text, "and what nation is there so great that hath statutes and judgements so righteous?" &c.—those of our civil government: and finally exhorts to gratitude and Piety by a proper comment on these words, "Only take heed to thyself, and keep thy soul diligently," &c. The choice of the text was happy, and the use of it sensible.

ART. 28. *The good Samaritan, or Charity to strangers recommended; a Sermon preached in the parish church of High-Wycomb, Bucks, for the French Refugee Clergy, on Sunday the 2d of June, 1793. By the Rev. William Williams, A. B. of Worcester College, Oxford. Published by Request, and for the Benefit of the said Clergy.* 8vo. 29 pp. Rivingtons &c. 1793.

This Sermon evidently declares itself the work of a serious and a studious Clergyman; was well calculated to produce its due effect when delivered; and requires not the apology, which the modesty of the author has inserted in a note, at p. 27. Mr. Williams is fresh from the study of the Fathers, and though their merits are certainly great, admires them too indiscriminately. The figurative explanation of the Parable, from St. Austin, is ingenious and fanciful, but futile and unfounded; and consequently not very useful to readers or hearers of the present day. The author's doubt from what it was that the Lawyer, who questioned Jesus, wished to justify himself, (p. 9.) receives, in our opinion a most easy solution. Our Saviour had made him answer his own question; he therefore wished to justify himself from the appearance of having asked what he perfectly knew before, by still seeming to have something to enquire. This is so obvious on the face of the narration, that it is strange it should have been ever doubted.

ART.

ART. 29. *The Connection of the Duties of loving the Brotherhood, Fearing God, and Honoring the King, considered and explained, in a Sermon, preached in the Parish Church of St. Magnus the Martyr, London Bridge, on Sunday the 30th of December, 1792. By the Rev. Thomas Rennel, A. M. Prebendary of Winchester, and Rector of the United Parishes of St. Magnus and St. Margaret. Dedicated, by Permission, to the Right Hon. the Lord Mayor of London. The Second Edition. 8vo. 36 pp. 1s. Rivingtons.*

While our notice of this and the following excellent discourse has been accidentally delayed, they have, by their own merit, found their way to a second edition. This, if it be some little reproach to us, is an additional credit to the sermons, and therefore we rejoice at it; for they deserve credit and attention. The learning, and judgement, and taste of the author, are conspicuous throughout; and the selection of particular passages, were we to indulge in it, would lead us to a greater extent than we can allot to compositions of this size. The following passage we cannot refrain from giving:

"Wretched indeed those nations, upon whom God, *who dispenseth sorrow in his Anger*, has sent this dreadful scourge! Unutterable the guilt of those men who, from distress of circumstances, political enmity, on that **MOST PROFLIGATE OF ALL PASSIONS, THE SPLEEN OF DISAPPOINTED AMBITION**, would league with such invaders for the subversion of this happy government, or would at least misrepresent the designs, and counteract the effect of those measures which are absolutely necessary to ward off such accumulated calamity from these kingdoms." P. 23.

ART. 30. *Principles of French Republicanism, essentially founded on Violence and Blood-guiltiness. A Sermon, preached on Sunday the 26th of October, 1793, in the Cathedral Church of Winchester, occasioned by the Murder of Her Most Christian Majesty. By Thomas Rennel, A. M. Prebendary of Winchester, and Rector of St. Magnus, in the City of London. The Second Edition. 8vo. 27 pp. 1s. Rivingtons, 1793.*

This sermon, with the same general characteristics as the former, is in some respects inferior: it has, however, considerable excellence, as may be judged from the following citation. After speaking most forcibly of the murder of the Queen of France, and the wretched inhumanities of Lyons, he proceeds:

"May Almighty God protect this favoured land from such **HORRORS**, and the **PRINCIPLES** which lead to them! cherish this salutary truth!—That the cause we are now engaged in is the cause of God and our Country, our Liberties and Property, our Wives and Children. It is the cause of the **LOWEST**, as much as the **HIGHEST**; for upon the issue of the present contest it must depend, *whether Strangers shall eat up thine harvest and thy bread, which thy sons and daughters should eat; whether they shall eat up thy flocks and thine herds—whether they shall impoverish thy fenced cities wherein thou dwellest, with the sword; whether bloodshed, fire, and sword, shall be brought among us, by a relentless, vindictive*

vindictive foreign foe, assisted by the most abandoned of our countrymen* whose efforts have long been united, for the reduction of this free and happy nation to a beggared, degraded, plundered province, to these merciless enemies. Should they (which God in his mercy avert!) succeed in this enterprise, the voice of England would be like the voice of Sion, which bewaileth herself, saying, *Woe is me now, for my soul is availed because of murders!*

ART. 31. *The Regard due to the Divine Judgments considered; in a Sermon preached at the Lord's Day Evening Lecture, at Hare-court. Aldersgate-street, November 17th, 1793. By John Humpbreys. 8vo. 1s. Parsons and Trapp.*

This is a plain, useful, and instructive discourse, and, in general, well adapted to assist the hearers and readers of it in "making a religious improvement of the present state of public affairs." Many things in it are said well; one or two might be excepted against. In a note, the author speaks of "the zeal with which some respectable characters have lately been prosecuted, on a charge of sedition." We have heard of three or four indiscreet men, who have not only been prosecuted for, but also clearly convicted of sedition. But the *respectable characters* have not come to our knowledge. Neither can we easily conceive an union of sedition and respectability in any British character.

MISCELLANIES.

ART. 32. *A Letter to Dr. Moore, on his Defence of British Humanity against the Calumny of a Member of the French Convention. 8vo. pp. 56. Owen. 1794.*

The accusation here urged against Dr. Moore is, that he has not defended his country as he ought, in the place where he very safely might have done it, *in his book*. He certainly might have said, not merely that *perhaps* the barbarities committed in our civil wars, might be shown to be equalled by those committed in France at the same periods; but that undoubtedly they were far exceeded.—He might have said more; that the discord of that country has always been cruel, of this, never. In our contests, multitudes have fallen in the field, and, of the leaders, many on the scaffold as traitors: but instances of murder or massacre, by popular fury, or with any circumstances of inhumanity, are hardly to be found: and the doubtful *perhaps* of Dr. M., on the comparison, seems indeed to argue an equal want of information in the history of both countries. The instances of French barbarity enumerated in this letter are numerous, and such as perhaps no other country can parallel. They might be multiplied with great ease. But at this moment their masses of slaughter, their savage exultation in them, their yet more horrid jocularity* in their accounts

* One murderer, writing to the Convention, calls the Guillotine the *Republican Razor*, and *humorously* talks of its having shaved the beards of several priests. Another, yet more facetiously calls the drowning of hundreds of men and women together, the *Republican Baptism*. These, and similar strokes of wit, are scattered throughout their narratives; and these their legislators *publish*; doubtless, to extend the practice by example, of

of these atrocities, and even the prodigality of lives by which their generals obtain victories, leave all comparison behind; and fix the French for ever as the unrivalled masters of inhumanity. Should Dr. M. attempt to defend himself, which we trust he will not, by raking up all the bad actions that our history can produce, one week's account from Lyons, since its capture, would obliterate them all.

ART. 33. *An Account of the Trial of Thomas Muir, Esq. younger, of Hunterhill, before the High Court of Justiciary at Edinburgh, on the 30th and 31st days of August 1793, for Sedition.* Robertson, Edinburgh.

This pamphlet is given to the world under the inspection of Mr. Muir; the accuracy, therefore, of its contents may be estimated accordingly. Every page of it tends to confirm the verdict of the Jury, and the whole conduct of the trial affords a striking proof of Mr. Muir's talents, and his misapplication of them.

ART. 34. *Memoirs of Mrs. Coghlan, daughter of the late Major Moncrieff, written by herself, and dedicated to the British Nation; being interspersed with Anecdotes of the late American and present French War, with Remarks, moral and political.* 2 vol. 6s. Kearsley.

This lady, who has long been known in the circles of gallantry, but who is now a prisoner for debt, imputes the cause of her misfortunes and her deviation from the paths of virtue, to a marriage against her wishes.—We greatly fear, as was observed by an eminent Barrister on a recent occasion, that much of the licentiousness of elevated life, and much of the subsequent misery of individuals, proceeds from this source. The book seems to be written to procure a temporary supply to the unfortunate author; and we shall not, by any unseasonable criticism, by any means counteract its effects.

ART. 35. *The Remembrancer; addressed to Young Men in business, showing how they may attain the way to be rich and respectable.* 8vo, 32 pp. 6d. Parsons. 1793.

The Remembrancer is a collection of prudential maxims, the observance of which would be very likely to produce the effects for which they are intended. Prudence and morality have now few doctrines to offer which can charm by their novelty; in the correction of vice the stores of invention have been exhausted, and the only task which remains to the moralist is, so to contrive his lectures as to give an air of variety to trite subjects, and to prevent the lassitude generally provoked by repetition. The publication before us may be read by the persons to whom it is addressed with advantage; and, we may add, from the brevity of its contents, it may be read without fatigue.

FOREIGN CATALOGUE.

FRANCE.

ART. 36. *Manuel du Minéralogiste, ou Sciagraphie du Règne Minéral, distribuée d'après l'Analyse Chymique; par Torbern Bergman, &c. mise au jour, par Ferber, Professeur de Chymie à Mittau; traduite & augmentée de Notes, par Mongez le jeune, Auteur du Journal de Physique, &c. Nouvelle édition, considérablement augmentée, par J. G. de la Métherie. In 8vo, avec figures; à Paris.*

M. Mongez had not only translated this Manual into the French language, but he had likewise given it the present form; new ideas on different points of Mineralogy, and Chymical discoveries relative to fossils, are the articles with which it has been enriched by him. Since the publication of the first edition in 1784, great advances have however been made in this science; and as that edition had long been exhausted, M. de la M. undertook the care of this which we have now before us. He has endeavoured not to omit in it any of the principal discoveries that have lately been made. But wishing to preserve, as far, at least, as was practicable, the texts both of Bergman and his commentator, and to conform to the method adopted by them, he was much circumscribed in his plan. From the expectation of the return of M. Mongez, who had attended La Peyrouse in his voyage, he had been induced likewise to defer for some time the publication of this work; but this is now regarded as an hope which his friends are no longer permitted to entertain.

Bergman, in his Sciagraphy, has given only a general and cursory view of mineral substances, according to the system of Cronstedt, though it must be allowed to be such a view, as clearly evinces his intimate acquaintance with the subject. M. Mongez and M. de la Métherie have, as we have observed, both followed the plan which had been traced out for them by this great master.

The oryctographic systems do not admit of so many divisions, as those which have been invented in the vegetable and animal kingdoms.

That adopted in this manual reduces all mineral substances to four grand classes; in the first of which are comprehended the Salts, whilst the second treats of the Earths, the third of Bitumens, and the fourth of Metals. To set the progress which this science has made, down to the present time, in a clear point of view, our authors exhibit the different systems, together with their classification. From the principles on which they are founded, they may naturally be ranged under two divisions; the first including such as in the descriptions of different mineral substances have recourse to external characters; and the second those in which they are classed according to their constituent elements; to which latter the system of Fourcroy is to be referred. He, at least, was the first of his countrymen who had formed a system of Mineralogy on a chymical analysis of the different mineral substances.

“ It

"It cannot be doubted," says M. de la M. "that the animal is the most numerous of all the three natural kingdoms." Botanists, indeed, reckon from twenty to twenty-five thousand plants, for M. de Marck has promised to describe upwards of eighteen thousand in the *New Encyclopédie*, and there are many collections which he had certainly not seen.

As, however, most of these plants have their particular insects, if the other species are added to them, it will clearly appear that the number of animals must surpass that of vegetables. We are acquainted with about five hundred species of quadrupeds; between six and seven hundred reptiles; from three to four thousand birds; and about fifteen thousand insects; to say nothing of microscopic animals, which are yet very imperfectly known.

In Minerals nature certainly seems to have been much less prolific. Of these, indeed, we are not acquainted with more than fifty distinct species; but these are mixed, united, and combined in an infinite variety of ways. In this new state they assume forms and appearances so totally different, as to make it exceedingly difficult for us to recognise them; which is, however, the province of the Mineralogist.

There are two modes of studying Natural History, the first of which may itself be called natural or philosophical, whereas the second is artificial.

The latter of these fixes upon one or more general characters, according to which it classes all the objects that present themselves to its notice. Botanists, for instance, having remarked that in plants there is nothing so constantly to be depended on as the parts of fructification, have endeavoured to discover in them those general characters; thus Linnæus has had recourse to the number of stamina; and Tournefort not only to the number, but likewise to the form of the petals, &c. By any of these methods we are sufficiently enabled to distinguish and arrange the plants, though all deviate, in a greater or less degree, from that adopted by Nature herself.

Nature has observed a certain law of continuity in the production of all beings, having passed from one to another by insensible gradations. It is this continuity which forms that natural method by which the Philosopher ought chiefly to be guided, whilst, in order to facilitate the study of Nature, he may, at the same time, avail himself of any of the artificial methods, which he shall, on the whole, prefer to the rest.

The very numerous and important additions, made to this work by M. de la M. throw a light on the subject which could only be expected from a person, who to a consummate acquaintance with Mineralogy joins likewise an equal knowledge of Chemistry. He has therefore an undoubted claim to the gratitude of the public for having presented them, in a manner perfectly methodical, and in language cleared, as much as possible, from barbarous terms, with an account of the principal discoveries that have been made in the science of Mineralogy, since the appearance of the first edition of this book, that is, during the space of ten years.

Journ. Encyclopédique.

ART. 37. *Observations sur la Nature & sur le Traitement de la Phthisie Pulmonaire*; par Antoine Portal, Professeur de Médecine au Collège de France, d'Anatomie & de Chirurgie au Jardin National des Plantes, de l'Académie des Sciences de Paris, de Bologne, de Turin, de Padoue, de Harlem, de Montpellier, & d'Edinburgh. A Paris. Prix 5 liv. 5 s. broché.

If great accessions have been made to medical knowledge in the course of the present century, it has been chiefly to particular treatises, like this before us, that we are indebted for them. Experienced physicians, who confine their researches in a great measure to one branch of the science, resemble those geographers, who being already acquainted with all the provinces of a kingdom, attach themselves, however, more especially to some one of them, for the purpose of describing it with greater accuracy. It is thus, that through the efforts of a Torti, a Lind, a Sénac, and others, inveterate errors have been forced to make way for the admission of interesting truths.

Mr. Portal, who is very well known by his excellent History of Anatomy and other works, has, in this treatise, given fresh proofs of his great sagacity and indefatigable zeal. Among the authors who have written on the Pulmonary Phthisis, there is none that has combined all the objects relating to this important subject, or that has treated it in a satisfactory manner. Hoffman, Van Swieten, Lieutaud, &c. have indeed spoken of the Pulmonary Phthisis, but the plans which they had adopted have prevented them from entering into particulars; they have accordingly presented their readers with summary ideas and general principles only. "It is to Morton," says our author, "and to modern Nosologists; it is to Sauvages that we owe the most valuable observations on the different species of this malady." Morton was sensible that we could not form to ourselves an adequate idea of the disorder itself, or of the treatment proper for it, without previously dividing it into its different species; but as at that period we were very far from having made exact researches into the phenomena presented by the dissection of bodies, and as chemistry had not yet opened the eyes of physicians to the pernicious effects of the complex remedies with which it was usual for them to harass their patients, it is evident that Morton himself had conceived only vague, and, not unfrequently erroneous notions respecting the causes and seat of this malady, as well as the operation of the numerous remedies which he has recommended for it. The formulæ with which his book abounds, present therefore, in general, a monstrous combination of drugs, the effects of which must either mutually destroy each other, or, at least, produce consequences very different from those which were expected; they favour too much of that polypharmacy of the Arabs, often adopted by our physicians, and which has served to retard our knowledge of the genuine effects of individual medicines.

The object then of Mr. Portal in the present undertaking is, to collect into one body the great number of observations, which, classed according to their analogy, may lead the physician to form such conclusions as will be of real utility to him in the course of his practice.

This

This work is divided into two parts, the first of which contains seventeen articles, in which the author treats of the different species of the Pulmonary Phthisis, such as the Hereditary and Scrophulous Phthisis, the Plethoric Phthisis, the Catarrhal Phthisis, &c. &c. In the second part, which is divided into five articles, he points out, 1. The symptoms of the Phthisis in general, together with those belonging to each particular species of that malady. 2. The duration of the Pulmonary Phthisis, according to the species, as well as to the age, constitution, and sex of the patient. 3. The state and quantity of the blood in persons afflicted with this disorder. 4. The result of his observations made on the dissection of those to whom it has proved fatal; and, 5. His rules for the treatment of the Pulmonary Phthisis in its last stage. Upon the whole, we shall not hesitate to say, that on account of the great importance of the subject itself, the comprehensive and judicious manner in which it is here handled, and the dissertations with which it is accompanied, this is one of the most valuable medical publications that have for some time fallen under our notice.

Journ. de Médecine.

ART. 38. *Sur la Suppression des Jeux de Hazard, des Triquets, & des Loteries, par J. Dufaulx.*

The author, who, it seems, had been charged by the committee of Public Instruction to draw up, in conjunction with M. Mercier, a Report on the suppression of all games of chance, gives in this essay a short account of their history, and of their dangerous consequences. To the decree itself, which fixed their abolition for the 1st of October last, are appended certain precepts on the same important subject, said to have been addressed by a Chinese Emperor to his people, which, whether genuine or not, certainly form the most interesting part of this essay. It is extraordinary, however, that on such an occasion Mr. D. should have chosen to avail himself of the authority and example of a Chinese, or indeed of any other monarch.

Esprit des Journa.

ART. 39. *L'Aveugle de la Montagne, Entretiens Philosophiques. Amsterdam & à Paris, 1789 & 1793. 2 vol. in 16, avec une graveure.*

(Ces entretiens Philosophiques doivent être au nombre de Trente, il n'en paroît encore que huit. Les cinq premiers ont été publiés en 1789, & les trois autres en 1793.)

Though from what is here called the *Preface of the Translator*, it would seem that this work was at first composed in the Greek language, and that the present version, as it is here called, was made from the Latin, the only text which the author had been able to procure; it is, however, sufficiently evident, both from the manner and contents, that it was originally written in the idiom in which it now appears. A Pythagorean philosopher, both old and blind, who lived in the first ages of the Church, and had embraced the Christian religion, is here supposed to be engaged in a peaceable conversation with a young disciple, named Theogenes, at a distance from Academicians and the hurry of towns, reclined under the shade of a solitary plane-

plane-tree, on the summit of an hill, from which circumstance he derives his name of *l'Aveugle de la Montagne*. It was only for the purpose of giving a dramatic cast to the detail of his observations, that the author has chosen to present them under this form, in imitation of those elegant and interesting conversations which have been transmitted to us by the ancients, and particularly by Cicero, for whose manner the author professes to entertain a laudable partiality. In some passages he will likewise be found to unite sentiment with imagery, and, though he writes in prose, to be very poetical. The following extract on languages and their etymology, taken from the second volume, which is certainly not of that description, contains, however, some remarks, to which, though, perhaps, they may in general be thought ill-founded, we must, at least, allow the merit of ingenuity: "En sortant des plaines de Sennaar," says our author, "deux grandes familles, souches de deux grands peuples, se sont partagé la terre qu'ils ont rempli de leurs descendants.

"C'étoient les Cecto-scythes & les Sarmates. Les aînés ou anciens (*die Allen, Chalten, Galaten, Gallen*), les Celtes, en un mot, ont tourné le mont Caucaze; & en tenant toujours la gauche, ils ont peuplé l'Europe, & une partie du nord de l'Asie C'est là qu'ils ont été appelés *Celi-iberi*, ou Celtes supérieurs, tandis qu'en deçà des monts (Pyrenées) ils eurent simplement le nom de *Celtes, Galles, Gallen, Wallen**, ou *Calen* †.

"Vous aurez, sans doute," continue-t-il, "quelque peine à me croire, si je vous assure que le langage des Celtes doit avoir été très-ressemblant à l'ancien Egyptien, ou Cophte; & qu'à bien des égards il l'est encore. Rien cependant n'est si certain Prenons pour exemple ce qu'il y a de plus ancien & de plus respectable parmi les hommes, le nom que le Celte & l'Egyptien, du commun accord, ont donné à Dieu, à l'auteur de la nature, à la nature elle-même. Ces noms sont, *Tbot, Theut, Theut-ata, Godt, &c.* Chez l'Egyptien le nom de Dieu étoit *Tbot*; & le Celte, le Germain adoroit *Theut, Theut-ata* †; ou ce qui revient au même (car la différence n'est que dans l'article & dans la manière plus ou moins forte d'aspirer le mot) *Godt, Goda, Woda* De *Tbot, Theut* les Grecs & les Latins ont fait *Theos, & Deus*, presque sans y rien changer, & ce qu'il y a de plus remarquable, la racine du mot qui est *Ott*. *Ott* y signifie *bon, ce qui donne du bonheur* §. Elle est restée, cette racine, chez les Osques ||, chez les Aborigènes, & chez les La-

* Les habitans du Pays de *Wales*, ou de l'ancien *Belgium*, en Angleterre.

† De là le nom de *Caledon, Caledonia*. Dunes des *Calen, Galen, ou Gallen*.

‡ *Atta* veut dire *père* chez les Frisons.

§ On dit encore aujourd'hui chez les Flamands, &c. *Het zal niet uitn*, pour signifier *cela ne réussira pas*.

|| Ainsi les peuplades *Osques, Thesques, Toscanes, Gothes* ont pris de la même racine le nom de *bons*, tandis que d'autres peuples furent qualifiés de *Quadin, Quaden, die Kruaden*, les mauvais.

tins. On la trouve dans leur *optimus, ottimo*, superlatif de *bonus*, de manière que *Tb-ot, Tbe-ot*, n'est autre chose que *le bon par excellence*, &c."

In the 18th conversation, *on pleasure*, the author exclaims: "Plaisir! Plaisir! mobile avoué ou caché de toutes les actions des hommes, qui es tu? où es tu? es tu loin, ou près de nous? . . . As-tu quelque part une demeure fixe? Voilà ce qu'il m'importe de savoir, dès que je veux te chercher & apprendre à te trouver."

Frere inséparable du contentement & de la joie, tu me sembles quelquefois n'être nulle part, & pourtant je rencontre partout ton image. Tantôt je crois la voir dans la cabane du pauvre, tantôt sur un trône. Vous beuvez le nectar dans des coupes d'or, ou dans le creux de la main, en vous abreuvant avec l'indigent de l'eau de la première fontaine. . . . O! plaisir si facile à la fois & si inconcevable! Pourquoi les foibles humains s'obstinent-ils à te voir toujours loin d'eux, tandis que tu te trouves partout sur leur route & pour ainsi dire, sous leurs pas? . . .

Nous ne devons jamais préférer plaisir à plaisir, ni regretter celui qui est passé, puisqu'il étoit fait pour passer, & que le plus souvent il ne consiste que dans le passage. Il ne tient d'ailleurs qu'à nous de le remplacer Concluons donc que c'est une folie de vouloir être heureux d'une manière plutôt que d'une autre, en Italie plutôt qu'en Grece, dans la jeunesse plutôt que dans l'âge mur ou dans la vieillesse; car pourvu que nous le soyons, qu'importe le lieu ou la manière? Nous ne devons rechercher que des plaisirs faciles, immortels. Si la difficulté, si la peine s'en mêlent, les plaisirs cessent d'être plaisirs; toute cessation prévue ou imprévue les assassine. Le plaisir prend toutes les formes, il est le vrai Protée, prenons, comme lui, celle qu'il nous présente. . . . C'est le vrai secret d'être heureux. Contens de ce que nous avons, nous conformant à ce qui est établi, & croyant que tout ce qui existe est bien; persuadés que l'homme, que la nature libre, sortant de l'ordre fait seul le mal, nous soumettant à cet ordre, nous pliant à la loi du grand Tout, aux volontés de celui qui a fait tout ce qu'il a voulu, & uniquement parcequ'il l'a voulu, & qu'il ne l'a fait que pour nous, et nous pour lui; voilà, voilà la sagesse, il n'y en a pas d'autre. Hors de là point de repos, point de durable plaisir."

Ibidi.

ART. 40. *Mémoires sur diverses Antiquités de la Perse, & sur les Médailles des Rois de la dynastie des Sassanides; suivis de l'Histoire de cette dynastie traduite du Persan de Mirkhond, par A. J. Silvester de Sacy, de l'Académie des Inscriptions & Belles Lettres. De l'imprimerie nationale exécutive du Louvre, 1793. 431 pp. in 4to.*

At least one half of this very learned work, which opens a view into an hitherto unexplored region of eastern antiquities, consists of four dissertations, read by the author in the Academy of Inscriptions, between the years 1787 and 1791, but which, at this time, he chose rather to communicate to the world in their present form, than in the Memoirs of that Society. Of these, the first is *On the Inscriptions*

and

and Monuments of Nakhli Rustam. After some preliminary observations on the still more ancient monuments of Gehel-Minar, in which the author generally accedes to the opinions of Niebuhr, he confines himself to what are called the Græco-Persic inscriptions and *reliefs*, to be met with in Chardin, Niebuhr, &c. It has been owing to the uncommon accuracy of this latter writer, that these inscriptions are, at all, legible; according to Plate xxvii. Vol. ii. of his *Travels*; that in Greek, which had been so much, and so unnecessarily altered by the celebrated Hyde, should be thus read, the letters supplied being collected chiefly from another, likewise copied by Niebuhr: ΤΟΥΤΟ ΤΟ ΠΡΩΤΟΝ ΜΑΣΔΑΚΝΟΥ ΘΕΟΥ ΑΡΤΑΞΑΡΟΥ ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΣ ΑΡΙΑΝΩΝ, *in γινους* ΘΕΩΝ, ΤΙΟΥ ΘΕΟΥ ΠΑΠΑΚΟΥ ΒΑΣΙΛΕΥΣ. It relates, therefore, to Ardshir, the son of Babek, or, as he is called *wasines*, by Agathias, the founder of the dynasty of the Sassanidæ. The term *Μασδακνου* is here very ingeniously explained to be a worshipper of Ormuzd, *Masdisman*, or, according to the form used in the Zend, *Masdeisno*, a title perfectly adapted to a prince who restored the religion of Zoroaster, and which was, therefore, afterwards constantly given to all those of that dynasty. *Αριανων* the author understands to be a general name of the several Persian nations, including all the countries denominated *Iran* by the Orientals; that is, all those situate between the Euphrates (Tigris) the Oxus, and the Indus. The second inscription belongs to Sapor, the son of Ardshir, or Sapor I. who is here styled *Βασιλευς Αριανων και Ασπριανων*, i. e. *Non-perfarum*, answering to the *Turan* of the Orientals, as opposed to *Iran*, or to the Greek term *Βαββαροι*. In decyphering the inscriptions, p. 71, sq. in an unknown language and character, it will easily be imagined that Mr. de S. met with greater difficulties, which he has, however, fortunately surmounted. It appears that the contents are entirely the same with those of the Greek inscription, that the words are written from the right hand to the left, without any vowels, of which the number in the Zend is so great, and that the language, therefore, bears a nearer resemblance to the Syriac or Palmyrene. In some of these inscriptions it is almost entirely Pehlwi, interlarded with a small portion of Aramæan, and in others more approaching to that of the Zend.

The second essay regards *the Cusic and Persic inscriptions in Gehel-Minar*, as they are found in Niebuhr, p. 125. The first, which Prof. Tychsen had lately attempted to illustrate, is here more satisfactorily explained, and, at the same time, accompanied with valuable historical elucidations by M. de S. It appertains to the princes of the dynasty of the Buidæ and to the 10th century. The Persic inscriptions, belonging to the 15th century, are likewise here more accurately translated than in Niebuhr.

In the third dissertation, p. 166, sqq. we are presented with *An Account of the coins of the Persian Kings of the Dynasty of the Sassanids*, with most of which the author was furnished by the Abbé Barthélémy, from the royal cabinet: of these thirteen are represented in two plates (vi. and vii.) the legends, together with the

B b alphabet,

alphabet, of the most remarkable coins, being likewise separately exhibited, and the former of these, for the greater convenience of general readers, given also in the Hebrew character. As a specimen, we shall here transcribe the legend of the first coin, from which the rest differ in little more than the names:

מלך ארדשיר מלך מלכאשראן מלך נורא מלך ארדן

that is, "the worshipper of Ormuzd, the excellent Ardshir, king of the kings of Irân, of the heavenly race of the Gods;" and on the reverse, ארדשיר ארדן, "Ardshir the divine." The rest belong to Sapor, probably the second and third, Bahram, here called *Parabran*, Balash and Sheriar. In the royal cabinet is preserved a gold coin, already mentioned by Pellerin, which, from the legend, evidently belongs to the dynasty of the Sassanidæ, and which, therefore, disproves the assertion of Procopius, that no such coins were struck by the Persian kings.

The fourth dissertation respects *the Inscriptions, &c. discovered at Kirmanshah or Bisutan, in Kurdistan*, which have already been described by Otter, and which D'Anville was inclined to look upon as remains of the monuments of the famous Semiramis, preserved in that country. Our author has, however, shown these likewise to belong to the dynasty of the Sassanidæ, one of them representing Sapor, the son of Hormidas, and the other his son Vararanes.

The account of the Persian kings of this dynasty (p. 173. sqq.) extracted from the famous history of *Mirkbond*, will, unquestionably, be regarded by the Oriental scholar as a very important part of this work, as will also the literary notices respecting the author himself, and his patron, *Ali Shîr*, annexed to the preface. To these M. de S. has added some Notes, chiefly from the *Nozhat alcolub* of *Hamdullab Ben Abubecr elcafwini*, a Persian writer of the 15th century, frequently mentioned by Dherbelot, under the name of the Persian Geographer. As an Appendix, the author has brought together under one view the Persian and Arabic passages and inscriptions that had already appeared in different parts of the work, which are here printed in Arabic letters. The types are those of the cidevant royal press, formerly used in the Paris edition of the Polyglott. An useful and copious Index terminates the whole.

Mr. de S. acknowledges his obligation to Mr. Langlès and Mr. Anison Dupéron, for their assistance in the execution of this undertaking. *Goetting. Anzeig.*

ART. 41. *Mémoires de Littérature, tirés des Registres de l'Académie des Inscriptions & de Belles-Lettres depuis l'année MDCCLXXX jusqu'et compris l'année MDCCLXXXIV. Tomes XLIV—XLVI.* De l'Imprimerie nationale exécutive du Louvre. 1793. 4to. Paris.

The first of these volumes contains merely the *Tables des Matières* for the last ten years, consisting of 669 pages.

The dissertations in the forty-fifth, and the following volumes, belong to the years 1780—4, and a considerable progress had already

ready

ready been made in the impression about the middle of the year 1789. In the part which regards the history of the Academy itself, p. 1—159, we meet with several instances of the beneficence of the late excellent king, particularly in 1781 an addition of 600 livres annually to the 2000 before granted, to defray the expences of the academy, and a rescript in 1782, in which he enjoins its members to make researches into the laws of war observed by the Greeks and Romans. In the *éloges des Académiciens morts depuis 1780—4*, par Mrs. Dupuy & Dacier, are the respectable names of De Fonce-magne, de Maizeroy, Batteux, de la Curne de Ste. Palaye, Turgot, de Maurepas, D'Anville, de Canage, & de Guasco.

In the forty-fifth volume of the Memoirs themselves, on the subject of *Foreign, and particularly Eastern Literature*, we meet with an *Essay* by Deguignes, on a work in MS. by Masudi, who died A. D. 957, which may be regarded as a kind of Universal History, including a short chronological account of the Franks. The names are here mutilated and disfigured in a very extraordinary manner, which must, likewise, have been the case with those of the foreign nations and kings mentioned in what is properly denominated ancient history.

To the department of *Ancient History and Geography* belong, 1. *A Dissertation* by Keralio, on the Knowledge which the Ancients had of the Northern Parts of Europe, in which whatever had hitherto been written on that subject is very ably brought under one view, and where the author has betrayed no partiality for any hypothesis; 2. *An Essay, in Two Parts*, of which the first only is now published, by Anquetil Duperron, on the Wanderings of the Mardi, an ancient Persian people, from the earliest times down to the first century after the birth of Christ. In the Persian language, the word *Mard* signifies man, with the additional idea of courage. In the time of Cyrus, it appears that this people inhabited the country at present called Tabaristan, to the south of the Caspian sea. 3. *Geographical and Historical Observations*, by Deguignes, on the accounts given by Pliny respecting the Origin and Antiquity of the Indians, with the Geography of their Country, as also on the most remarkable Events that have taken place in India; a valuable essay, which deserves to be compared with those of Prof. Heeren on the same subject, in the Comment. Goetting. tom. x. xi. 4. *A Disquisition on the Probability of the Solar Eclipses, amounting to 36, reckoned by Confucius in the Chung-cu, to have happened between the Years 720—495, before the birth of our Saviour*, by the same. 5. *A Dissertation*, by Larcher, on certain Epochs of the Assyrians; a very learned critique of the different accounts that have been given of the time of the fall of the great Assyrian empire.

On *Greek Antiquities and History*, we are here presented with, 1. *An Essay on the Laws of War observed by the Greeks*, written by the Abbé Garnier, in compliance with the above-mentioned injunction of the late king. 2. *An Enquiry*, by the Baron de Ste. Croix, into the Legislation of Magna Græcia; a continuation of the two dissertations on the same subject, in the 42d volume. The present essay relates

to Crotona, and contains a circumstantial detail of the political commotions under Pythagoras and his followers, or a contest between Aristocracy and Democracy. A great resemblance is observable between the events of those and of the present times, and the fragments of the Pythagoreans, whether we consider them to be authentic or not, certainly contain the most salutary doctrines with respect to the different forms of government. The Abbé G. had not seen the second volume of the *Opuscula Academica* of Prof. Heyne, in which the same subject is discussed, till some time after he had composed the present essay. 3. *A Dissertation on the History and Chronology of the Messenians, by the same*, chiefly collected from Pausanias, and more complete than any history of this people that had hitherto been offered to the public. 4 and 5. *An Account of certain Greek Festivals, omitted by Mearsius and Castellanus.*

Under the head of *Roman Literature and Antiquities* may be ranged; 1. *An Essay on the Character of the Satires of Persius, by the Abbé Garnier, against Saulx*, in the dissertation prefixed to the second volume of his translation of Juvenal. He acted from stoical principles, and his dialogue is that of the Stoics; it is, therefore, unfair to form a judgement of the merit of this poet from a comparison of him with Horace. 2. *A Dissertation on the Edicts of the Roman Magistrates, by Bouchard*; the sixth on that subject, of which the first was published in the 39th volume of these Memoirs. 3. *An Enquiry into the Tendency of the Games in the Circus, considered in a Political View, by the Abbé Brotier*. They served to divert the attention of the people from circumstances and events which might otherwise have given occasion to dissatisfaction; to induce the people, in such cases, to rely on the assistance of the Gods; to endear the magistrates to the people, and to afford their warriors an opportunity of displaying the splendor of their victories. 4. *An Account, by the same, of the Days in each Month, which were set apart for the Exhibition of those Public Games in the Circus*, according to an ancient calendar, formerly in the possession of Herwart von Hohnberg, and published by Petavius, in his *Book de Doctrinâ temporum*, tom. iii. p. 67.

We shall now proceed to the last, or forty-sixth volume of these Memoirs, in which we have on *The History of Ancient Nations*, 1. *A Dissertation, by the Baron de Ste. Croix, on the two first Treaties between the Romans and the Carthaginians*, which had, likewise, been illustrated by Prof. Heyne. 2. *An Investigation of the Epoch of the Campaign of the Younger Cyrus, by Larcher*; an important essay, on account of the very circumstantial details into which the author enters, to those who read the celebrated work of Xenophon in editions unaccompanied with historical notes. 3. *A General View, by Deguignes, of the Trade and Intercourse which the Chinese have constantly had with the Western Nations*, tending to demonstrate the futility of the opinion, that this people discovered the arts and sciences for themselves. The learned author points out the sources from which they derived most of these discoveries, and shows their connection, to a very remote period, with the Egyptians, Phenicians, Babylonians, Persians, Parthians, Greeks, Romans, Arabs, and Europeans.

To the class of *Grecian History, Antiquities, and Literature* appertain, 1. *An Essay, by Larcher, on Phidon, King of Argos, a descendant of Hercules, said to have been the inventor of weights and measures, and the first who struck silver coins, at Ægina, A. 895, before Christ.* 2. *A Dissertation on the Archonship of Creon, 684 years before the Birth of Christ.* 3. *A Disquisition into the Political Knowledge and Eloquence of Demosthenes, by De Rochfort, continued from the 43d volume.* 4. *A Dissertation on the Characters of Theophrastus, by the same.* 5. *An Enquiry into the Art observed in the Plays of Menander, by the same.* To form some judgment on this subject, Mr. de R. is under the necessity of having recourse to the authority of Aristotle, the plays of Terence, the *Miles gloriosus* of Plautus, which is said to have been imitated from Menander, &c. 6. *Four Essays on, together with Translations of, certain Odes of Pindar, by Vauvilliers, author of an Essai sur Pindaire, &c.* They contain, among other things, very learned and ingenious researches into the metres of that poet: we are glad, likewise, to find that the author promises a *Mémoire sur la poésie d'Homere.* 7. *A Version of, and Commentary on the 19th Chapter of Aristotle's Problems, relating to Music, in two Essays, by De Chabanon.* 8. *A Dissertation, with translated Extracts, on the Athenian Orator, Lycurgus, by the Abbé Auger.* 9. *Some Parts of Lyfias and Isæus restored, by the same.* 10. *New Remarks on the Sympedia of Xenophon, by the Baron de Ste. Croix, in confirmation of the opinion, that this book is rather to be considered as a romance, than as a real history.* 11. *Critical Observations on the Hymn to Ceres, ascribed to Homer, by Dupuy, with some very improbable conjectural emendations.*

On the subject of *Roman History, Antiquities, and Literature*, we have the following pieces; 1. *An Essay on the Philosophy of Cicero; the fourth and fifth Dissertations, continued from the 41st and 43d volumes, by Gaultier de Sibert;* 2. *An Enquiry into the knowledge which the Romans had of Silk, by the Abbé Brotier.* The author distinguishes three kinds of silk with which the Romans were acquainted, that which came from the Seres (the Ygurs, long. 110°. and lat. 45.°) the Assyrian silk, and that of Cos, which afterwards became unfashionable. Of these, indeed, the first was reckoned the most valuable. The Assyrian silk was produced by a worm of a larger size, called *Bembyx*. According to Pliny (xi. 23.), there were in Cos four species of the silk-worm. The Abbé illustrates this passage from the accounts of the Chinese, who have likewise three other kinds of the silk-worm, besides those which feed on the leaves of the mulberry-tree.

Next follow: 1. *An Essay on the Doctrine of Athamen & Vitellio on the Refraction of the Solar Rays; which, it seems, was perfectly understood in the 12th century;* 2. *A Dissertation, by the Abbé Brotier, on the Jalyfus, a picture by Protogenes, which still existed in the time of Vespasian, and concerning which Pliny observes that—"Huic pictura quater colorem induxit."* 3. *An Account, by Ameilhon, of the Metallurgy of the Ancients, of which we have here the first part only.*

To the list of articles on the *History of Ancient and Modern Nations* may likewise be added, *A Disquisition, by De Keralio, into the Origin of the Swedes*, to be divided into three parts, of which we have here the first only: *Cimmerians and Cimbrians*, from whom the author conceives this people to be descended; the first part of *A Dissertation on the French Nobility, from the earliest times*, by Deforméaux; and, lastly, *The Account given by M. de la Porte du Theil, of his Researches into the History of France*, made by order of Government in the Vatican, the Papal archives, and other libraries, during the author's residence in Rome, from the year 1776 to 1783, as Mr. Brequigny had likewise been employed in London for the same purpose. Their papers were sent, from time to time, to the Minister, and transmitted by him to the Historiographer of France, Moreau (the author of *Principes Morales, ou Discours sur l'Histoire de France*, of which 18 volumes, reaching to the time of Philip Augustus only, have appeared): from which collections have been published, *Diplomata, Chartæ, Epistolæ, & alia Documenta ad res Francicas spectantia—notis illustrantur*, & ediderunt L. G. O. Feudrix de Brequigny—F. I. G. La Porte du Theil, *Paris prima. Tomus primus Diplomata, Chartæ & Instrumenta Ætatis Merovingicæ exhibens*. Paris, 1791, large fol. CCXCII. & 516 pp. *Paris altera quæ Epistolæ continet, Tomus primus. Innocentii Papæ III. Epistolæ continens*, 1791. 440 pp. *Gesta Innocentii Papæ III. from a MS. in the Vatican*, 199 pp. *Tomus secundus Innocentii III. Epistolæ Anecdotes continens*, 1791, from p. 481 to p. 1158. *Ibid.*

ART. 42. *Voyages de M. P. S. Pallas, en différentes Provinces de l'Empire de Russie, & dans l'Asie Septentrionale, traduits de l'Allemand, par M. Gauthier de la Peyrouse, Commis des Affaires Étrangères*, 5 vol. in 4to. & 1 de planches. A Paris.

The acknowledged merits of these Voyages, which were noticed by us in the last Number of *The British Critic*, make it unnecessary for us, on the present occasion, to do any thing more than merely to announce this translation of them into a language more generally understood than that in which they were originally composed. The author, who has distinguished himself by other works before and since the publication of these Voyages, such as the *Political, Physical, and Civil History of the Mogul Tribes*; a *Dissertation on the Formation of Mountains*, &c. &c. is now employed to arrange and publish the MSS. left by S. G. Gmelin and Galdenestædt, of whose voyages we have likewise already given some account. *Announces & avis divers.*

DOMESTIC LITERATURE.

WE announce, with real satisfaction, a Fourth Volume of *Etruscan Antiquities*, by Sir William Hamilton—We understand, that in importance and real value this is superior to any of the preceding Volumes.

The long expected and long wanted Editions of Polybius and Strabo are advancing towards their Completion, at the Clarendon Press: Each Work will form Two Volumes in Folio.

Wytttenbach's *Plutarch* is to be printed both in Quarto and Octavo, of each of which there will be some Copies on a large Paper.—This Work will make its Appearance Volume by Volume.

The Quarto Edition of Tyrrwhitt's *Aristotle* is certainly to exceed the Octavo Volume in Splendour, and, perhaps, in Accuracy: The Preface also will be different.

Mr. Benwell, of Trinity College, Oxford, is preparing a new Edition of *Xenophon's Memorabilia*, in Octavo, with new Notes, and a corrected Latin Translation.

Except the *Analogical Dictionary* of Hoogeveen, which we have before mentioned, the University Press of Cambridge is only engaged in printing a Volume of *Sermons*, by Mr. Fawcett, of St. John's College.

Mr. Chalmers, Author of the *Life of Ruddiman*, is engaged in two Biographical Works—a *Life of Allan Ramsay*, and a *Biographical Account of the Writers on Commerce*, in Two Volumes Quarto.

Mr. Wakefield, to his Edition of *Pope*, has determined to add the *Homer*; thus the Work will extend to Twelve Volumes Octavo.

Dr. Gregory is employed on a new and enlarged Edition of his *History of the Christian Church*.

The Dean of Armagh will soon publish a new Edition of the *Demonstration of the Existence, &c. of the Supreme Being*, with two new Essays on the Permission of Evil and the Nature of Free Agency.

The Public may also expect a new Edition of the *Letters of Junius*, which is to be printed on Vellum Paper, and with an exquisite Type.

The ensuing Month will also produce "The Picturesque Scenery of Scotland, drawn by Ashmore, and engraved in Aquatinta, in a superior Manner, by Jukes.

James Pettit Andrews, Esq. will very speedily publish the First Volume of an ingenious *Chronological History of England*, with a parallel Sketch of the Events of other Parts of Europe, in Quarto.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received, and are thankful for Scrutator's hints.

Eremita, and several other Correspondents, having applied to us to insert Translations of our Mottos, we inform them, that it is our Determination, in future, to comply with this Request.

In reply to Candidus, we have to observe, that glad, indeed, shall we be to see the Charge against Mrs. Macaulay disproved; and we thank him for the handsome terms in which he expresses his approbation of our labours.

Lucifer and *Mammon*, concerning which we have received a Letter from the Author, has been accidentally mislaid, but shall be noticed as soon as possible.

We take the earliest Opportunity of acknowledging the Receipt of Mr. Glenie's Letter, and of assuring him, that we read the Page alluded to, before we wrote the passage to which he objects. We have again examined it, and also those Parts of our Critique which seem to have displeased him, but find no reason to alter our opinion.

We are obliged to *Oxonienfis* for his further remonstrance, which we think it necessary to notice in the following manner:

ERRATUM in the PREFACE to VOL. II.

Instead of the First Sentence of the Article MEDICINE, P. xiv. which contains an inaccurate statement, read, "Consumption the scourge of our island, and the reproach of physicians, has been zealously attacked by *Dr. Beddoes*, who, in a Letter to *Dr. Darwin*, attributes it to what the new system of Chemistry calls Oxygene, and recommends, with great ardour, the adoption of a mode of cure founded on that supposition."

THE
BRITISH CRITIC,

For APRIL, 1794.

— A tutti sta nel core
De' fatti altrui sempre berear novelle.

ARTIST.

Whether 'tis fed by papers or reviews,
The common passion of mankind is news.

ART. I. *Codex Theodori Beza Cantabrigiensis.*

(Concluded from Page 147.)

THE next point which Dr. Kipling discusses, is the birth-place and migrations of the Cambridge MS. Some critics, it seems, have thought that it was written in the West by a Latin scribe. Dr. Kipling allows that it was not written by a Greek, but denies likewise that it was written by a Latin. He founds these two opinions upon the many gross faults committed by the transcriber in both languages. These will serve to prove, indeed, that the transcriber had not a perfect knowledge of Greek or Latin; but they will not prove that he was not a native of a country where either language was spoken. Of those, who speak a language fluently and intelligibly, how many there are, who scarcely spell one word in ten aright, when they take a pen in their hands! In finding out the country where a MS. was written, no doubt, as Dr. Kipling observes, the orthography is a principal object of attention.— From the Alexandrine peculiarities that occur in this MS. he supposes, after others, that the MS. had its origin in Ægypt, but was thence carried away to the West, and there copied by a native.

“ Quod si neque Græcus fuit neque Latinus, unde igitur ?” Who indeed ?—A Copt, a Goth, or a Syrian perhaps. We repeat what we have before said, that no proof can be drawn from the faults of the language and orthography, unless they be such as betray a specific foreign dialect. Let us suppose that the copier who transcribed this MS. was very ignorant of both languages—if by ignorant we mean uncritical, such a person would be most likely to adopt forms of letters, variation of orthography, and even of regimen, from the language in which he was a learner. Children, when they are taught a foreign language, are observed frequently to transfuse some of it into their native idiom, as the mind is busily employed about the ideas newly received.

Many of the examples produced by Wetstein and Dr. Kipling, to depreciate this MS., are either trifling faults, or common to it with other ancient MSS.; some are perfectly defensible, or such as are yet undecided. Wetstein's instances of Latin blunders are, *temptatio, quotiens, thenfaurus, intellegitis, calciamenta, mercennarii, anticus, locuntur, inicus, secuntur*.—This shows how little acquainted that learned man was with Latin Palæography. *Tempto* and *Thenfaurus* may be found in Lindenbrogius's edition of Terence; *intellego* occurs frequently in Davies's edition of Cicero's Tusculan Disputations; and *calciamentum* in the same book, V. 32. *Quotiens* we need not vindicate, because Dr. Kipling himself thus writes the word in p. xxv. l. 13. of his preface. We have no doubt but the other words might be easily defended, if we had time or inclination to make the search.

With regard to the mixture of Latin forms (or types, if we may be allowed the word) this is very natural upon our supposition, that though the writer were a native Greek or Latin, he had not critically learned his own language*. And how many MSS. we find, of which the copiers were much more commendable for their caligraphy, than their orthography !—But let us just examine some of Dr. Kipling's objections,

The MS. has *MAGIKA, KARISSIMA, CLODUM*. These are very common and venial errors (if errors they must be) and are usual in other places. *KARAE*, for instance, is found on an inscription, quoted by Montfaucon at the end of the preface to his *Diarium Italicum*. Of the changes of one letter

* Thus, in an inscription published by Montfaucon, Palæogr. Græc. II. 6. p. 160, we find *ARXIEPIAN*. Daniel Heinsius, in his *Exercitationes Sacre* on Heb. II. 9. p. 524, ed. Cant. writing the passage in capitals, puts *BAIPOMEN* for *BAEPIOMEN*.

for another, Dr. Kipling produces forty different specimens, in some of which he is not accurate. When he says that ϵ is put for ϵ , and \omicron for ϵ in ΑΦΙΟΝΤΑΙ and ΑΦΙΟΜΕΝ , he is mistaken if he means this for an absolute error, since it is a various reading, and possibly may be right. The barbarous Greeks coined a new theme, $\acute{\alpha}\phi\iota\omega$, instead of $\acute{\alpha}\phi\iota\eta\mu\iota$. Hence comes the preterite $\acute{\alpha}\phi\iota\mu$, which occurs twice, Mark I. 34. XI. 16. Other forms are really better Greek than the vulgar; as $\epsilon\iota\delta\acute{\alpha}\kappa\eta\sigma\alpha$ for $\epsilon\iota\delta\omicron\kappa\eta\sigma\alpha$, and $\epsilon\varsigma\ \acute{\alpha}\nu, \delta\ \acute{\alpha}\nu, \&c.$ for $\epsilon\varsigma\ \iota\acute{\alpha}\nu, \delta\ \iota\acute{\alpha}\nu, \&c.$ Many might be disputed, such as $\omicron\upsilon\tau\omega\varsigma$, and the final ι before a consonant, $\epsilon\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\alpha\iota$ for $\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\alpha\iota$ is not peculiar to this MS. * nor if it were, can we be sure that it is a mistake, since the Greeks of the purest ages said indifferently $\kappa\alpha\theta\iota\acute{\zeta}\omicron\mu\epsilon\nu$, $\iota\kappa\alpha\theta\iota\acute{\zeta}\omicron\mu\epsilon\nu$, $\kappa\alpha\theta\eta\acute{\mu}\epsilon\mu$, $\iota\kappa\alpha\theta\eta\acute{\mu}\epsilon\mu$.

Wetstein guessed that this MS. was one of those which Thomas Charkel collated in the beginning of the seventh century, in his edition of the Philoxenian Syriac version. His reason is, that there are many very long and very absurd readings in Charkel's MS. which are at present peculiar to the Cambridge MS. This opinion of Wetstein's is opposed by others, and by Dr. Kipling. The difference is scarcely worth a dispute. Charkel's MS. was at least very like Beza's. But so many oversights daily happen in collating MSS. (to which must be added in this case, the new errors that would be occasioned by the repeated transcription of the collations) that a majority of strong affirmative evidence ought generally to outweigh a few places, in which the copies seem to dissent, pro-

* We shall here present our readers with an exact collation of all the places in the Gospels and Acts, where an augmented tense of the verb $\pi\omicron\phi\eta\tau\epsilon\upsilon\omega$ occurs. We retain the signs and numbers used by Wetstein and Griesbach.

Matth. VII. 22. $\epsilon\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\alpha\mu\epsilon\upsilon$. C. 13. 33. 124. (hiat D.)

XI. 13. $\epsilon\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\alpha\iota$ C D. 1. 13. 33. 124.

XV. 7. $\epsilon\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\epsilon$ C D L. 124.

Mark VII. 6. $\epsilon\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\epsilon\iota$ B D L. 1. 13. 124.

Luke I. 67. $\epsilon\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\epsilon$ $\lambda\acute{\iota}\gamma\omega\iota$ A C L. 1. $\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\epsilon$ $\lambda\acute{\iota}\gamma\omega\iota$ 124. $\epsilon\iota\pi\epsilon$ D.

John XI. 19. $\epsilon\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\epsilon\iota$ B D L.

Acts XIX. 6. $\epsilon\pi\omicron\phi\eta\tau\epsilon\upsilon\sigma\iota$ A D. 1. 15.

It is not improbable that many other MSS. agree with these, if we consider how many collators overlook such variations as mere trifles, and how often they escape the eye. Two critics separately collated No. 124. One of them omits two of the foregoing five instances, which is the more extraordinary, because in Matth. XV. 7. he takes notice of the final ι being added, but not of the transposition of the augment.

vided in those places a mistake can, without violent improbability, be supposed.

Christian Druthmar, who lived in the ninth century, saw a Greek MS. of the Gospels, which placed Matthew and John the two first. Hence Wettstein conjectures, that Druthmar saw this very MS. which alone, of all the Greek MSS. hitherto known, exhibits this order. Dr. Kipling weakens this argument, by omitting the word "alone;" and then, after endeavouring first to disable it, tries to support it with his own reasons. One of the objections that he states to it is, that other Greek MSS. have the same order. If this be true, Wettstein's argument is lame and impotent indeed. But why did not the Doctor tell us where and what these Greek MSS. are? His own argument to prop Wettstein's tottering conjecture, may thus be stated:

Druthmar lived during the middle of the ninth century, in the Monastery of Corbeia, in which a Latin MS. of the Gospels, older than the tenth century, is preserved:

But the Latin Supplement in the Cambridge MS. to Matth. II. 20.—III. 8. is *either of the tenth or the ninth century*, and exactly agrees with the Corbeian MS.

Why then should it be thought improbable that the Cambridge MS. should have fallen into the hands of Druthmar?

No stress ought surely to be laid upon this conjecture of Wettstein's. So many MSS. have perished since the ninth century, that such a circumstance as the order in which the Gospels are arranged, can scarcely afford a glimmering of probability. But Dr. Kipling's conjecture has not even the faintest shadow of verisimilitude. It supposes,

1. That the Corbeian MS. was in the monastery while Druthmar resided there.

2. It supposes that the two parts of the two MSS. so compared, have a striking conformity in peculiar readings.

3. It supposes the MS. to have been in Druthmar's own possession.

And, 4. It supposes that he supplied his chasm in the Corbeian from the Cambridge MS.

But the first and fourth suppositions have neither fact nor reason to support them: the third is somewhat improbable, because Druthmar does not say *habui*, or *habeo*, but simply *vidi*; and the fourth supposition is contrary to fact, because the two passages have no remarkable difference from the Vulgate, and, in some particulars, differ from one another. We have not Blanchini's collation; but we learn from Dr. Edwards, that the Corbeian MS. II. 23. has *prophetam*; but the Cambridge

Cambridge MS. *prophetas*. III. 1. The former omits *autem*, which the latter retains. In every other respect both these MSS. agree with the Vulgate, except in II. 21. *surgens* for *consurgens*; and III. 6. *in Jordane ab eo* for *ab eo in Jordane*. Notable proofs of coincidence!—The Doctor allows it to be an even chance, whether this chasm was supplied in the tenth or the ninth century. But if it was not supplied till the tenth century, his argument is demolished from the foundation.

The Bishop of Clermont, at the Council of Trent, in the year 1546, produced a Greek MS., in which John XXI. 22. was thus read: "If I will, that he tarry *THUS*, till I come, what is that to thee?" Now, says Dr. Kipling, since the same reading is found in the Cambridge MS. Wetstein conjectures that ours was the very MS. which the Bishop brought to the Council. Dr. Kipling has been here also justly reprimanded by Dr. Edwards, for having mutilated Wetstein's reason, who says that this reading has hitherto been found in this alone of all the Greek MSS. We promised in our last a few words upon this circumstance. It is the only passage in which the Cambridge MS. can be fairly suspected of Latinizing.—The Greek stands thus in the Cambridge MS. *Εάν αὖτις θέλω μῆνιν ὄρνῃς, ὥς ἔρχομαι, τί πρὸς σί*; all the other Greek MSS. all the versions, omit the *οὕτως*, except the Latin, which gives *Sic eum volo manere*. Some very few Latin MSS. have *Si* for *Sic*, agreeably to the Greek; others have both *Si* and *Sic*.—The first is an easy confusion of similar words; the third a mixture of both readings, the true and the false. This corruption might easily take place in Latin, but it is difficult to account for the insertion of such a word as *οὕτως* into the Greek, unless we suppose the Cambridge MS. to be interpolated from the vicious Latin.

In the mean time, says the Doctor, Wetstein's argument is weak, unless it can be first proved, that the Clermont MS. did then singly exhibit this reading; or that none of the MSS. present at the Council of Trent have survived or escaped our notice. There is some difference, surely, between a rational probability and complete demonstration. If it can be proved, that the Clermont MS. did then singly give this reading, the Clermont MS. is the same with Beza's, and Wetstein's conjecture becomes absolute certainty. The second part of the Doctor's objection seems to suppose, that there might be other MSS. at the Council, concurring in this variation. This is utterly improbable, not to say impossible. The Bishop of Clermont produced his MS. no doubt, to support the credit of the Vulgate version by Greek authority. If other Members of the

Council had known of fresh Greek authority, they would have produced it. We know the eagerness with which the defenders of the Vulgate seize upon the testimonies of Greek MSS. that make for their purpose. In 1 Tim. III. 16. almost all the Greek MSS. read *θεός*, all the Latin *quod* (6). In the Clermont MS. (as it is commonly called) which was once Beza's, is read not ΘΣ, but Ο. John Morinus, luckily finding out this secret, being pulled by orthodoxy one way, and by authority another, clearly gives the preference to authority.

But Dr. Kipling bends his whole force against Wetstein's last conjecture, that the MS. given by Beza to the University of Cambridge, was the same that thirty years before had been collated for the use of Robert Stephens, and is marked β in the margin of his folio edition. Let us, therefore, see how he proves Stephens's β and Beza's MS. to be two separate witnesses.

"This MS." says Beza, "was found in the monastery of St. Irenæus, at Lyons, after it had long lain in dust, at the breaking out of the civil war, A. D. 1562." Upon this, Dr. Kipling asks, With what right could Beza say, that a MS. which sixteen years before had been at the Council of Trent, and after that time had been read in Italy, had long lain in the dust at Lyons? The word *long* is a relative term. It cannot here mean less, however, than 12 or 13 years. If this book had lain in dust and rubbish for that time, it might wear so squallid an appearance, that it would be impossible to tell how long it had continued in that forlorn situation. But the Doctor triumphantly adds, How could Beza know that it was imported from Greece *some centuries ago* (ante aliquot secula ex Græcia importatum) if it had been collated a few years before?—Beza did not know it. He supposed it merely, from some marginal notes in barbarous Greek. Again, "Would Beza fail to ask of the monks who delivered this treasure into his hands, Whence it came? To whom it formerly belonged? By what chance? &c." Here the Doctor takes for granted, that Beza had this MS. from the Monks of St. Irenæus. Indeed, if he had, it is not very likely that they could give him any account of a MS. which they had thrown contemptuously among the rubbish, and utterly neglected for the space of twelve years. There are three possible suppositions in this case. 1. The person from whom Beza received the MS. might be quite ignorant of the place from which the MS. came, or have trusted to hear-say information. 2. He might have reasons for not disclosing the exact truth. Let us remember that it was found at the breaking out of the civil war.—

3. Beza

3. Beza might have private reasons for suppressing the method by which he gained possession of the MS. But it is clear, almost to a demonstration, that the whole amount of the evidence of Beza is no more in plain English than this—"I was told by those from whom I had the MS., that it was raked out of the dust at Lyons, A. D. 1562. If Beza had come into the possession of the MS. in 1562, he would have used it in his second edition, 1565. But the first time that he mentions it, or makes use of it, is in his third edition, 1582. The former owner of the MS. might have forgotten where he found it, if Beza did not receive it but a short time before the date of his third edition. Such a blind hear-say story ought never to have been erected into a positive testimony.

Mr. Marsh seems also to lay an undue stress upon Beza's testimony. He says, * that "it is direct and positive evidence—and since he has given it at three different times, and all three times his accounts agree, there seems to be no reason for calling his evidence in question."—But all the direct and positive evidence is only this: "I, Theodore Beza, was told by the person who delivered this MS. to me, that it was found A. D. 1562, covered with dust, in the monastery of St. Irenæus, at Lyons." *But the three accounts agree.* Certainly, *Written at three different times.* Probably not at very different times. They might all be written on the very same day: Two of them—the letter to the University, and the advertisement to the third edition) were certainly written at no very distant times. When Beza wrote his letter to the University, the first testimony was present on the same blank leaves where he was writing. It would have been a strange oversight to have said any thing contradictory to himself on such a subject, in so small a compass. Thus this triple testimony shrinks into one.

Wetstein thought that Beza, having two Græco-Latin MSS. so nearly alike in size, shape, writing, and age, might have confounded them, and called that which came from Lyons the Clermont MS.; and that which came from Clermont, the Lyons MS. His reason for this opinion is, that in the body of his Annotations, Beza never calls his MS. Lugdunensis; but, in his last edition, he twice calls it Claromontanus.—To this Dr. Kipling answers, that he wrote these passages at a very advanced age, when his hand, as well as memory, was unsteady; after he had sent away his MS. &c. But how, continues he, when he was in full vigour of mind and body, looking

* Notes to Michaelis's Introduction, Chap. 8, Sect. 6, p. 685,

at the book with his own eyes, could he say, "found at Lyons," if he had found it at Clermont?

Besides (says Dr. Kipling, alluding to the triple testimony above-mentioned) we must either suppose that Beza has thrice told a deliberate lie, or that the MS. was found at Lyons, not at Clermont. Let us, therefore, conclude, that Beza's MS. is not the same with R. Stephens's Codex β.

Dr. Kipling has availed himself of a mistaken concession made by Michaelis, that Beza was infirm both in body and mind, when he wrote the additional notes to his last edition. But this assertion is, as Dr. Edwards has observed, not only directly contrary to all biographical evidence, but to the account which Beza gives of himself in the preface to this very edition. *Adhuc satis recte et MENTE et corpore, octuagesimum annum ingressus, valeo.*

"If he had found it at Clermont." Wetstein never supposes that Beza found his MS. at Clermont. It is not a logical way of arguing, to charge the adversary with assertions that he never made, and then to confute them. Dr. Edwards has properly animadverted upon another fallacy of Dr. Kipling's, in the same sentence—a fallacy very commonly practised by writers of controversy. If, for instance, he had said, *nisi statuamus Bezam ter errasse*, which is all the charge that Wetstein and others bring against Beza on this account, there would be nothing in this to shock the candid and Christian reader. It was necessary, therefore, to aggravate the accusation, and accordingly, it runs thus under the management of an able counsel, who pleads an action for defamation; *nisi statuamus Bezam TER CONSILIO ESSE MENTITUM.*

The very substance of the two notes, where Beza calls his MS. Claromontanus, will sufficiently justify his intellects and memory. Luke XIX. 26. "Malim cum illo vetustissimo Claromontano Codice servata particula γὰρ versiculum 25 expungere." In the fourth edition he had only said, "Meus autem vetustissimus Codex hunc versum cum 24 subjicit neque habet 25." It plainly appears hence, that Beza, intentionally and officiously inserted the word *Claromontano*, no doubt (as Dr. Edwards observes) to retract, as well as he could, his former error, without reading a solemn recantation.

Acts XX. 3. "Ceterum Codex ille noster Claromontanus totum locum sic legit: ἀβίλησεν ἀναχθῆναι εἰς Συρίαν· εἶπεν δὲ τὸ πνεῦμα αὐτῷ ὑποσφίσειν διὰ Μακεδονίας. This note was wholly added in the last edition. It therefore proves that Beza kept a collation of the MS. by him, and if his memory failed him, he had still a written oracle to consult. In this collection of various readings

readings there was doubtless the title, and, perhaps, a full account of the MS. whence they were taken. But it is contrary to all probability, that, in new-moulding one note, and in adding another, Beza should, by mistake, add an important historical word, which overthrows several of his former assertions.

Beza, who in the preface to his fourth edition had said, that he was assisted by seventeen MSS. of Robert Stephens, and two of his own, the Lugdunensis and Claromontanus, in his fifth edition drops the particular mention of his own two MSS. and only says, in general terms, that he was assisted by nineteen MSS. The inference from this fact is too clear and strong to be denied, namely, that Beza meant tacitly to retract his mistake*.

Mr. Marsh, p. 696, says, that Beza constantly quotes the two MSS. as distinct, which he hardly would have done, if H. Stephens had ever observed that they were one and the same. But Mr. Marsh overlooked an observation of Wettstein's, that, having in his first editions appealed to Stephens's second copy, in his third edition he omits the mention of it, and produces the same reading from his own *Exemplar Vetusissimum*.—This he does three times.

The argument that ought most carefully to be examined, Dr. Kipling has totally neglected. What gave Wettstein the first suspicion of the identity of Stephens's β , and Beza's MS. was their striking conformity of readings. But amidst this general conformity there are some variations. Are then these variations numerous and weighty enough to make the contrary supposition more probable? It would lead us out of our way to engage in a dispute in which we are not warranted by our principal; but whoever undertakes to examine this question (and we sincerely wish it an able and candid examiner) we advise him to proceed with caution and temper, and we will give him a reason founded on facts.

Wettstein asserts (inaccurately perhaps) that where Beza's MS. is defective, the Codex β is silent. Mr. Marsh, giving some examples to the contrary, says, that Beza's MS. has a

* Beza has also got rid of another mistake in his last edition. He says in his Dedication to Queen Elizabeth, in his third and fourth editions, that he had a book from H. Stephens, with the collations of about twenty-five MSS. In his Address to the Reader, he professes to have been assisted by the readings of seventeen MSS. which R. Stephens had cited. If these two assertions be carefully examined, they will be found somewhat inconsistent. In the fifth edition, therefore, Beza suppressed the dedication,

chasm from Matth. XXVII, 1—12. and yet v. 1. Codex β has *ἐποίησαν* for *ἔλαβον*. But the Cambridge MS. has part of the first verse, and this very variation *ποίησαν*.

Michaelis, Chap. 8. Sect. 6. p. 237, mentions an objection of Bengelius, that he could not reconcile Mill's collation with the hypothesis of the identity of the two MSS. in Acts XXI. 35. Mr. Marsh observes that the Codex β has no various reading upon that passage. True. It ought to be Acts XVI. 35. Stephens produces in his margin, from the Codex β , a remarkable addition; but if he has faithfully copied his MS. five words are unnecessarily repeated, to wit—*οἱ στρατηγοὶ ἀπέστειλαν τοὺς βαβδούχους*. Mill produces the same reading from the Cambridge MS. (having tacitly expunged the repetition from the Codex β .) But in his Appendix he says, that the words of the Codex β *ἐπὶ τῷ αὐτῷ αἰς τῆς ἀγορᾶς*, are omitted in the Cambridge MS. Then comes Kuster with a republication of Mill, and corrects the note as Mill had desired.—Who would now believe, that the six words which Mill, upon second thoughts, declares not to be in the Cambridge MS., are as plainly to be seen there as any words in it whatsoever?—This incoherence and inconsistency in Mill, terribly perplexed Bengelius, whose scruples Wetstein resolves, Prolegom. p. 38.

Dr. Kipling then proceeds to enumerate the various collations and transcripts which have been made of this celebrated MS. In his way, he severely criticizes Wetstein, and says, that in the collation of two chapters, Wetstein has committed twenty-one errors.

Opposite to the modern Supplement, which concludes the Gospels, is the end of the Latin version of St. John's third Epistle. Upon which Dr. Kipling remarks, *Codex noster initio, alias quasdam, ut videtur, sacrae scripturae continebat partes*. He might have spoken on this subject with more confidence. Mill, without any hesitation, determines, that the MS. once contained the Catholic Epistles; and we shall corroborate his decision by an argument, which, as far as we remember, no critic that has treated of this MS. has yet employed.

Eusebius * relates, that by the Emperor's orders, he procured fifty copies of the Scriptures, to be transcribed, which copies were regularly divided into *ternions* and *quaternions* (*τρισαὶ καὶ τετρασαὶ*). And Montfaucon † has an observation with respect to the same division. The number of each qua-

* Vit. Constant, IV. 37.

† Palæograph. Græc. p. 26.

ternion is marked upon the last page. Perhaps the Cambridge MS. affords the earliest example of this practice. Many, indeed, of the numbers are either faded away by time, or are cut away by the binder's knife; but there still remain sufficient to show that the Catholic Epistles were once entire.

The first quaternion that we find numbered is at p. 472, which is marked AB. The rest follow in this order. Page 516, AE. 532, AF. 564, AH. 580, AO. 596, M. 612, MA. 628, MB. 672, NF. 688, ND. 720, NE. 736, NH. 752, NO. 768, E. 784, EA. 800, EB. 816, EG. It appears, therefore, that at present there is only the space of three quaternions between MB. and NF, whereas, there ought to be eleven. And this is the interval where the Catholic Epistles would be placed.

It may be objected, that this allows a space proportionally much greater to the Catholic Epistles, than to the other parts of the New Testament. But this is of little weight; because we know not into how short verses (or *σχοι*) the writers might choose to divide them. Perhaps, too, the writer of the Cambridge MS. might skip over a quaternion or two in his hurry, as he actually has done with respect to NZ. No objection can be made to the authenticity of the writing. It is plainly the same hand that copied the body of the book; the letters are of the same shape, and the ink of the same colour. We shall take notice of one instance. The note which stands for the number six, is nearly the form of the angular Roman C. Mark XV. 33. And it twice has the same form in the numeration of the quaternions.

We shall be almost mute on the execution of the text. To its external splendor we have already done justice. But there is one very sensible inconvenience to readers that wish to examine it critically.—No notice is given of chapter and verse; but we are presented, in the inner page, opposite to the beginning of the text, with a meagre index, to inform us at what page and line each chapter begins. Was this done to preserve the beauty of the book? Surely it could have done no harm to have printed at the bottom of each page, in small characters, such short notes as this, i. 20.—ii. 4. If Dr. Kipling had found as much difficulty in consulting all the books to which he had occasion to refer, as we have found in occasionally hunting for passages in his book, he would not have been the scholar that he is at present.

It is impossible for us to judge whether the *fac-simile* is executed with precision, or not. We, for our parts, are willing to believe that it is, notwithstanding that unlucky blunder, by which the epifemon ϵ is reversed throughout the work. But we have received assurances from a gentleman who was at

Cambridge, and who compared several pages of the original and copy together, that, as far as he examined, he found the fac-simile exact enough. Still Dr. K. is guilty of a very grand omission. It is the duty of an editor of such a book, to allot a note to every passage that in the slightest degree differs from the common reading. Whether it be rasure or correction, omission, addition or variation, he is bound to render a faithful account. How can we otherwise know for certain that it is not an error of the press, or a mistake of the editor in copying. In one part of the *fac-simile*, κατιαν occurs for καὶ διαν. How can a reader be sure that the two intermediate letters were originally omitted by the writer of the MS. ?— Could not Dr. Kipling, or his Printer, drop them by oversight? The Doctor might have had our thanks and applause, if he had exposed Wettstein's mistakes in the same manner that Dr. Woide has done. It is somewhat astonishing, that having so plain a path marked out for him, he would not pursue it. Besides, if he had taken the trouble to correct Wettstein's mistakes, he might perhaps, in some cases, have reaped benefit from the experiment. The leaf, which contains pages 817, 818, (Acts XXI. 7—10, 15—18) is torn at the bottom, and two or three verses are lost of the Latin on one side, and of the Greek on the other. Dr. Kipling finds a collation of the MS. in Jesus College Library, made by a Mr. Dickenson, and thus he writes in his note. "Cætera defunt. At Latina hæc fragmenta legere erat A. D. 1732. SEQUENTI CUM EXISTEMUS, &c. Id quod e MSto. didici libello, &c." *Quod est ante pedes, nemo spectat, cæli scrutantur plagas.* If the Doctor had deigned to cast his eye upon Wettstein's margin, he would have found that, Græca hæc fragmenta legere erat A. D. 1716.

- (αναβαινομενεις) ιεροσολυμαστυνηλθοδικαιτωμαθηται
1. αβ 1. αποκεσραιαςτυνημι
ουτοιδηγαγοτημας
2. πρωιη 2. παρωξενισθωμεν
καιπαραγετομενοιεστινακωμη
εγενομεθαπαραιμασυνι
μαθητηαρχαιωκαιθεινεξιοτες
ηλθομενισιιεροσολυμα
υπιδεξαντημασασμενωσιοαδελφοι

Our Cambridge correspondent also informs us, that the three first letters of ΙΕΡΟΣΟΛΥΜΑ, and the beginning of the next line, ΑΠΟΚΕC.... though not quite perfect, may easily be made out. This omission, therefore, is the less excusable, as it was so easy to supply. But a single omission is of little consequence,

sequence, when the whole text wants a perpetual collation.—If Dr. Kipling will publish such a collation, correcting, as he goes on, the mistakes of Mill and Wettstein, he will deserve well of the public, and render his book much more useful than it is. At present, we think we have said enough to justify the censure with which we set out, “that as much as this work is superior to Dr. Woide’s in its outside, it appears to be below it in intrinsic merit.”

Some persons may, perhaps, ask, what is the use of such splendid and expensive publications? We answer, that a faithful representation of MSS. so ancient as Beza’s, may furnish critics with the means of illustrating or correcting the sacred text, who could not have had the means of consulting the original MSS. A learned correspondent has favoured us with the following note relative to this subject: St. Mark says, xvi. 12, 13, that the Apostles did not believe the report of the two disciples, who had returned from Emmaus; and St. Luke xxiv. 34, makes the Apostles so fully persuaded of what these disciples had to report, as to anticipate them by strongly asserting the same, without giving them leave to tell the very important news, which they had come in such haste to communicate. This difficulty would be obviated by reading Luk. xxiv. 34. *ἀγνοῦντες* instead of *ἀγνοῦντας*. The disciples will then immediately begin their wonderful recital, that Jesus was risen indeed, and had appeared to Simon particularly, notwithstanding his notorious denial of his Master, for which he could hardly have had an opportunity to ask and receive forgiveness. For Simon was one of these two disciples, as Origen affirms in two places; C. Cels. p. 98 and 102. Ed. Cantab.* Now this reading is preserved to us in Beza’s MS., though not noticed by Griesbach, who undertakes to give the collations of it; which proves the great utility of preserving and multiplying such a MS. by a copy of this kind.

As we have several times in this article referred to Dr. Edwards’s Remarks on Dr. Kipling’s Preface, we ought here to have given our thoughts upon them; but as he seems to promise a second part, we shall wait for the appearance of that publication, and briefly give our opinion on the whole.

* Origen succeeded Clemens in the seat of Alexandria, whose immediate predecessor, Pantanus, had conversed with the Apostles.—Phot. Bibl. c. xviii. and from them he might have received this tradition.

ART. II. *Letters during the course of a Tour through Germany, Switzerland, and Italy, in the Years 1791 and 1792. With Reflections on the Manners, Literature, and Religion of those Countries.* By Robert Gray, M. A. Vicar of Farringdon, Berks. 8vo. 6s. Rivingtons: 1794.

WHEN different artists choose the same scene, the canvass may still retain a true originality of character. The Steeps of Tivoli, drawn by the sober pencil of Poussin, or touched with the finished art of Studio, may adorn the same cabinet, with all the charm and interest of variety. A similar encouragement must for ever be held out to travellers of skill and talents, unless it can be thought that the colours and expressions of the mind, are less various than those of the pallet and the brush.

Change of place and object conduce much to excite useful application, and to encourage the exertions of the mind. Invincible must be that dulness, which can see the human features assuming a new turn, and behold the face of nature varying its predominant characters, without emotion; without a secret impulse to extend the course of thought, and to enlarge the scope of meditation.

The prevailing characters of these letters appear to us to be a clear and quick selection of such particulars as deserve notice; lively and well-placed animadversion, and useful disquisition. The favourable influence of diversity of situation and enquiry, operating upon a well-turned and ingenious mind, is clearly discernible throughout the whole work.

In support of our opinion we shall select some passages for our readers.

The first letters of the collection may not, perhaps, be found so interesting as those which succeed. The general features of Germany are not particularly calculated to enliven any narrative. The 7th letter, dated from Basle, presents us with a curious manuscript letter of Erasmus.

In the 12th letter we meet the following account of the ingenious Lavater, with some particulars of the mode of worship in Zurich; we join heartily in the author's reflections on this head.

“ I have been introduced, however, to Mr. Lavater, whose mild and expressive countenance, rendered more interesting by a shade of dejection, will recommend him to all who adopt his principles of physiognomy. I observed to him, that it required some courage to present ourselves before a man possessing the powers of penetration, which
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he professed : he replied, that no mortal need fear the presence of another, since all must be conscious of defect. He lives in a very small house ; we found him instructive and unassuming in conversation.— He speaks French with hesitation and difficulty, but his expressions are forcible. On a second visit, he shewed us his collection of pictures, which contains three or four pieces, by Holbein, in high preservation : among these is an angel with the instruments of Christ's Crucifixion, that has great merit. There are some other valuable pictures : one by West, and two or three admirably done by a Swiss peasant ; a variety of beautiful drawings, and other things well worthy attention. Mr. Lavater's character, as a minister, is very high. He is now projecting two or three charitable institutions, one of which is designed as a retreat for women after the age of fifty. He is engaged in a pleasant periodical publication of *Miscellanies*, of which six volumes have appeared for the first year, and one for the second. He complains that our translations of his writings (especially of his great work) are extremely defective. I have since heard him preach with great apparent energy ; but he preached in an unknown tongue to me. The Vandyke frill which the ministers wear, gives them a very antique appearance ; and the mourning dresses of the congregation produce a very grave effect in the churches. I was not disposed to approve an hour-glass, which was placed by the preacher, to direct him in the length of his discourse. After the singing, in which all the congregation join, there is a great noise of letting down the seats ; and the people all put on their hats and sit down, to hear the minister pray or preach. Devotion here appears to correspond with Parnel's description of it at Geneva, "*A sullen thing, whose coarseness suits the crowd.*" I reflected, with satisfaction, on the rational and decent service established in our church : on premeditated prayers, formed upon sublime principles of piety and benevolence ; and exterior forms, designed only to be expressive of reverence for God, and subservient to the becoming solemnity of public worship." P. 130.

Upon the whole, the traveller through Switzerland has but little chance of furnishing very interesting particulars to the reader. The absence of the arts, and the dearth of historical record, will hardly be compensated by fine scenery, of which description can convey but very imperfect ideas. Mr. Gray remarks on the Swiss,

" The Swiss, who have a country of such peculiar scenery to describe, should form a school of their own ; but it is singular that Switzerland has, as yet, produced neither poets nor painters, who have much distinguished themselves. The sublime poem of Haller, on the Alps, is almost the only important description in poetry of Swiss scenery, by a native of Switzerland : and, till lately, it has had no painters of landscape known beyond their country. The natives become familiar with the grand and noble scenes of their country, before they have attention to admire and powers to imitate them ; and Switzerland has scarce yet arrived to that refinement of civilization in which a know-
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ledge of the polite arts leads men to the investigation of their principles. The foreigners, who travel here for the first time, are astonished at the stupendous character of the objects which they behold; but these they dare not attempt to copy. The mountain, with its summit of snow, could not, perhaps, be introduced with harmony. The lake is too spacious for representation; and he who should select only the picturesque cottage, or the woody bank, undermined and rugged, would not characterize his work as a description of Switzerland."—P. 135.

We must, in justice to our author, add, that, as far as description can go (and we have felt its force) he has abundantly succeeded in imparting his own impressions, and in giving many a picturesque draught of the countries which he visited. Let the following stand as a short specimen.

"The valley, through which we passed, is enclosed by fine dark mountains, *σπασσιν*, overspread with solemn firs. The evening was gloomy, and accorded with the scene. We met some Capuchin friars travelling from Italy, whose figures had a good effect in the landscape. Towards the close of the evening, the mountains behind us glowed with the strong beams of the setting sun, and enlivened the natives of this romantic country, whose cottages are beautifully placed on chimes and projections of the mountains, hanging over dizzy precipices, and lifted to an elevation, from which their inhabitants may often see the clouds and storms of the winter collect their mischief beneath them." P. 141.

We think Mr. Gray particularly happy in little touches of this kind, in which he avoids dwelling too long on mere descriptions. But he is not only happy in portraying inanimate nature: he is not compelled, as the Flemish artists sometimes were, when the landscape is completed, to borrow the pencil of another to put in the figures. Let us see how he combines them.

"In this interesting walk we found, that the stupendous works of nature, which excited our admiration at every step, impressed us with serious, rather than lively thoughts; and probably, the pensive shades of the Swiss character may, in some degree, be attributed to the nature of the country in which they live: accustomed to magnificent and solemn scenes, they acquire an elevated, and, often, a gloomy turn of mind, which shews itself in lofty sentiments, in deep reflection, in strong national affections, and sometimes in very deliberate suicide.—Their imagination is quick and ardent, and their passions are lively; but they seldom exhibit broad traits of humour, or features of ludicrous description. Their love of their country, and the tenderness with which in other lands they cherish the remembrance of it, is well known by some striking accounts. This, however, is common to them with all people who inhabit countries of a very marked and peculiar

cular character; where strong local impressions are made at an early age, and attachments are firmly rooted in and grow up, as it were, with the constitution." P. 148.

The 14th letter presents us with a short, but affecting account of what has been so frequently described, the ceremony of taking the veil, with some sensible reflections naturally arising from the subject.

In the letter from Geneva, we have some observations which deserve particular regard. The following remarks in particular, on the mode of seeking education in that country, may be useful to many English parents.

"Geneva is very populous; the Lutheran religion is tolerated here, and strangers may be admitted to the rights of burghers. The English are here in great numbers; many have houses. The young men travel upon a disinterested plan, of shewing the manners of their own country, while they study those of other nations. They drive, drink, and game in as gentlemanly and spirited a way as in England. Sometimes, indeed, they have an altercation with the magistrates of a Government, which, though it respects and values the English nation, makes but little allowance for the disorderly and eccentric vivacity of our men of fashion; and has been known to punish, very sternly, slight offences against the regulations of the town. The usual plan adopted by the young Englishmen in Switzerland is, nominally, to board *en pension*, as it is called, with some Professor, for which large sums are paid by the parent or guardian, while the young men themselves spend much larger, and in a much better style, at Secheron's hotel, near Geneva; or in visiting, in expensive schemes, the different parts of the country. The Professors are, certainly, many of them, men of enlarged minds; but too frequently it happens, that their understandings are narrow: and as the oeconomy of a Swiss house is not liberal, and the manners of the Swiss, in domestic life, must appear coarse and inelegant, we cannot be surprised that young men, accustomed to the politeness and luxuries of genteel families in England, should, at an age which begins to reject control, rather ramble with their countrymen in expensive excursions, than confine themselves for superficial lectures on the Swiss governments, to domestic society so little refined. I must repeat, that I would be understood to except from my remarks, a few enlightened men, whose judgment enables them to select, and whose liberal manners qualify them to associate with the best circles at Geneva, Lausanne, and, perhaps, other principal towns of Switzerland. Some such there are whose reputation is spread beyond the boundaries of their country. The advantage of these men's houses may be considerable, and furnish the occasion for an introduction to families where some polish has been brought on, without corrupting the simplicity of the Swiss manners. It must be observed only, that it cannot be obtained without great expence and the risk of forming attachments with women, who, whatever may be their merit,

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would then have conferred essential obligations on his country, and have supported the declining power of the Papacy which now totters to destruction. We should have then seen his territories flourish; we should have seen his residence not a sad mixture of magnificence and dirt, a scene of ecclesiastical pomp and wretched poverty, a city of spiritual pride and hideous beggary*; where ignorance triumphs in the incredulity of the higher and in the superstition of the lower ranks; where vice and sin of every kind predominate; where prostitution holds out its lures at every window; where assassinations are daily committed in the face of day, and known murderers beg for charity under the porches of every church; and where a Cardinal, now in exile at Genoa†, was condemned for attempting to poison a brother of the Conclave.

"To such undertakings, however, under existing obstacles, the present Pope is unequal. With good intentions and some exertions, he aims not at such arduous labours, but is contented with publicly kissing the foot of St. Peter with the zeal of a pilgrim; with officiating gracefully on the great days; with improving his museum, and with cultivating sacred literature, the cause of which he has served, by publishing, in 1784, a fine edition of St. Maximus, with a well-written dedication to Victor Amadeus, and by extending some countenance to men of distinguished talents.

"Many of his subjects, not satisfied with such pretensions to their favour, seem to feel little regret at a paralytic affection under which he now labours: unless, indeed, from apprehensions that he may not outlive the Carnival. Many think that the Papal power will expire in him; and observe, with apparent pleasure, that the niches in St. Paul's Church are now filled up, except one destined for the reception of the portrait of Braschi. Severe epigrams are often affixed on the statues of Marphone‡ and Pasquin, on which the libels of antiquity were hung. Discussions are common, in which the suppression of convents, in the neighbouring territories of Florence, is pronounced to be deserving imitation; and the writings of the Reformed Church, in spite of interdictions, make their way. Let us hope that when reformation begins, as begin it must, it may come gently, that it may facilitate a re-union with the Reformed Churches,—a consummation devoutly to be wished, to which the Church of England is sincerely

buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. xiii. 17.

* The miserable wretches exposed to excite compassion in the streets of Rome, are the most melancholy and disgusting objects that it is possible to contemplate: they are totally disfigured by the effects of vice and disease.—He who has seen them may fancy that

"Laniatum corpore toto
"Deiphobum vidit, lacerum crudeliter ora,
"Ora, manusque ambas, populataque tempora raptis
"Auribus, et truncas inhonesto vulnere nares."

† Cardinal C——i.

This also is a mistake, it should be Marforio. See the Tatler, 130, &c.

inclined

inclined, and bends with increasing favour; anxious only to see the causes of separation removed and palpable errors given up, which may be thought, indeed the more practicable, since many of the Romish writers have almost explained away the offensive part of many of their doctrines, indefensible as they are, and often refuted as they have been *." P. 372.

The departure from Rome furnishes another instance of our author's strong and discriminating way of presenting images and views of what he saw.

" On leaving Rome we drove over other parts of the deserted Campania, rendered interesting by the extensive ruins of an aqueduct, and by the vestiges of a few buildings, and bounded on one side by the slopes of Frascati, prettily covered with houses. On the road was no busy throng, no loaded cars of merchandize. A little shrivelled descendant of some one of the Pope's nephews, riding effeminately on a managed horse, led by a page on foot, was the chief modern object, on a road which led us by the monuments of Ascanius and the Horatii." P. 386.

In the account of Naples, we have the following spirited observations:

" The author of an old description of Naples speaks of its most skilful theologians, its excellent doctors, its rare (I suppose scarce) philosophers, its accomplished physicians, its excellent orators, its acute counsellors, its distinguished poets—where are they vanished? Its theologians, doctors, and philosophers, seem to have retired in disgust from society: its accomplished physicians are marvellously reduced in number, and modestly yield the precedence in practice to a Scotchman; oratory is, alas! on the decline; law is degenerate, and poetry very feeble in its productions. A few individuals, occasionally, are to be found, who are sufficiently enlightened to bewail the general ignorance which prevails, and which they perceive, that it must require much time and many changes to remove. Even these, however, too frequently astonished at the magnitude of the errors which they discover, are inconsiderately led to suspect the reality of truths best established; and disgusted with the abuses of power and the follies of superstition, become wild in politics and sceptical in religion.

" To speak of the female sex without commendation is always an unpleasant task: we cannot but wish, however, that the natural endowments of the women of Naples were more improved by education than they appear to be. Brought up in the superstitious ignorance of a convent, they are very deficient in acquired knowledge and accomplishment; and we are concerned to find, that some are not even instructed to read. A few of the higher ranks speak French, but they are disinclined to engage in conversation in that language; and their own Italian they speak very coarsely, though often from pretty mouths.

* See a sensible Treatise on this subject by the ingenious Mr. Dupens sur L'Eglise du Pape.

and with much good humour. Education, if it should not reform that vicious levity which is known to prevail in their conduct, would at least restrain and throw a veil of greater decency over that corruption which saps the principles of domestic life, and lessens the number of amiable wives and affectionate mothers.

"In England, thanks to the existence of religion and a respect for the true happiness of life, the value of fidelity and virtue are still felt; and they who depart from them are compelled to affect their appearance or to retreat from society:—such alas! is not the case at Naples: the very air of the place seems to be seductive; its effects have been displayed in many generations. Roger Ascham properly observed to Sir Richard Sackville, speaking indeed of Italy in general, "I take going thither, and living there, for a young gentleman that doth not goe under the kepe and garde of such a man as both by wisdom can, and authority dare, rewle him, to be marvelous dangerous *." P. 397.

The above-cited specimens, will, we are confident, warrant us in giving our opinion, that this volume will not discredit its author, one of whose works we ourselves have had occasion to examine and commend †; and another ‡, composed with accuracy of judgment, purity of style, and excellent arrangement and compression of important information, has received its merited applause in the extensive patronage of the public.

ART. III. *The Landscape, a Didactic Poem, in Three Books: addressed to Uvedale Price, Esq. By R. P. Knight. London, printed by Bulmer for G. Nicol. 4to. 7s. 6d. 1794.*

MR. Knight is well known and respected in the literary world for his classical attainments, but the present is his first appearance before the public in the character of a Poet.—The object of this publication is, to point out many errors and defects in modern taste, as displayed in the laying out of what are called Pleasure Grounds, in the decoration of parks, lawns, and the approaches to family mansions. It must be acknowledged, that the animadversions of Mr. Knight, though very severe, are frequently just; for whoever has made the tour of our island, must have had frequent opportunity both to see and lament deformities introduced among scenes of the greatest natural beauty, under the delusive ideas of improvement, and must have beheld the noblest and the loveliest objects mutilated and sacrificed to what is erroneously named taste.

* See his Schole-master.

† *Discourses on various Subjects.*—See our Review for May, 1793. Vol I. p. 87.

‡ Key to the Old Testament.

As a poet, Mr. Knight is very unequal ; and, upon the whole, the reader will be more frequently satisfied with the solidity of his remarks, and the wisdom of his precepts, than warmed by the fire of his muse, or delighted with the harmony of his verse : yet the following specimens will prove that our author has the merit of genius, elegance, and taste :

“ Hence, proud ambition’s vain, delusive joys !
Hence, worldly wisdom’s solemn, empty toys !
Let others seek the Senate’s loud applause,
And glorious, triumph in their country’s cause.
Let others, bravely prodigal of breath,
Go grasp at honour in the hour of death ;
Their toils may everlasting glories crown,
And Heaven reward their virtues with its own !

Let me, retir’d from business, toil and strife,
Close, amidst books and solitude, my life.

Beneath yon high-brow’d rocks in thickets rove,
Or, meditating, wander thro’ the grove ;
Or from the cavern view the noon-tide beam
Dance in the rippling of the lucid stream ;
While the wild woodbine dangles o’er my head,
And various flowers around their fragrance spread :
Or where, midst scatter’d trees, the op’ning glade
Admits the well-mix’d tints of light and shade.
And as the day’s bright colours fade away,
Just shews my devious solitary way ;
While thick’ning clouds around are slowly spread,
And glimm’ring sun-beams gild the mountain’s head ;
Then homeward as I saunt’ring move along,
The nightingale begins his evening song,
Chanting a requiem to departed light,
That smooths the raven-down of sable night,” &c.

The following also must be in unison with the heart of every Briton, and will be found alike ornamental to our publication, and honourable to Mr. Knight’s talents.

“ O Harmony, once more from heaven descend !
Mould the stiff lines, and the harsh colours blend ;
Banish the formal fir’s unsocial shade,
And crop th’ aspiring larch’s saucy head :
Then Britain’s genius to thy aid invoke,
And spread around the rich, high-clust’ring oak ;—
King of the Woods ! whose tow’ring branches trace
Each form of majesty, and line of grace ;
Whose giant arms and high-embower’d head,
Deep masses round the clust’ring foliage spread,
In various shapes projecting to the view,
And cloth’d in tints of nature’s richest hue,—

Tints that still vary with the varying year,
 And with new beauties ev'ry month appear ;
 From the bright green of the first vernal bloom,
 To the deep brown of Autumn's solemn gloom ;
 Each single tree too, diff'ring from the rest,
 And in peculiar shades of verdure drest,
 Spreads a soft tinge of variegated green,
 Diffus'd, not scatter'd, o'er the waving scene,
 Let then the oak your gen'ral masses rise,
 Where'er the soil its nutriment supplies ;
 But if dry chalk and flints, or thirsty sand
 Compose the substance of your barren land,
 Let the light beech its gay luxuriance shew,
 And o'er the hills its brilliant verdure strew ;
 No tree more elegant its branches spreads—
 None o'er the turf a clearer shadow sheds—
 No foliage shines with more reflected lights—
 No stem more vary'd forms and tints unites :
 Now smooth, in even bark, aloft it shoots,
 Now, bulging swells fantastic as its roots ;
 While flick'ring greens, with lightly-scatter'd grey,
 Blend their soft colours, and around it play."

After admiring, as becomes us, the spirit of the above, we subjoin what are, perhaps, the sweetest couplets in the poem.

" Oh waft me hence to some neglected vale,
 Where shelter'd I may court the western gale :
 And 'midst the gloom which native thickets shed,
 Hide from the noon-tide beams my aching head !"

Our office now imposes upon us the less pleasing task of pointing out to reprehension some very heavy and prosaic lines, which, we are surprised, should escape from a pen, chaste and accurate as Mr. Knight's generally appears to be. The rhymes, indeed, throughout the poem, are remarkably correct and well chosen.—In p. 7, we find,

Thinks but of rhetoric's phlegmatic laws,
 And with his stop-watch measures ev'ry pause.

Again, p. 11,

To shew th' extent of his employer's ground.

P. 15, Tho' oft o'erlook'd the parts which are most near.

P. 26, Is often advantageously display'd.

Mr. Knight also throws about the epithets of silly and foolish more than becomes the solemnity of a didactic poem, or the dignity of a satirist.—Thus, in p. 29, we have

Ofc have I heard the silly traveller boast,
And ——— Kefwick's favour'd pool
Is made the theme of ev'ry wond'rous fool.—

What ear will not be offended in p. 36, with

————— Midst his tufted trees,
Some ruin'd castles, lofty towers sees.

And in p. 45,

And damned heresy's prolific root.

P. 41. And man in his own estimation raise.

Justice, however, demands of us to add, that these few defects are amply compensated for by a number of spirited lines, by much judicious observation, by many pertinent notes, as well as by two engravings of landscapes, one dressed in the modern style, the other undressed. In his notes, Mr. Knight speaks of Sir William Chambers with acrimony, and of Mr. Brown with contempt. Perhaps, in some future edition, reflection may induce him to soften his asperity with respect to two characters long established, and not undeservedly, by the approbation of public judgement.

ART. IV. *An Account of the Scarlet Fever and Sore Throat; or, Scarlatina Anginosa; particularly as it appeared at Birmingham in the Year 1778. The Second Edition. To which are now prefixed, Some Remarks on the Nature and Cure of the Ulcerated Sore Throat. By William Withering, M. D. F. R. S.* 8vo. 2s. Swinney, Birmingham; Robinsons, London, 1793.

ALTHOUGH this is a re-publication, yet, as the subject is of great importance, and the author has added to this edition some good practical rules and cautions, we shall lay a brief analysis of it before our readers.

The work commences with an history of the disease, as it has appeared in different periods and countries, and has been described by the most celebrated writers. Then follows the author's account of it, with the treatment, or method of cure. The disease is of the infectious kind, and, like the measles and small-pox, never affects the same person a second time.— It first seizes on the Sneiderian membrane, every part of which it pervades, passing down the œsophagus to the stomach, down the larynx to the lungs, along the Eustachian tube to the ears, from the nose to the eyes, and thence, not unfrequently, to the brain,

“ The

"The progress of the infection," the author says, "may frequently be stopped, by allotting apartments on separate floors to the sick and to the healthy; choosing for nurses the older part of the family, or such as have had the disease before, and prohibiting any near communication between the sick, or their attendants, and the healthy; with positive orders instantly to plunge into cold water all the linen, &c. used in the sick chambers." Since the adoption of these rules, which were suggested to the author by Dr. Haygarth's Enquiry how to prevent the spreading of the Infection of the Small-pox, &c. "he has never thought it necessary, either to break up a school, or disperse a private family, where the disease had made its appearance."

Among the different remedies that have been recommended in its cure, the author relies chiefly upon vomits.

"In the very first attack, a vomit seldom fails, he says, to remove the disease at once. If the poison has begun to exert its effects upon the nervous system, emetics will stop its further progress, and the patients quickly recover. If it has proceeded still further, and occasioned that amazing action in the capillaries, which exists when the scarlet colour in the skin takes place, vomiting never fails to procure a respite to the anxiety, the faintness, the delirium."

To effect these purposes, it is necessary that the emetic should be powerful, and repeated, in ordinary cases, once in forty-eight hours.—In those with more urgent symptoms, daily. In the intervals between the vomits, the author recommends the radix contrayervæ, joined with the testaceous powders, and sometimes with the camphorated julep. Purging was always found to be mischievous, and, if violent, proved suddenly fatal. The bark, which has been so much recommended, was found almost constantly to increase the inflammation and disposition to sloughing in the fauces. Blisters added considerably to the heat and restlessness, without doing any service to compensate for these inconveniences: and were even sometimes, particularly in the summer months, observed to increase the fatality of the disease. "After frequent opportunities of observing the events of cases in other respects similar, the blistered patients," he says, "very often died, whilst those who were not blistered never failed to recover, if properly treated."

The author speaks highly of the advantages derived from gargling the throat, by means of a large pewter syringe, with a long pipe to reach over the tongue. "It was amazing to see the quantity of viscid, ropy stuff, that was discharged both from the fauces and nostrils." The compositions usually

ally employed for this purpose were, a decoction of contrayerva, sweetened with oxymel of squills, or barley water, or infusion of the leaves of red roses, acidulated with the marine acid. The patient should be kept, the author says, during the whole course of the disease, in a temperate warmth; the diet should be tea, chocolate, coffee, milk and water, and occasionally, white-wine or nitre whey. During the exacerbations of heat, restlessness, or delirium, a draught of water, drawn fresh from the spring, was peculiarly grateful, and seldom failed to procure a temporary abatement of those distressing symptoms. When the fever ceased, the author generally gave a dose of calomel, which he worked off with Rochelle salt, and the cure was completed with bark, salt of steel, &c. The work concludes with an account of the dropsy, and some other anomalous diseases, which sometimes succeed and retard the recovery.

The reader will perceive, that the mode of treatment here recommended differs very materially from what has usually been followed. But when he considers the alarming fatality which has attended this disease, where attempted to be cured by administering the bark, wine and other cordials, with blisters, &c. (the usual routine of practice) the author will not only be excused for deviating from the beaten path, but will even, we apprehend, be thought deserving of the thanks of the public for his spirited conduct in thus breaking the shackles of authority, and chalking out a new road for himself.

ART. V. *Asiatic Researches, Vol. III.*

(Continued from Page 167.*)

Art. xiii. On Egypt, and other Countries adjacent to the Call River, or Nile of Ethiopia; from the ancient Books of the Hindus. By Lieutenant Francis Wilford.

THE most important and interesting article that has yet appeared in the three volumes of *Asiatic Researches* now demands our consideration. It is as extensive as it is important and interesting; for the dissertation of Mr. Wilford engrosses

* It was intended, as was there mentioned, to conclude the account of this volume last month; but the great importance of this 13th article made it necessary to extend our critique, and was, in part, the occasion of deferring it.

near two hundred pages of this volume. The data by which alone we can be guided in taking a retrospective view of these early, post-diluvian ages, are few indeed; and the dubious light that glimmers through the darkness of ages, involved in such high antiquity, for the most part glimmers only to mislead.

Whether Egypt or India be the elder Empire, is a question that has long been warmly agitated among antiquaries: the subject has called forth many able pens, and given a wide scope to the exertions of genius and fancy, both in Asia and Europe. That question, however, has not yet been determined. Features of striking similarity in the manners and mythology of these two great nations have alone been discovered, and the difficulties attending the laborious research, have been rather aggravated than lessened. We ourselves have so far engaged in the contest, as to have defended the prior claim of the Egyptians to the science of *Geometry*, in opposition to the author of the *Indian Antiquities**, who disputed it; and we know that for our assertions we have the concurrent voice of all classical antiquity. If, however, the arguments of Mr. Wilford, in this essay, be well founded, and the Indians were, in fact, ever masters of Egypt, the question is at once decided, and the difficulty solved. How far those arguments merit our acquiescence, is the point which is now to be examined, and we shall state the substance of them with as much brevity as may be consistent with perspicuity.

This elaborate essay by Mr. Wilford is divided into three grand sections, which are sub-divided into many smaller. After all, however, that lucid order does not pervade the whole, which is so desirable and so necessary in the investigation of subjects, in their very nature obscure and complicated. At the very commencement of the first section, we are informed of a circumstance which greatly damps our hope of obtaining that solid information which we might be led to hope for on a subject so important. Mr. W. finding that the Hindus have no regular work on the subject of geography, was under the necessity of extracting his information from their historical poems, and following the track of their deities and heroes, comparing, as he proceeded, all their legends with such accounts of holy places as have been preserved by the Greek Mythologists, and endeavouring to prove the identity of places by the *similarity of names*, and of *remarkable circumstances*. We allow, however, that in enquiries of this remote date every pos-

* See the first article of our first Number,

sible collateral aid is to be secured : we must explore, we must examine, we must compare ; we must advance cautiously, but with perseverance and firmness.

Mr. W. confesses, that an accurate knowledge of the Coptic and Sanscrit tongues, with many other accomplishments, in which he laments his deficiency, may be thought necessary to a writer upon such an intricate subject. Indeed, we conceive the knowledge of Sanscrit to be *indispensably* necessary in this particular investigation ; and in asserting his slender acquaintance with that primæval language of India, Mr. W. seems unreasonably diffident, since, without being an *adept* in that language, he never *could* have read the PURANAS, the avowed sources of his information.

It gives us pleasure to find our author commence his historical expedition, not like the romantic M. Bailly, by exploring the frozen deserts of Siberia, for a primitive race who flourished, powerful in arms and illustrious in science, in periods that defy all human chronology * : but in Syria, where he finds the Indians engaged of old in devotion on the banks of the Tigris, and going in pilgrimage to the flaming springs, which, to this day, blaze unextinguished in the neighbourhood of BAKU.— Their occasional pilgrimages to these places mark the primæval country whence they first emigrated, and the track by which they reached India, namely through Persia, the intermediate region. Indeed, in the course of our review we shall find the most honourable testimonies to the truth of the Mosaic narrative result from this enquiry, made upon the spot, into ancient Asiatic annals, which the clouds of Eastern allegory have not yet been able to obscure, nor barbarous idolatries to efface.

One of the most prominent and striking proofs of this assertion is, that the very country in which these celebrated springs of burning Naptha, considered by the Persees and Hindus as the sacred fire which came down from heaven, are placed, is, according to our author, called CUSHA-DWIPA, in which Sanscrit name we immediately recognise the grandson of Ham, and the father of the great Hindu prophet and legislator, RAMA.

A recent publication has concisely stated the geographical details of India, from the Ayeen Akbery, and other authentic Hindu sources of information, according to the notions of the Brahmin Geographers, and the substance of that statement, the only one yet published in English, is as follows :—" Hin-

* See *Lettres sur l'Origine des Sciences et des Peuples de l'Asie. Passim.*

doſtan," obſerves the author of the Indian Antiquities, " is compounded of HINDU and STAN, or ISTAN, a region:—thus Perſia is called in the Oriental language Farſiſtan; Suſiana, Chyziſtan; and part of Tartary, Mogulſtan. Hinduſtan, however, is a word entirely of Perſian origin, abſolutely unknown in the ancient Sanſcrit dictionaries. In thoſe dictionaries this vaſt empire is called BHARATA, and BHARATA-KHUND—a word derived from Bharat, a celebrated Rajah, once the univerſal monarch of India, and Khund, a continent or wide tract of land. It is alſo called JAMBU-DWIP, or DWIPA. Jambu-dwipa has nine grand diviſions, which are enumerated in the Ayeen Akbery *. In the centre of this Dwipa, ſay the Hindus, ſtands a golden mountain of a cylindrical form, which deſcends as far beneath as it riſes above the earth. The ſummit of this mountain they denominate Sommeir; and on that ſummit, and on its ſides, they believe are the different degrees of Paradife. In a direct line from the lofty golden mountain of Sommeir, at the extremity of the four quarters of the earth, their romantic imaginations have placed four cities, encompassed with walls built of bricks of gold, viz. Jumkote, Lanka, Siddahpore, and Roomuck.—Our preſent buſineſs is with that diviſion only which extends from Lanka † in the South, to the northern range of mountains paſſing between it and Sommeir.—

Bharata, the firſt diviſion of Jambu-dwipa, is ſaid in the Asiatic Researches (vol. i. p. 419) to have for its ancient northern boundary the mountains of Himalaya;—in which appellative the claſſic term of Imaus may be plainly traced.

The mountains of Vindhya, called alſo Vindian by the Greeks; and the Sindhu, or Indus, according to the Indian Geographers, form its limit on the Weſt. The great river Saravaty, or river of Ava, waſhes Bharata on the South-eaſt; and on the South it is bounded by the ocean, and by the great iſland of Sinhala, or lion-like men" ‡.

A very curious Hindu map of Jambu-dwipa, and its ſeven different ranges of mountains, accompanies this account in the Indian Antiquities, which will be found of material uſe in peruſing Mr. Wilford's Diſſertation, who has himſelf prefixed

* Ayeen Akbery, vol. iii. p. 23.—Code of Gentoo Laws, p. 45. 4to edit.

† " Lanka is not the Iſland of Ceylon, as is generally ſuppoſed, but a place determined by the interſection of the Equator and the meridian of Delhi; which answers to the Southern extremity of the Maldivi Iſlands."—Ayeen Akbery, vol. iii. p. 36.

‡ Indian Antiquities, vol. i. p. 89.

so it a coloured map of *Cusba-dwipa without*, that is, Egypt with the course of the Cali, or Nile, through that region.—We proceed to state our author's particular account of the two *Dwipas*, or regions, which are the scene of investigation, denominated *Cusba-dwipa without*, and *Sancha-dwipa*.

“Cusba-dwipa without is Abyssinia and Ethiopia; and the Brāhmens account plausibly enough for its name, by asserting that the descendants of Cusba, being obliged to leave their native country, Cusba-dwipa within, migrated into Sano'ha dwip, and gave to their new settlement the name of their ancestors; for, though it be commonly said, that the dwipa was denominated from the grass Cusba, of the genus named *Poa* by Linnaeus, yet it is acknowledged, that the grass itself derived both its appellation and sanctity from Cusba, the progenitor of a great Indian family: some say, that it grew on the Vālmica, or hill formed by Termites, or white ants, round the body of Cusba himself, or of Caushtica his son, who was performing his tapasya, or act of austere devotion. But the story of the ant-hill is by others told of the first Hindu poet, thence named Vālmica.

“The countries which I am going to describe lie in Sancha-dwip, according to the ancient division; but, according to the new, partly in Cusba-dwip without, and partly in Cusba-dwip proper; and they are sometimes named Calitata, or Banks of the Cali, because they are situated on both sides of that river, or the Nile of Ethiopia. By Calitata we are to understand Ethiopia, Nubia, and Egypt. It is even to this day called by the Brāhmens the Country of Devatās; and the Greek Mythologists asserted that the Gods were born on the banks of the Nile. That celebrated and holy river takes its rise from the Lake of the Gods, thence named Amara, or Déva, Sarovera, in the region of Sharma, or Sharma St'han, between the mountains of Ajagara and Sitantá, which seem part of Soma-giri, or the Mountains of the Moon, the country round the lake being called Chandri-st'han, or Moon-Land: thence the Cali flows into the marshes of the Padmanavan, and through the Nishadhu mountains into Sancha-dwip proper; there entering the Forest of Tapas, or Thebais, it runs into Cantaca-desa, or Misra-st'han, and through the woods, emphatically named Aranya and Atavi, into Sanchabdhī, or our Mediterranean.—From the country of Pushpa-versha it receives the Nanda, or Nile of Abyssinia; the Ast'himati, or Smaller Crishna, which is the Tacazze, or Little Abay, and the Sancha-naga, or Mareb. The principal tribes or nations who lived on its banks were, besides the savage Puliudas—1. The Sharmicas, or Shamicas. 2. The shepherds called Palli. 3. The Sanchayanas, or Troglodytes, named also Sanchayani. 4. The Cutilacasas, or Cutilacacas. 5. The Sayama-muchas. 6. The Danavas, and 7. The Yavanas. We find in the same region a country denominated Stri-rajya, because it was governed by none but Queens.” P. 302.

From the preceding extract, if faithful to the Puranas, three facts appear to us sufficiently evident:—1. That the Hindus possess accurate and extensive geographical accounts of the various

rious regions watered by the Nile, from its source in *Chandra-shan*, or Moon-land, that is, the Mountains of the Moon of our Abyssinian maps, to its efflux into the Mediterranean.—

2. That the most ancient and scriptural name of Egypt, “the Land of Misra,” called by the Indians *Misra-shan*, is the usual appellation of that country in their ancient books. And, 3. That the warlike CUSH, and the peaceful SHARMA, or SHEM, have been immemorially recognised in India under these respective names. These circumstances being allowed, and the authenticity of the evidence admitted, the important question arises, how came the Brahmins in possession of this knowledge? By what means have a people, to whom every part of Hindostan is consecrated ground, who are forbidden, on pain of forfeiting their *cast*, to quit their native shores, and to the river forming the western limit of whose country, the name of ATROCK, or *forbidden to be passed*, is given; by what means have this secluded race thus minutely and extensively explored the distant empires of Ethiopia and Egypt? That question is of infinitely higher moment than any disquisition of a mere geographical nature; it is deeply connected with the ancient history of Asia, and it has relation to events of the utmost importance to society. After, therefore, casting an attentive eye over the three maps of Ludolphus, Bruce, and Mr. Wilford, we shall proceed to state the novel and interesting information extracted by this gentleman from the sacred, and hitherto little explored, Puranas of India.

Herodotus, when enumerating the forces of Xerxes in the seventh book of his history, expressly mentions both *African Ethiopians*, and *Asiatic Ethiopians*; which latter, he affirms, were accustomed to carry arms, and to be clothed in habits similar to those of the Indians, and that differing only from them in their dialect and in their hair, they marched together with them as one people. In fact, the ancients knew, that there existed an immemorial affinity between the inhabitants of the two countries, but were unable to trace the connection to its source. Their Geographers were, consequently, confused in their account of them, and their historians were perpetually running into gross contradictions, not otherwise to be accounted for.—The dissertation before us, if in its full extent to be acceded to, goes to settle the point in debate. On the Hindu charts are designated a *Cush-dwipa within*, comprehending part of Persia, probably, Chuzistan, and part of India or Bharata; and a *Cush-dwipa without*, comprising Abyssinia and Ethiopia. The matter, for the present, rests upon the sole authority of Mr. Wilford.

Whoever will look into Ludolphus’s map of Abyssinia, prefixed to his *Historia Æthiopica*, will observe a region of very considerable

considerable extent, denominated *Shankala*, which we suppose to be in whole, or in part, the Sanscrit *Chanka-dwipa*. Of the name of Chandri-sthan, or the Lunar Region, the origin is unfolded by Mr. Wilford in a very curious Hindu fable, which we shall preface by observing, that the moon is generally considered in India not as a female, but as a male deity. This notion, however, is not peculiar to the Indians, for some of the Greek Mythologists made the moon to be masculine, and we have engravings both of the *Deus Lunus*, and the *Dea Luna*. Macrobius informs us, that the Moon was both male and female; and adds a still more curious piece of information—that, in the mysteries of that deity, women adored him in a male, and men in a female dress. The love adventures of Endymion and the Moon, in Greek fable, are well known. She stopped her silver chariot in its course through the heavens, to gaze at, and converse with her gallant; but the Brahmins, we shall see, have destined her a nobler paramour.

According to Mr. Wilford, and the Purānas, the mountains called the *Mountains of the Moon*, were so denominated, because the god Chandra, or Lunus, having lost his sex in India, became the goddess Chandri, or Luna, who concealed herself in these mountains. In vain did she conceal herself; the Sun, that all-seeing conqueror, discovered the fugitive goddess in her retreat, and from her connection with him there sprang a numerous progeny, called *Pulinda* (from *Pulina*, a sand-bank) who dwelt near the rivers that run from these mountains, and who acknowledged no powers but the Sun and Moon.

It is now necessary to inform our readers, that the great post-diluvian patriarch is called in India MENU, in which word the *Nuh* of the Arabians and Hebrews is plainly recognised. His title is SATYAUURATA, from his having flourished in the *Age of Gold*, or *Perfection*, for Satya means perfection, and is applied to the first Indian Yug. The Matsya, that is the *fish*, Avatar, in terms too strong to be controverted, and with corresponding circumstances, too striking to admit a doubt of the identity of the story with the Mosaic account, details a history which will soon be made public, of this good king's being saved from a general deluge, with *seven* others, his companions, in a certain ark, fabricated by the command of Vishnu. Restored by Divine Providence to terra firma, and remaining the sole sovereign of the regenerated globe; he proceeds to partition out the vast inheritance among his three sons, who, it is very remarkable, follow each other in the order of their birth, exactly as described in the Hebrew Scriptures.

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He assigns the largest portion to Iyapeti (a word very nearly resembling the Iapetus of the Greeks) the eldest, consonant to the prediction in those scriptures, that *God shall enlarge Japhet*, whence he is in Sanscrit writings emphatically denominated the *Lord of the Earth*; and, in fact, to Japhet in the Mosaic Chronicle, are assigned the vast regions of the North, that hive of nations, with all Europe, and the isles of the Gentiles. He allots to Sharma the country south of the dominions of Iyapeti, which are the two *dwipas*, Cussha-dwipa within, and that without, or Persia, India, and Ethiopia, called also *CUSH* in scripture; and he anathematizes *Charm* with the same tremendous execration, and for the very same reasons as are recorded in holy writ. Colonies of the two former families depart for the different regions assigned them. Charm emigrates to Egypt, but leaves some of his descendants on the spot, further to insult Omnipotence, by impiously erecting the Tower of Babel; these being discomfited by the signal vengeance of Divine Providence, might possibly send out new colonies to join their brethren on the banks of Nila, or Cali, the Black River. It evidently results, however, from the united testimonies of the Puranas, that the Indian descendants of Shem were, in the most ancient periods, in possession of Egypt, or of the two *dwipas*, which might form one vast empire; but as it seems impossible for a race recently escaped from the horrors of a deluge, to have chosen for their first residence a valley scarcely yet disburthened of the waters of that deluge, and, withal, annually, and wholly overflowed, a circumstance which must have filled them with inexpressible alarm, lest they should be again overwhelmed; on this account, we say, their probable residence would be fixed in the higher Egypt, on the summits of the loftiest mountains, and in the cavities of the steepest rocks. In fact, notwithstanding these apparent contradictions, not unusual in ancient Indian records, the future pages of this dissertation tend very strongly to establish an hypothesis so much more reconcileable to reason, and consonant to history.

Two Padma-Mandiras, or Temples, we see were successively erected to the Goddess on the Lotos, or heavenly Urania.—By the first, according to this writer, is meant the Tower of Babel, on the Euphrates; by the second, the Babel, or Babylon, of Egypt, on the Nile, the ancient Biblos of the Greek geographers. By the deity residing on the Lotos, is meant the incumbent spirit that floated upon the primordial waters; for it is the nature of this aquatic plant always to keep its head above the water, which gives it birth, and cherishes it. Hence Osiris, Isis, Brahma, Vishnu, and all other personifications in the oriental world, of the Supreme Creative Power,

Power, are very generally engraved on ancient sculptures, either sitting in the expanded cup of the Lotos, or decorated with that emblem; for that *water is the first principle of things*, Thales, after the Egyptians, long ago asserted, and this maxim was the basis of the Ionian Philosophy. All the veneration for this plant in Asia, where it is sometimes honoured even with divine rites, appears to be only the result of some mutilated tradition of that grand event which took place at the birth of Nature, detailed to us in the Books of Moses, unpolluted by the gross allegories of Eastern Philosophers.

It was natural for those who had erected on the Plains of Shinar an immense pyramidal fabric, on its overthrow, and their emigration, to attempt the erecting of a similar building in the extensive valley of Egypt. But this fact has reference rather to the race of Ham, than the virtuous Shemites; and ancient history records, that it was the peculiar delight of the enterprising Cushites to raise stupendous edifices, and awe the astonished world by efforts unusually daring and magnificent.—Severe austerities also, voluntarily inflicted as an atonement for conscious guilt, point more immediately to an impious and rebellious, than an upright and obedient progeny.

The Sanscrit histories, therefore, if allowed to be authentic, have by an easy mistake in this case assigned to the sons of Shem the bold projects and exploits of their antagonists. That the great outlines of the sacred and profane history of the earliest ages so generally, and often so minutely correspond, is a circumstance which is highly honourable to Christianity, and which must stagger the most determined infidel. In effect we have seen, that the particular region occupied by the emigrated Sharmicas who settled in Africa, is exceedingly remote, in Upper Ethiopia. They are said to have been a quiet and blameless people; some wholly occupied by pastoral amusements, others engaged in hunting wild elephants, and in the innocent traffic of the teeth of those animals, p. 311. It is also said that they were considered as *Devatas*, or good demons; a superior order of beings, and indeed, a celestial offspring. In stating this information we refer our readers to the author of Indian Antiquities, who happily conjectures, that the battles of the Soors and Assoors, or good and evil demons of ancient Indian history, mean no more than the contests of the families of Ham and Shem contending for the sovereignty of the infant world.

It does not appear from the Puranas, says our author, upon what occasion the race of the latter left their first settlement, and took refuge with the other devotas in the mountains; but

from the evidence they contain, he thinks it probable that it happened during the reigns of SANI, and RAHU, two despotic tyrants. This is to us an additional argument, that the Puranas have confounded the adventures of the two primitive families, because, had they precisely known the course of their wanderings, the thread of their narrative would probably have remained unbroken; and it is possible that under the allegorical names of the dreadful tyrants alluded to, are shadowed out the impious and martial characters of Nimrod and Belus.

To the favoured race of Sharma, we are told, the Goddess of the Lotos imparted many useful arts, and, amongst others, the science and combination of letters. The first origin of letters, therefore, is here assigned to Divine Revelation, which we are not reluctant to admit, though we can by no means agree with Mr. Bryant, that the revelation of a science so important to man, took place at so comparatively late an æra in antiquity, as the promulgation of the Decalogue; for had not letters have been then known, the table of the Decalogue would have been unintelligible to those for whose benefit it was intended. The hypothesis is far more probable which assigns the attainment of the knowledge of letters to their ancestors, the Shemitæ patriarchs; and the Puranas are, perhaps, not far from truth when they assert the Ethiopic letters to be the *most ancient*, for they have great affinity both to the old Syriac and the Sanscrit. P. 316.

Such is the Hindu fable, always ingenious, but always eccentric. This Ethiopian race, it is probable, were nearly allied to the famous dynasty, called in Indian histories, the Children of the Sun and Moon; and, *possibly*, this old Hindu allegory might have given birth to the celebrated family of the HELIADES of Greece. It is remarkable, that the vast region of *Sharma-Sthan*, or country of the Shemites, which engrosses half Mr. Wilford's map, comprehends not only these Mountains of the Moon, but all the consecrated ground of the higher Ethiopia. Every mountain and valley in *Sharmu-Sthan* is considered as holy, and has the epithet of Deva, or divine. The Stream of Cali is sacred; on its banks divinities were born, divinities reside; and the Lake of Amara, whence it takes its rise, is emphatically called *the Lake of the Gods*. This profusion of celestial epithet can only be accounted for by traditional memorials concerning the purity of that holy race, who here, according to the Sanscrit books, in ancient periods held converse with the gods. Dignified by superior sanctity, they had little communion with the idolaters that lived in the plains below. Like their virtuous ancestors, the anti-diluvian Sethites,

Sethites, they were esteemed to be the *Sons of God*, *οι αγγελοι ες Θεου*, as the Greek version has it, while the Charmites, or race of Ham, their avowed enemies, were merely considered as the *Sons of Men*.

Under the second head of this section, the origin of the dynasty of the Shepherd Kings in Egypt is unfolded by Mr. W. from the Scanda and Brahmanda Puranas. They were of the pious race of Sharma, or Shem, were called Pallis, literally shepherds, and were settled in a region south-west of Cafi, or Benares, to which Indian Mecca the amiable monarch reigning over them, by name *IKSHU*, used to guide and protect young pilgrims. They were driven from their possessions by *TARACHYA*, an impious and malignant tyrant, and under the patronage of Mahadeva, reached the distant banks of the Cafi in Sancha-dwipa, where they united with the Sharmicas, or Shermite, their brethren; settled among them, and formed by degrees that vast and powerful state, the history of which is detailed by the historians of Egypt, but last and best by Mr. Bruce. Many of this ancient race of Pallis yet flourish in Ethiopia, and many of them still remain in India; but though the great city of Palibothra was so denominated from them, and though their empire once extended from the Indies to the Ganges, they are now a despised and out-cast family. Upon their ruin it was that the *Rajahputras* rose to glory, and the native country of the former, called *Palisthan*, was thenceforth styled *Rajahputana*. P. 319.

Panchaza, the yellow or golden land, described by Diodorus, according to Mr. W. was not an island, but the fertile, the happy India itself; the source of wealth, the land of the gods. P. 321.

Passing over much doubtful geographical and etymological detail, by no means interesting to our readers, we find, in page 330, the following remarkable derivation of the word *HABASHIS*.

“We come now to the Hasyafilas, or Habashis, who are mentioned, I am told, in the Puranas, though but seldom, and their name is believed to have the following etymology:—Charma having laughed at his father, Satyavrata, who by accident intoxicated himself with fermented liquor, was nick-named Hasyafilas, or the Laugher, and his descendants were called from him Hasyafilas in Sanscrit, and in the spoken dialects Hasyas, Hanselis, and even Habashis; for the Arabic word is supposed by the Hindus to be a corruption of Hasya. By the descendants of Charma they understand the African negroes, whom they suppose to have been the first inhabitants of Abyssinia; and the place Abyssinia partly in the dwipa of Cutha, partly in that of Sancha Proper.” P. 330.

The woolly-headed negro of Africa is, therefore, still by the consent of Sanferit, as well as the Mosaic annals, a descendant of the less virtuous son of Noah ; and thus the traditional history of one of the most ancient nations of the world, affords its support to that of the Hebrew Legislator. The circumstance so repeatedly and particularly mentioned of the inebriation of the great patriarch, and the conduct of Ham upon the occasion, demonstrates, that the memory of that fact was preserved in all the branches of the patriarchal line ; and not only served as an example to deter them from similar intemperance, but, perhaps, contributed to keep alive the hatred and jealousy of the two first great rival families.

[To be concluded in our next.]

ART. VI. *A Tour through the Isle of Man. To which is subjoined a Review of the Manks History. By David Robertson, Esq. London, for the Author. Payne, 8vo. 11, 1s. 1793.*

EVERY effort to increase the stores of our Topographical History is laudable and useful, and perhaps the Isle of Man is not so well or generally known as it deserves. We are ready to commend Mr. Robertson for endeavouring to throw light on what was before obscure ; but we can neither see the wisdom nor the use of introducing into such publications the present wild and visionary speculations of politics, and of the worst kind of politics.—True it is, that we have seen this Tour in two very different forms, and we congratulate the author on his discretion in cancelling some high-wrought declamation on the *Majesty of the People*, which seemed, indeed, to be as foreign to the subject of the Isle of Man, as it was in itself puerile, preposterous, and extravagant. We reprobate in this example also the prevailing mode of decorating books of no adequate importance with elegant types, fine paper, and a few slight engravings, with no other motive than that of levying a very heavy tax on the public curiosity. Mr. Robertson's book consists of little more than two hundred pages, and, without its attendant ornaments, might well have been comprised in an octavo volume of four shillings. Having said this, we have little scruple in acknowledging that this Tour is not without its portion of entertainment ; entering our caveat throughout against the seeds of Democracy, which are scattered with no sparing hand, and hoping that Mr. Robertson's prophecy about the circulation of his principles—his political principles we mean—will not soon, or easily be accomplished,

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The work is divided into two parts, as the title indeed intimates, of which the latter is the most important. In the beginning, Government is reproached with some severity for its neglect of this important place : but we have the pleasure of finding in a note, that this severity was, in some degree, misplaced ; for, in the interval betwixt the conception and the birth of Mr. R.'s literary progeny, Government had, it seems, done what it was necessary to do for the security and comfort of the island, in making a new *Key to Douglas*.

In chapter the fourth we meet with a story which is really affecting, and which we are almost tempted to insert : and in chapter the sixth, the author properly condemns the Manks for their culpable propensity to trifling litigations. The story also of Ivar and Matilda is interesting in itself, and agreeably related. The laws, with respect to debt, are represented as so mild, that no native, without intending to leave his country, can be imprisoned for debt. The Manks have a strong belief in fairies and similar superstitions, which will doubtless wear away as they become more enlightened, and have more frequent communication with their English friends.

Chapter xii. professes to give a history of the Druids, but this history does not extend beyond two pages, and is, consequently, very superficial. The superstitious temper of the Manks is frequently alluded to, but at the time of their herring fishery this prevails to a degree which is injurious to the interests of the island.—“ At this time they sacrifice (we use the author's own words) to superstition every Saturday and every Sunday evening. The fishermen believe, that the sale of the fish caught on the one evening, and the sailing of the boats on the other would equally profane the Sabbath.” This part concludes with reflections on the general character of the natives. Their prominent feature is indolence. They are generally inclined to Methodism. Science is disregarded ; and we are told, that the Isle of Man has not produced a person known in these kingdoms by the vigour of intellect or fire of genius. But what certainly compensates for many defects, they are remarkable for their private charity and benevolence.

In the second part, Mr. Robertson reviews the history of the Manks, beginning with the Government of the Druids. This is pursued to the Norwegian and Scottish conquests, and from the Scottish conquest to the accession of the House of Stanley. In his 5th chapter, the author examines the reverting of the royalty of the Isle to the British Crown, and concludes his work with some general observations on the Manks history and constitution. Among the familiar customs of the island the following merit notice :

If a man ravish *a wife* he must die—if a maid, the Deemsters (the Judges) deliver to her a rope, a sword, and a ring, and she is then to have her choice to hang, behead, or marry him.

If a man get a young woman with child, and, within two years after the birth of the child, marry her, that child, though born before marriage, shall possess his father's estates.

The Manks still retain a custom (observed by the Saxons before the conquest) that the Bishop, or some Priest, sits in the Court with the Governor till sentence of death be pronounced. The Judge then asks the Jury, "May the Minister continue to sit?"—If the foreman answers in the negative, the Bishop, or his substitute, withdraws, and sentence is then pronounced.

Thus we have endeavoured to give a candid analysis of Mr. Robertson's book, willingly bestowing our commendation for the portion of amusement which it communicates, but repeating our regret at the strong avowal of principles, which we cannot but consider as most inimical to the peace and good order of civil society.

ART. VII. *Pokwhele's Historical Views of Devonshire.*

(Continued from our last, page 245.)

IN that race of fancy which Mr. Polwhele has here pursued, he appears to have been early summoned to stop by two gentlemen of his acquaintance; one of them noticed by him in the notes as an anonymous correspondent (some gentleman, therefore, we suppose, unknown to fame) and the other mentioned expressly in the text, by name. "To introduce the *" Historian of Manchester in this place,"* Mr. P. says, "with a *" view of controverting his opinion,* might be deemed an insult both to his genius and his learning. That I intend, however, the slightest disrespect to Mr. Whitaker, can never be conceived, whilst I have uniformly professed my high veneration of his antiquarian abilities, in a strain which could only be prompted by ideas of uncommon merit. The authority of Mr. Whitaker must, doubtless, be allowed great weight. That Mr. Whitaker has derived the Britons from the Gauls appears from his *Manchester*, and from his *genuine History of the Britons*. And, in a *correspondence with which he has lately favoured me on this subject,* he thus expresses his sentiments, in opposition to Mr. Polwhele's."—Mr. Polwhele, therefore, sets himself professedly to "controvert

vert his opinions" as delivered in the History of Manchester, in the Genuine History of the Britons, and in the correspondence which he has maintained with Mr. Polwhele; all uniformly centering in one point, and this point directly opposed to Mr. Polwhele's. That critic, therefore, must be strangely inattentive, who could suggest, as we have seen it suggested, that Mr. Polwhele has gone on in the track of Vallancey and Whitaker, and out-stript them both in the course. With Vallancey Mr. Polwhele runs in the race, goes side by side at times, and at one point outstrips him; but to Mr. Whitaker he is continually opposed, endeavours to turn Mr. Whitaker's arguments against him, and labours to produce other arguments in refutation of him. The whole work, indeed, is a continued reference to Mr. Whitaker's correspondence and publications, either implied or avowed; in order to apply Mr. Whitaker's remarks to Mr. Polwhele's purposes, or to overturn his reasoning, in order to strengthen Mr. Polwhele's hypothesis.

In this continual opposition to Mr. Whitaker, he begins, he proceeds, and he ends. We shall not enter into the controversy, but shall state Mr. Polwhele's reasons abstractedly by themselves, examine his principal one at full length, make some other remarks as we proceed, and repeat our opinion again at the close.

"The Saxon Chronicle positively asserts, that the original inhabitants of Britain came from Armenia, and that they seated themselves in the south-west parts of the island."—This is the first grand authority, and the only historical one that Mr. Polwhele adduces in support of his hypothesis; and we shall therefore examine it carefully. Mr. Polwhele's opinion is, that the Britons only of his *Danmonium*, Devonshire and Cornwall, were from Armenia and the East; while the other Britons, those at least in the South, were derived from the Celtæ of Gaul. "I mean only," he says, in p. 11, "to draw a line of distinction between the Aborigines of this country, '*Danmonium*,' who came from the East by sea, and settled at once in Britain, and those tribes who came from the East by land, and gradually spread over the continent." "These Armenians of Britain," he adds, in the very same page, "bore not the least resemblance to the Celtic race that peopled Europe: with the Celtic race, indeed, they had no communication, and to the Celtic race they were not known." Yet he instantly quotes that Saxon Chronicle in favour of all, which directly contradicts all, except in a single point. "At first the inhabitants of *this land*", the Island of Britain, "were *the Britons*," it literally says, not confining itself, like Mr. Polwhele, to Cornwall and Devonshire, but extending

extending itself to *Britain at large*, in contradiction to Mr. Polwhele. "They came out of *Armenia*," meaning, probably, as all other very early nations came, out of the Ark upon Mount Ararat, in the region of Armenia. That this is assuredly the meaning, appears from a passage cited for another purpose from Theophilus of Antioch, by Mr. Polwhele himself (p. 10) and though written in Greek, very unbecomingly for such a scholar, cited in Latin; which says that mankind went away, after the division of languages, "over all the earth;"—words entirely omitted in Mr. Polwhele's Latin, though *ἐπὶ πάσης τῆς γῆς* are apparent in the Greek;—"some "to the East," some "to the North," and "so extending "as far as *the Britons* in the Northern climates."*—But Bede tells us, not on the credit of the Saxon Chronicle, as is plain from his reference to *tradition* for his fact, that they came "*De tractu Armoricana, ut fertur*;" meaning only the whole opposed Coast of France, from the Veneti of Bretagne, to the similarly denominated *Morini* of Calais, who are equally denominated *Armorici*, by Zosimus.† "And *the Britons* settled *southward* at first,"—not merely in Devonshire and Cornwall, as Mr. Polwhele reasons upon this testimony; but all along the South, along all the coast from Kent into Cornwall. Yet even this they did only *at first*. They afterwards spread themselves into the interior of the island, and came at last to border upon the Picts. These, says the Saxon Chronicle itself, again in contradiction to Mr. Polwhele, "came into this land northward, and *southward the Britons held, as we before said*." All this shows how falsely Mr. Polwhele has rendered the words of the Saxon Chronicle—"They "seated themselves in the *south-west* parts of the island." The main word, thus rendered *south-west*, is only *southward*; and plainly means *all* the southern coast. Nor can we account satisfactorily for this perversion of the passage. Wilful, we are sure, it is not. We have too full and strong a conviction upon our minds of Mr. Polwhele's honour, ever to suspect this for a moment. We are therefore compelled to recur to a supposition rather incredible in its nature, yet the only one that can absolve Mr. Polwhele's honour in the estimation of the public. "The Britons," we are told by the Chronicle, "settled *southward at first*," *ἄπορτ, ἀροστ*; and this, we suppose, Mr. Polwhele read, not having an entire familiarity with the Saxon

* Theophilus, p. 164. Oxon. 1684.—*ὁπρὸς ἀνατολᾶς—πρὸς βορείῳ, ὥστε διακρίνειν μέχρι τῶν βρετανῶν ἐν τοῖς Ἀρκτικοῖς κλίμασιν.*

† Καὶ ὁ Ἀρμοριχὸς ἄπας, καὶ ἱτιγαὶ Γαλατῶν πᾶσχειαι. Zosim. vi. 5.

characters, as *æperȝt*, *æweſt*, and considered to mean *Welt*. He has not taken any other notice of the word than this mistaken one; and that circumstance seems to confirm our supposition. He has thus, however, fallen into a most egregious error in a fundamental point, and in the one point which is historically fundamental to his whole system, and in the translation of a few words out of old into modern English. But he has also made this aggravation of his fault, that the very same word, with two slight variations only, is the first in the sentence, (*æperȝt*, *æweſt*) and is there translated, not very improperly, "*the original inhabitants*;" as there it served his purpose to be so translated. But the whole sentence, instead of running precisely as it runs in the Chronicle, which, in every light of logic and fairness, it certainly should have done, "at first the inhabitants of this land were the Britons," which would have showed them to be *Britons* and not *Armenians*, at or immediately after their settlement in this island, is made to run in this warped and distorted manner—"The original inhabitants of *Britain*;" thus transferring the appellation from the islanders to the island, which his hypothesis required.

This is sufficient to bar up that opening in the Saxon Chronicle, through which Mr. Polwhele has clandestinely made his way into the Temple of History. But to block it up for ever, as the *Porta Infausta* of the Temple, and to preclude all possibility of any future entrance by it, let us go on to show, that this very Chronicle proves the *Gallic* descent of *all* the Southern Britons, with an explicitness peculiar to itself, and with a particularity that carries a wonderful energy with it. This argument has been formerly urged by Mr. Whitaker, and is one that has been passed over in silence by Mr. Polwhele. We beg leave, therefore, to go over the ground again, and to enlarge the walk upon it.—Thus, in 419, when the Saxons are first brought by the Chronicle into Britain, and when, therefore, it begins to speak with authority, the Saxon writer, recording from Saxon experience, the islanders are called "*Brytta*," or "*Bryttum*," the Britons, Bretoons of this island, or "*Brit-walana*," the Galli, Walli, *Walloons* of Britain. In 465, Hengist is said to have fought at Wippeds-fleite, or Ebbsfleet, in the Isle of Thanet, with the "*Wealas*," or Welsh of Kent; that county, which is naturally the first that presents itself to a colony from the Continent, moving in a regular line of progression from Armenia to the North-western Ocean, being here characterized incidentally, but forcibly, as inhabited, no less than Wales at present, by Welsh! In 473, Hengist and Esca are said to have fought again with the "*Wealas*" of

Kent, and the "Wealas" are said to have fled from the "Englan," or Saxons, "as if there was fire there."

In 476, Ælla came to "Breten-land," and slew many "Wealas" in Suffex. This second county, in the advance to Mr. Polwhele's *Danmonium*, being equally peopled with Welshmen by the Saxon Chronicle; "and some of them they drove in flight into that "wood which is named Andredfleage," Andreds-would, in Suffex. In 485 Ælla again fights with the "Wealas" of Suffex. In 495, Cerdic, and his son Cynric, who landed in *Hampshire*, the third county in the advance, fought on the day of their landing with the "Wealum" of the country; ancient Wales being extended *so far* by the Chronicle, along the Southern coast towards the West. In 552, Cynric fights with the "Britons" at Salisbury, and puts the "Bryth-Wealas" to flight; the Chronicle now penetrating into *Wiltshire*, and planting Welsh Britons in this interior county, as it had in the maritime before. But in 581 we find these Galli of Britain carried so far into the interior of the island as *Bedfordshire*; Cuthwulf fighting in that year with the "Bryth-Wealas" at Bedford. In 597 *all* the Britons of the island are distinguished from the Picts and Scots, as Welsh: Ceolwulf, King of West Saxony, warring continually with the English, or "Wealas," and Picts, or Scots. In 607, Ethelfrid, King of the Northumbrian Saxons, marched to Chester, and there slew "Walena" innumerable; thus fulfilling a prophecy of Augustine's, that if the "Wealas" would not be at peace with the English, they should perish by the hands of the English: 200 Priests were then slain, who came to pray for the army of the "Walena": the Welsh, Walloons, or Gauls being thus diffused over all South-Britain in general, and being settled as far north as *Cheshire*, in particular. But we instantly enter Mr. Polwhele's *Danmonium* itself, find Cynegils and Cwichelm fighting at Bampton in DEVONSHIRE, and slaying two thousand and forty-six "Wealas" there; the very Devonians of the Chronicle being not known to it as Armenians, being known only as a race the very same in origin with the other Britons, and being actually known as equally Welsh with the rest. In 813, King Egbert committed ravages among the "West-Wealas,*" and pursued them "from Eastward to Westward;" the very Britons of CORNWALL being, no less than the Britons of Devonshire, denominated Welsh or Gauls by the rest of their brethren, and so denominated Gauls or Welsh by the

* The present Welsh are called, in 853, "North-Wealas."

Saxons from them. In 823, the "Wealas" of CORNWALL fought a battle with their newly Saxonized brethren of Devonshire, at Camelford in Cornwall. In 835, a large army of Danes came by sea among the "West-Wealas," or Britons of Cornwall, was joined by the Britons, and fought the Saxons at Hengist-Down, in Cornwall, where the Saxons beat both the Danes and the "Wealas." And in 891, the Cornish appear, for the first time, with the present name of their country. *Corn-wealum*, or *Corn-wallish*. * This series of testimonies from the Saxon Chronicle, is as decisive as it is singular; unites into one full point of historical demonstration, and proves, irrefragably, the Britons of Kent, and the Britons of Cornwall, the Britons of Sussex, and the Britons of Devonshire, to have been all equally Gallic in origin, and all equally Welsh in appellation, even by the attestation of that very Chronicle which has been so strangely tortured to speak the contrary. At the same time, let us finally observe, the very Franks of Gaul are similarly denominated from the Gauls whom they had subdued, the *Welsh of Gaule*, or the *Gallick Welsh*, by this very Chronicle. A Bishop of the Oxfordshire Dorchester being said, in 650, to be of the "Gal-walum," or French nation; and a Saxon being said, in 660, to have received the Bishoprick of Paris among the "Gal-walum," on the River Seine.

We have thus taken more pains, perhaps, than the subject required to set aside a system of visionary history, that would have carried us on the hippo-griff of Ariosto, into the regions of fancy. The just and great reputation of Mr. Polwhele's name, might have given consequence to error, and thrown an air of dignity over absurdity itself. The strange perversion of the Saxon Chronicle particularly, that key-stone in the arch of the whole edifice, might have deceived numbers; and Messrs. O'Halloran, Vallancey, Pownall, and Co. have been considered as writers of soberness in the works of History. But this mischief is now precluded, in a great measure, and will be wholly precluded, we trust, when we enter upon the other arguments produced by Mr. Polwhele, in defence of his hypothesis.

* *Wales*, therefore, is not so properly the name of the country as of the inhabitants.—*Corn-wall* is properly so.

[To be concluded in our next.]

ART. VIII. *Substance of Lord Mornington's Speech in the House of Commons, on Tuesday, January 21st, 1794, on a Motion for an Address to his Majesty, at the Commencement of the Sessions of Parliament.* 8vo. 176 pp. 3s. Debrett.

ON the subject of the present war, the unavoidable necessity which brought us into it, the hopes with which it may be prosecuted, and the consequences, immediate or more remote, of the violent efforts made in it by the French Government, to augment their strength and extend their resources, we have not hitherto seen any thing so completely satisfactory as this very eloquent and able Speech.

Not to detain our readers by prefatory matter, from that which must be much more interesting, we will proceed immediately to give a correct analysis of the whole speech, extracting such parts as appear to us to be of most importance.

After very forcibly stating the general topic of debate, that of War and Peace, his Lordship reminds the House of their former declaration in their Address to the Throne, and then proceeds to divide his subject into three principal parts. "Before," says he, "we can be justified in relinquishing the principles by which our proceedings have hitherto been governed, we shall require satisfactory proof; 1. Either that the impressions which we had originally conceived of the views of France were erroneous; 2. or, that by the course of subsequent events, the success of the war is become desperate and impracticable; or, 3. That from some improvement in the system and principles which prevail in France, and in the views and characters of those who now exercise the powers of Government there, the motives of justice and necessity which compelled us to enter into the war, no longer continue to operate." P. 4.

Under the first head, Lord M. explains the views of France, from the confessions of Brissot, and fully proves them to be entirely conformable to the decree of Nov. 19, 1792, "in which France made (according to her own language) a grant of universal fraternity and assistance; and ordered her Generals every where to aid and abet those citizens, who suffered, or might suffer hereafter, in the cause of (what she called) Liberty." It is made perfectly clear, that all the proceedings of the ruling party in France were in the spirit of this decree; and the famous words of Condorcet are very properly introduced to remind the House of Commons of what nature were the designs of those personages with respect to England. "We cannot," says Lord M. "be so ungrateful as to have forgotten the delicacy

cacy with which he (Condorcet) suggested to the People of England," that the French Revolution was an object both of their fears and desires; *that a Parliamentary Reform* would be proposed in this House, and that from thence, the passage to the complete establishment of a Republic would be short and easy." The spirit of the French Councils is still further exemplified in the account of the unions of new territory to the Republic. Most appositely are the words of Brissot cited to prove that the union of the Netherlands *was absolutely forced*, the Primary Assemblies a mere farce, the Members of them hired, and the assent, or rather the silent submission of the people, the effect of mere terror. In the same *free* manner was Savoy united. Finally, it is proved, from the confession of all parties in France, that they were the *Aggressors* in the war, and began to provide for it *three* months before our preparations.

Under the second division, the object of which is to show that the success of the war against France is neither desperate nor impracticable, his Lordship powerfully contrasts the situation of things at the commencement of the campaign in 1793, and at the time of his speech; he particularly points out the importance of preserving Holland, which is happily illustrated by these words of Robespierre. "If we had invaded Holland (in time, he means) we should have become masters of the Dutch navy; the wealth of that country would have been blended with our own; her power, added to that of France, *the Government of England would have been undone*, and the Revolution of Europe secured." On the whole view of the campaign, Lord M. states the following clear advantages obtained: Holland saved; the Netherlands recovered; impressions made on the frontiers of France herself; the blow given to her navy at Toulon; the destruction of her trade; the acquisition of the whole Newfoundland Fishery; and the advantages in the East and West Indies, both of which have increased since the time of pronouncing this speech. His Lordship, therefore, very fairly sums up the whole result in these terms:

"Thus, Sir, I have endeavoured to give a summary view of the events of the campaign: it does not belong to me to enter into any reply to the critical observations which have been made upon the conduct of particular expeditions, or upon the general disposition and application of our naval and military force. That argument will not be declined by those, whose situation in his Majesty's Councils renders them most competent to treat it with effect. But from what lies within the observation of every man, we may collect, that the general result of the last campaign has not only exceeded our first expectations, but, including all the advantages which the Combined Armies have obtained on the Continent of Europe, including the blow which has been struck

struck against the naval power of France, and the acquisitions which we have made, both in the East and West Indies, and at Newfoundland, the general result of the last campaign has not been surpassed in effective advantage, either with a view to indemnity, to ultimate security, or to the intermediate means of distressing the enemy during the continuance of the war; by any campaign in which this country has engaged since the Revolution. And in this part of the argument it must never be forgotten, that this is the first campaign of the war.—No man would attempt to deny, that such a success as we have obtained in the course of this year against France, would have been deemed of decisive importance in the most brilliant periods of the French Monarchy. If, therefore, our success is to be undervalued, it must be from an opinion, that under the present circumstances and situation of France, her resources are so inexhaustible, her strength is so absolutely unconquerable, that what would have been esteemed a promising impression against any other State that ever existed, and against herself in other times, must now be considered as wholly nugatory and ineffectual." P. 37.

By this transition, Lord M. arrives naturally at his third principal division, in which he undertakes to evince, that no improvement in the Councils of France has given us reason to fancy them invincible, or changed the grounds of justice and necessity on which the war was undertaken. In this part, which we consider as beginning at p. 38 (though his Lordship has not so studiously marked his divisions as we have endeavoured to do) are unavoidably blended, the two points, of the practicability of success against the French, and the necessity of continuing the contest with them; and both are in the most admirable manner illustrated.

The nature of the French Government, since the destruction of the Brissotine party, in the Revolution of May 31, 1793, is first displayed, and a most formidable picture it is:

————— Crudelis ubique
Luctus, ubique *pavor*, et plurima mortis imago.

This Revolutionary Government, as it is called, is thus ably displayed;

"Such was the origin, and such is the form of that monster in politics, of which, as the very notion involves a contradiction of ideas, the name cannot be expressed without a contradiction in terms, *A Revolutionary Government!*—a Government, which, for the ordinary administration of affairs, resorts to those means of violence and outrage, which had been hitherto considered, even in France, as being exclusively appropriated to the laudable and sacred purpose of subverting all lawful and regular authority. The sense of the epithet *Revolutionary*, which is so lavishly applied by the Convention to every part of this new system, requires some explanation. An extract from the proceedings of the National Convention will serve to exemplify the manner

manner in which that singular phrase is understood and admired by the most unquestionable authority in the science of revolutions. Barrere makes a report respecting the situation of the Republic in the month of December, he reads a variety of dispatches from the National Commissioners in various parts of the Republic; and at length, he produces a letter from Carrier, one of the Commissioners of the Convention, dated Nantz, Dec. 10. This letter, after giving an account of a successful attack against the Royalists, concludes with the following remarkable words: "This event has been followed by another, which has, however, nothing new in its nature. Fifty-eight individuals, known by the name of Refractory Priests, arrived at Nantz from Angers. They were shut up in a barge on the River Loire, and last night they were all sunk to the bottom of that river.—What a *Revolutionary* torrent is the Loire!"—Here you learn the full force and energy of their new phraseology. The Loire is a *Revolutionary torrent*, because it has been found an useful and expeditious instrument of massacre, because it has destroyed, by a violent and sudden death, fifty-eight men, against whom no crime was alledged, but the venerable character of their sacred functions, and their faithful adherence to the principles of their religion." P. 47.

Under this delightful Government, it will not be wondered that the maxim of the Convention has been "that *terror* should be the order of the day—and the salutary movement of terror should be circulated from one extremity of the Republic to the other." P. 51. Hence the Municipalities were *regenerated* by force, notwithstanding the pretended Sovereignty of the People; and the Popular Societies also. We may judge of the advantages gained to the country from this improved form of Government, by the expences attending it.

"Since the Revolution of the 31st of May, the expenditure has been so much increased, that, according even to the accounts laid before the Convention itself, the expence of the month of August was above *eighteen millions sterling*: and there is reason to believe that the real charges of the succeeding months may have exceeded that sum. But as the *levée en masse*, or compulsory levy of the mass of the people, took place about that time, by which it is stated, that five hundred thousand additional men have been raised, the maintenance of so vast an army must be such an increased charge, as seems to justify the supposition, that eighteen millions sterling may be taken as the average of the monthly expenditure of the Revolutionary Government. This would make *an annual expenditure of two hundred and sixteen millions sterling*—a sum which nearly approaches to the amount of the whole national debt of England." P. 55.

Such expences demand extraordinary methods of supply; which appear, indeed, most fully in the history of the *voluntary* and *forced loan*, both decreed together, and formed to co-operate, by which 220 pounds are taken from every income of

F f

400

400 per ann. ; and all income above four hundred pounds sterling, is taken *absolutely and entirely*. This account is detailed from p. 61, to p. 68.—Violent as this expedient was, it does not appear to have been very productive, and certainly, as their own reports confess, *it is not of a nature to be renewed*. The next measure is the universal perquisition of gold and silver ; and the next still more extraordinary, as a measure of finance, which it was, as well as of Philosophy—the *abolition of Religion* ! The dreadful history of that impious plan, from its commencement to its partial failure, is given from p. 73 to 92 of this speech. In the following curious document, from one of the *good writings* circulated by the Convention, we find a remarkable account of the strict connection between Republicanism and Atheism.

“ It is there maintained, in plain and direct terms, “ that, provided the idea of a Supreme Being be nothing more than a philosophical abstraction, a guide to the imagination in the pursuits of causes and effects—a resting-place for the curiosity of enquiring minds—a notion merely speculative, and from which no practical consequences are to be applied to human life, *there is no great danger in such an idea* ; but if it is to be made the foundation of morality ; if it is to be accompanied by the supposition, that there exists a God who presides over the affairs of the world, and rewards or punishes men for their actions on earth, according to some principle of retributive justice, there can be no opinion more prejudicial to the interests of society. That the idea of a Supreme Deity is a despotic idea, and must be so in all times ; that mankind can never be really liberated or republicanised, so long as they shall preserve such a notion ; that beings who adore an invisible Master, will easily believe that he may accomplish his ends by earthly agents : and, reasoning by analogy, they must conclude the necessity of some system of ranks and orders of society ; and finally, of some regular Government among mankind ; and thus the servitude of the understanding will enslave every moral and political principle.” P. 85.

The further view of these enormities is opened by an account of the attacks made on agriculture and commerce, in the law of the maximum, the right of *pre-emption, requisition, and prehension* assumed by the Government, and many other means.

A more striking view of a State distracted, tormented, and exhausted by vile and profligate politics cannot be given than appears in this part of the speech before us. Barrere, openly declaiming against justice and mercy * a liberty, the first pro-

* He says, “ The quality of mercy is the first *sacrifice* which a good Republican owes to his country.” P. 101. If that be the case, we may well exclaim, God forbid that we should ever be good Republicans !

petty of which is to crowd the prisons †; a Revolutionary Tribunal, condemning without hearing evidence; a Revolutionary army, carrying plunder and oppression into every part of the country; the decree for rising in a mass enforced by execution, present the picture of the nation which certain false and erring brethren among ourselves would represent as invincible. "It is," says Lord M. "for the wisdom of this House to determine what must be the condition of that state, whose army is raised by the suspension of agriculture, under the terror of death, and at the daily hazard of insurrection; paid by the destruction of the rights of property, and by the practice of public fraud; and supplied by the annihilation of trade, and at the risk of internal famine." P. 143.

The final deduction from all is summed up by the eloquent speaker in the following words:

"The result of this view, both of the condition of our enemy and of our own, leads to a variety of deductions, all of which are essentially connected with the subject of our present deliberation: it proves, that the whole fabric of the Government, now prevailing in France, is unfound in every part; that the measures by which the efforts of that Government have been maintained in the last campaign, are at this moment exhausting the resources of the country, not slowly and gradually, not according to the regular progress of ordinary evils in the administration of States, but with a rapidity and violence which at once dissolve the very elements of the system of political economy, and preclude the possibility of recurring even to the same destructive projects in the event of any new exigency; it proves, that these measures are not only temporary and occasional in their very nature, but are expressly admitted to be so by the persons who proposed them; all the most important operations of finance are of this description; and Barrere himself felt the levy of the mass of the people, to be a project of such danger, that when he introduced it into the Convention, he justified it upon this single argument, "that it would bring the war to a termination in the course of the campaign," meaning that campaign which has just now been closed.

"It proves, that such having been the true causes of whatever difficulties we have already experienced, we may entertain a reasonable expectation, that causes so unnatural, together with their monstrous effects, must ultimately yield to a steady and unremitting exertion of our natural and genuine strength, confirmed by the co-operation of our numerous allies. It proves farther, that the same measures which have enabled the ruling faction to resist our attacks, have been so odious to the feelings, and so ruinous to the interests of every class and descrip-

† One of the Commissioners writes, "The Empire of Liberty is established—the prisons begin to fill." P. 115.

tion of persons in France, as to have entirely alienated a large proportion of the people from the Government; and this circumstance becomes a strong additional reason for perseverance in our efforts, as it must tend to facilitate the success of any impression, which we may hereafter be enabled to make." P. 152.

As a conclusion to the whole argument, Lord M. states the total impracticability of obtaining peace, were we even disposed to it, except under the most humiliating terms, and in a manner productive of the most fatal consequences.

"We cannot attempt even the preliminary steps towards a negotiation for peace, without relinquishing all hope of indemnity for the hazard and expence of the war, and without renouncing all prospect of security against the designs of France. We must augment her resources, we must aggrandize her dominions, we must recognize and confirm her principles of Government, we must abandon our allies to her mercy, we must let her loose to prey at discretion upon the whole Continent of Europe; and after having, by this unconditional grant, furnished her with the most formidable means of universal aggression, we are to confide in the words of a treaty for our sole protection against the common danger; then might be applied to our weakness and infatuation the words of a sacred writer, once before applied to a nation under the influence of a similar delusion.—*"Ye have said, we have made a Covenant with death, and with the grave are we at agreement; when the overflowing plague shall pass through, it shall not come unto us."*

"*But your covenant with death shall be disannulled, and your agreement with the grave shall not stand; when the overflowing plague shall pass through, then ye shall be trodden down by it.*"*—And trodden down we shall be, if we shrink from our duty on this day!" P. 172.

To the perusal of the whole British public we most earnestly recommend the perusal of this masterly speech. They will find in it strong statement without declamation, a manly and generous indignation against enormities which disgrace human nature, and little less than absolute demonstration in proof of the necessity of beginning and continuing the war, and as a firm foundation for hope in our future prospects of the contest.

ART. IX. Q. Horatii Flacci Opera.

[Concluded from Page 330.]

THE purchasers of a Variorum edition may in several respects be compared to jurymen, who are supposed only to know what the occasion immediately brings before them, and the writer of the preface to such an edition, seems to resemble a judge, whose office it is to hold up every striking circumstance of the case, to exhibit a clear view of its general merits, and to assist those to whom he addresses himself, in forming

* Isaiah xxviii. 15. 18. NB, it is *scourge* not *plague* in that passage.
correct

correct conceptions, and passing an impartial sentence. But lest we should ourselves be likened to Lord Byron, and "proclaimed for men full of comparisons and wounding flouts," we will not press these resemblances any further. *Reasonable*, however, we *do* call it, that he who selects notes from various critics, who, with various degrees of talent, and for various purposes of illustration, have endeavoured to explain the same ancient author, should be expected to favour his readers with some intimation of his own opinions upon their comparative excellencies, to give a short representation of the character by which they are severally distinguished; to unfold now and then, the order of their succession to each other, to touch upon circumstances, if there be any, of literary or personal hostility, and perspicuously, if not copiously, to lay open the principles of selection, which may have prevailed through his own work. There is a medium between conciseness and prolixity, which men of sense are at no loss to preserve; and he who from false delicacy or conscious incapacity, says too little, sometimes multiplies those difficulties, which in point of fact are removed by him who says too much, whether he be impelled by motives of petty ostentation, or superfluous solicitude.

General celebrity excites general curiosity, and by exciting it, makes the explanation of which we are speaking more necessary. What is distinctly known by an editor, may be known very imperfectly by many readers, and before they can determine with propriety upon the execution of the work, they must enter fully into the views of the person by whom it is conducted. They must see the reasons which operated upon his mind in the different structure of different parts, and then, by examining them both separately and collectively, they will understand the whole with precision, and with justice will approve of the correspondence between profession and performance, between that which raises expectation and that which gratifies it, between general rules and their particular application.

It is the custom of scholars, and perhaps the duty of reviewers, to compare the materials of a Variorum edition, with the contents of those learned works, from which they are extracted. But such toil ought not to be imposed upon the general classes of readers; and indeed one great and characteristic use of such an edition, is to supersede the necessity of laborious and complicated enquiry, to collect what was before scattered, and to throw within the reach of many, that information, which, in the ordinary course of things, is accessible only to few. The superficial and the learned, are alike expected to read it, and the same explanations which add to the knowledge of the one, tend at the same time to guide the decisions of the other.

We admit without reluctance and without reserve, the discretionary right of an editor to reject one critic, and employ another : to use the works of the same Critic more or less : to dismiss and recall him at will, or at will to retain him in perpetual service. But there are cases, where we may also insist upon the right of a reader, to be informed of the causes which have produced such preference, and we conceive, that in stating such causes, an editor would meet with many valuable opportunities for showing the justness of his choice, the delicacy of his taste, and the adaptation of his *previous researches* to his immediate design. They who deny this right, are governed by rules, which are to us totally unknown ; and they who contend for it, will have on their side the general wishes of those who read, and the general practice of those who write. As to the exceptions which might be adduced, and of which we are ourselves well aware, they are not very formidable, either from number or authority ; and the plea which they furnish may easily be invalidated, by the examples of Grævius, of Gronovius, and other illustrious scholars, whose characters the learned world has long contemplated with reverence ; and whose works have spread before inferior writers such models of regularity, as may be understood without difficulty, and imitated with advantage. We think that the preface-writer of the Variorum edition, has not conformed to these models.

Of the Critics, whose observations are admitted into the Variorum edition of Horace, many stand in the highest class of literary eminence ; and upon the whole, we are convinced, that they who have written most ably, appear most frequently. But in order to secure the assent of our readers to this general position, and at the same time to preserve that accuracy, which, in justice to the editor and to the public, we have attempted in every part of our observations upon this splendid work, we must descend to a more particular statement.

In our former Review, which was chiefly employed on the catalogue, we took the liberty of remarking, that one conjecture of Bishop Hare, one explanation by Dr. Taylor, and one emendation by Taylor's friend, are omitted in the second volume of the Var. edit. That in neither volume can be found the contents of Wakefield's *Silva Critica*, Parts I. and II. nor of Markland's *Epistola Critica* ; that from the Epodes, to the end of Horace's work de *Arte Poetica*, the Observations published by Markland at the end of the *Inclides*, are by mistake ascribed to the very learned Mr. Bowyer ; and that from Waddelus, who in thirty-one places might have furnished interpretations or conjectural readings for the second volume, only one emendation is produced, videlicet, on verse 112 of the 18th Epist.

lib. '1. Now we leave it with our readers to decide on the comparative merits of the criticisms which are, and of those which are not, inserted from Waddelus. But we are confident that they will not blame our fidelity, in vindicating Markland's claims to Markland's observations, and we trust, that they will be disposed to praise our industry, in communicating from Hare, Taylor, Wakefield, * and Markland, those materials, which it would have given us great pleasure to see in the Variorum edition, and which, from their intrinsic worth, are entitled to the notice of scholars.

After careful enquiry, we are compelled to acknowledge, that the fate of several other Critics is not only various, but to us, more than once inexplicable. Some, like the *αγγελοι*, or the *εξαγγελοι*, in the ancient drama, come forward, tell their tale, depart, and return no more. Others, like the leading Dramatis Personæ, appear and disappear as occasion may seem to require. A third class, like the chorus, when they have once taken their station, preserve it to the close. Something like this, in an uncommon manner, and to a degree uncommon, may be done with the distinct knowledge and deliberate choice of an editor. But wheresoever it is done, we could wish to have been previously informed of peculiarities, which, however irregular in appearance, may in reality be quite judicious.

The names of Desprez, Sanadon, Dacier, Muretus, Bond, and Pulman, as *subjoined to their respective notes*, do not occur again after a few first odes of the first book. Barnes's Homer is quoted once on the Second Ode of the same book, and no more.—The notes of Rutgerfius do not appear beyond the same book. Zeunius is for the first time introduced in the First Ode of the second book, and is used more or less to the conclusion of the second volume. The notes of Lambin, Cruquius, and Torrentius, are employed in the first and second books of the Odes. No traces are to be found of them in the third book. But in the fourth, they re-appear, and do not again vanish in the succeeding parts of Horace. Baxter, Gesner, Cunningham, and Bentley, are happily found through the whole work. The same probably may be said of Linnæus, from whom we learn, among other particulars, that palma, the third text word in the second line of page 2, Vol. I. means Phoenix Dactylifera; and that Hirudo, the last text word, in the last line of

* Knowing that Mr. W. does not use accents in his *Silva Critica*, in his Translation of St. Matthew, and many other of his learned writings, we, in our Review for February, excepted him from those who used them. But, on consulting his Observations, we find accents used there, though not in any passage quoted by the Correctors of the Var. Edit. of Horace.

the last page of Vol. II. means *Hirudo Medicinalis*. The *Venusinæ Lectiones* of Klotzius, are very properly employed through the Odes, and, so far as they could be, in other parts of Horace. From Janus, copious extracts are made through the four first books of the Odes, and his edition, it is well known, extends no further. Markland's conjectures, subjoined to the quarto edition of the *Supplices Mulieres*, and Wakefield's *Observations*, published in 1776, are turned to a very good account. Waddelus, is seen about eight times in the first volume, and once in the second. A few detached remarks, * from Bos, Toup, Schrader, Mr. Gray, and the Adventurer, occur in the first volume of the Var. Edit. and in the second, we find a note from Dr. Warton's *Essay on Pope*, Vol. II. where the Doctor had in view the Epigram of Philodemus in Reiske's *Anthologia*.

To these we may add two original and very unimportant explanations, communicated to the editor, on the First and Second Odes of the first book; one statement, accompanied with disapprobation, of Mr. Wakefield's interpretation of the word *grave*, in Ode ii. lib. I; one alteration in a line of Ennius, quoted by Baxter, on line 11, of Epode xvii; and one very disputable change of punctuation on line 4, Ode 37, of the first book, which may or may not be seen in any of the printed editions, and was from memory imparted to Mr. Homer, by a person who had no claim to the merit of proposing it. Of the information derived from Taylor's *Civil Law*, and Hare's *Epistola Critica*, which are mentioned in the catalogue, and from a book of the latter called "*Scripture vindicated*," which is *not* mentioned in the catalogue, but referred to in the notes, we have already spoken. It remains for us to express our firm conviction, that the value of the Var. edit. is considerably increased by the readings which Dr. Combe has produced from six manuscripts in the British Museum.

In regard to Muretus, Rutgerfius, Desprez, Sanadon, Dacier, Bond, Pulman, and Schrader, we would be understood to have spoken of the *notes*, which are immediately and expressly taken from their respective writings, and inserted in the Var. Edit.; for we find the names of most or all of them occasionally and concisely mentioned, either in the VV. LL. of the work before us, or in notes selected for that work

* All these notes, and those which follow, in our Review, down to the transposition of a stop, which we have noticed in Ode xxxvii. lib. I, together with two notes in page 338, verse 1, are signed Editor. Two notes on Ode i. from Hare, have the same signature.

from other writers, and especially in the notes of Janus and Bentley.

Here we think it incumbent upon us to notice a few circumstances with respect to Janus. In pag. 93 and 94 of the Bibliotheca Critica, Part IV. the learned and acute Mr. Wagner has written several strictures upon Janus, some of which we shall enumerate. Janus on v. 32, Od. II. lib. 1, seems to say that Horace drew his imagery from Quintus Calaber, quod puero vix ignoscendum, says Wagner. The age of this writer is not distinctly known, though it is highly probable that he lived long after Horace. Vixisse eum Seculo quinto post Christum natum Rhodomanus ex stylo satis probabiliter colligit.—Vid Prefat. Pauw. ad Quint. Cal. Saxius, in his Onomasticon literarium, p. 21, Vol. II. places Calaber among the carminum scriptores qui ad tempora Principatus Anastasii Aug. referri possunt, and of course brings him down to the sixth century. The Oxford editor of Aristotle's Poetics, in duodecimo, supposes the work ascribed to Quintus Calaber, to be the little Iliad, and upon this hypothesis, to which few of our readers, we believe, will assent, the lines of Calaber might be known to Horace. Imaginem hanc, are the words of Wagner, ductam esse ait (Janus.) è Q. Calabro; and, with Wagner, we think that a strange error has been committed in chronology, which, however, for our own parts, we are disposed to forgive, on account of the high respect we feel for Janus. We are told that Janus complains of an error in the press, though with what justice we cannot determine. Klotzius quotes the same lines, and properly says, compara cum his apud Q. Calabrum, lib. 5, v. 71. Κυπρις εὐσιφάνους. καὶ ἰ. λ. Vid. p. 13, Vol. I. Var. edit.

Upon Ode iii. lib. i. v. 9, Janus ascribes to Marcellius some lines, which, as Wagner says, really were written by Pindar, and we add, that they are quoted by Plutarch, in the work de tarda Dei vindicta, and may be found, p. 494, in the Oxford edition of Pindar. Janus, upon Ode xiv. lib. ii. v. 26, mentions Toup's reading of superbis for superbum, but omits the line which Toup had produced from Ion of Chios, to illustrate that reading. In Ode i. lib. i. Janus explains Sunt quos juvat, by *ιστὴν ὡς τερπιάς*. But Wagner substitutes *τερπῶν*. In stanza the 1st, Od. ii. lib. i. *Dira* joined with *grando* is explained by Janus, *θεοχάλας*, for which Wagner proposes *θεοχάλας*. On stanza the 11th of the same Ode, patiens vocari Cæsaris ultor, Janus writes *ὑποφωρὸν καλεῖσθαι Καίσαρος ἐκδικητὴς*; but according to Wagner's opinion, *τλας* is more proper than *ὑποφωρὸν*, and *τιμωρὸς* than *ἐκδικητὴς*. In Ode iv. lib. i. Janus explains choros ducit, by *χορευαρχῆναι*, and Wagner exclaims, augeantur Lexica hæc novâ loquenti

loquendi formulâ. In Ode xvi. stanza 3, Deterret is improperly explained by παραπλησσειν, which literally signifies perperam pulsare et ferire, ut mali Citharœdi dicuntur παραπλησειν, cum inconcinne citharam pulsant, and is metaphorically applied to persons who are mente perculsi et attoniti; vid. Constantini Lexicon. On Ode xi. lib. ii. Janus explains devium, joined with scortum, by κατανεισος, a word, which, in the fragments of Callimachus, is used de Virgine, and which Janus, says W. infelicitèr transtulit ad scortum. In Ode xix. lib. ii. Janus explains *pervicaces*, by σκληραυχνας, a word, says Wagner, which occurs in the Old and New Testament, and which was familiar to the *Judæi Gracissantes*, but not to the Veteres Græci, whom Horace read! We assent to the justness of Mr. Wagner's criticisms, and we have detailed them for the benefit of those purchasers of the Var. Edit. who may not have in their possession, or within their reach, the Bibliotheca Critica, from which they are taken. Our motive for adverting to them, is to state, that through the good fortune or good sense of those who were concerned in the Var. Edit. of Horace, only one of the foregoing passages to which Wagner objects, is found in that edition, and occurs there p. 212, Vol. I. in Var. Lect. taken from Janus.*

* The length to which the Review of Horace has been already extended, compels us to omit many observations of our own upon the sense and the readings of controverted passages, upon peculiarities in the style of the Epodes, not hitherto we believe remarked, and upon the authenticity of two lines in the work de Arte Poetica, which we should not have presumed to call in question, if our doubts had not been founded upon numerous, and, we think, weighty reasons. We cannot, however, refuse ourselves the satisfaction of laying before our readers an interpretation of a passage in Jerome, which occurred to us as we were going through the notes upon Horace, and the praise of which is due to the very sagacious and learned Mr. Gaches, late Fellow of King's College, Cambridge. In page 285 of the Var. edit. Vol. I. are these words, Sanctus Hieronymus scribit se duos Scotos (h. e. Hibernos) in Gallia vidisse humano cadavere vescentes. The passage which the writer of this note, probably, had in view, runs, we believe, thus: Cum ipse adolescentulus in Gallia viderim Attracottos gentem Britannicam humanis vesci carnis; et cum per silvas porcorum greges, et armentorum, pecudumque reperiant, *pastorum nates et fœminarum papillas solere abscindere; et has solas ciborum delicias arbitrari.*

Mr. Gibbon falls into a great error about this passage: he writes thus; "When they hunted the woods for prey, it is said, that they attacked the shepherd rather than his flock; and that they curiously selected the most delicate and brawny parts both of males and females, which they prepared for their horrid repasts. Vol. II. p. 531," Now Mr. Gaches,

The preface writer of the Var. Edit. informs us, that in those parts of Horace's works, to which the labours of Janus were not extended, he has endeavoured to lessen this defect, by choosing the best and most useful notes of other interpreters.

Gaches, suo marte, and without consulting Jerome, conjectured, that *pastorum nates et scæminarum papillæ* were used by Jerome, not of human beings, but of the *porcorum et armentorum pecudumque greges*, which the Attacotti found in the woods; and upon examining the context in Jerome, we are convinced, that his conjecture is *just*, as well as ingenious. The general proposition which Jerome lays down is this, *Quis ignoret unamquamque gentem non communi lege naturæ, sed iis quorum apud se copia est, vesci solitam*. If our readers will be pleased to look at the illustrations of this position, in Chapter vi. Book II. *adversus Jovinianum*, they will probably accede to the opinion of Mr. Gaches, when they find that Jerome mentions *incidentally* the eating of human flesh, and that he was led by his subject more immediately to speak of the food which was found in *abundance*, by the Attacotti, in uncultivated forests.

Camden cites this passage from Jerome, but as his book was written originally in Latin, we cannot decide what sense he affixed to the words. The old translator of Camden, Philemon Holland, renders them according to the sense given by Mr. Gibbon; but on turning to page 99, of Mr. Gough's translation, we were surprised and pleased to find that his opinion coincides with that of Mr. Gaches, and we are happy to praise the sagacity of both. Now Mr. Gough's Camden was published in 1789; but we understand the conjecture of Mr. Gaches to have been made not long after the appearance of Mr. Gibbon's second volume in 1781. It is therefore clear that *his* conjecture was original, and doubtless Mr. Gough also was indebted to his own penetration only, for an opinion, which he, like every other scholar, would be glad to have confirmed by such authority as that of Mr. Gaches.

We have not Mr. Colman's book; but if our memory does not deceive us, he lays a strong and a proper stress upon the transition which Horace makes in line 366, to *O major juvenum*. Now the following note which we extract from the 407th page, Vol. V. of the *Miscellanæ Observationes*, published at Amsterdam, 1745, may induce our readers to imagine, that Horace had a particular view to the poetical labours of the elder son of Piso, even in an *earlier* part of the work. We will produce the whole passage,

Art. Poet. v. 128.——Tuque

Rectius Iliacum carmen deducis in ætus,

Plerique sic intelligi volunt, quasi scriptum sit, deduces, et omnibus dictum Poetis, qui operam locant Theatro, At Melius aliquid offerebat vetus Scholiastes, in vers 386. *Scriptit enim*, inquit, *Piso, tragædias*. Eum opinor, cum hanc Horatius Epistolam componeret, in Iliade tragædia fuisse occupatum. Quin ratio apparet, cur de tragædia longe plura hic sunt, quam de aliis operibus poeticis.

* Accordingly

Accordingly, we find that from Torrentius, Lambin, Cruquius, and perhaps Zeunius, larger selections seem to have been made in the Epodes, the Carmen Seculare, the Satires, and the Epistles, than in the Odes, and this is a fact which deserves notice and commendation. The art of poetry is enriched by large quotations from Nannius and from Jason de Nores, the whole of whose very scarce and excellent work, might have been inserted, we think, without any great injury to the credit of the Var. Edit. Bishop Hurd, whose criticisms upon many particular passages are justly admired by those who may not agree with him in his general view of Horace's design, is quoted four or five times on the Book de Arte Poetica, and once on the Epistle to Augustus. Thus have we endeavoured to give a faithful account of the multifarious matter contained in the Var. Edit. we hope to have been guilty of no material error or omission, and we believe, that the most captious Critic, will hardly accuse us of having ventured upon one unfounded objection, or one ungracious reproach.

Let us, however, hope to be excused for expressing at least our well-founded wishes, that, in the absence of Janus, a little more use had in the second volume of the Var. Edit. been now and then made of some of the critics, whose notes disappear after the First Book of the Odes. From Dacier, we parted without much regret; but when Janus was no longer at hand, we think that as a poet of antiquity is said to have extracted *ex Enni stercore gemmas*, so a modern editor might here and there have gleaned valuable matter from Sanadon, Rutgerius, &c. for the notes of the second volume; and in this opinion we are the more confirmed, because the Satires and Epistles of Horace, are often involved in obscurities, which, however they may escape the attention of superficial readers, are known and confessed by accurate scholars. The quick feeling, and the explicit acknowledgment of difficulties in an ancient writer, may be considered as a most sure as well as most honourable criterion, not only of the ingenuousness, but of the judgment for which a critic can deserve our respect and confidence. *Hactenus de Horatio*, says Markland in his *Explicationes*, p. 261, *in quo auctore post omnia quæ in eum scripta vidi, innumera sunt, quæ non intelligo. In toto opere vix una est ode, sermo, vel epistola in quibus hoc non sentio, dum lego.* We applaud the spirit of this concession, without acceding to the strict letter of it. But after repeated and diligent perusals of the writings of Horace, we know where the greatest embarrassments are experienced, and where the most urgent necessity exists for every kind and every degree of aid in removing or alleviating them.

We formerly read with much pleasure, Mr. Colman's translation of the Book de Arte Poetica, and from some of his notes, we derived very useful information. This work had been mentioned to Mr. Homer, and we are inclined to believe, that he would not have refused to notice at least two transpositions which Mr. Colman proposed.* It is not in our power to decide whether these transpositions were known to the surviving editor, or disapproved by him, and therefore omitted; possible it is, that he thought of Colman, as Gesner thought of Dr. Heinsius, upon a similar occasion. "Danielis Heinsii transpositionibus† æquo nos animo carere posse arbitrabar." See Gesner's note upon line 79, de Arte Poetica.

Great commendation is due to the industry and fidelity of the Variorum editors, in their collation of the first edition of

* Mr. Colman would carry back lines 211 and 212, *Indoctus quid enim superet, &c.* and insert them immediately after the 207th line, *Et frugi castusque.* He thinks also that much embarrassment would be removed by taking the lines beginning at vers 251, *Verum ubi plura nitent, &c.* down to line 274, ending with *non concessere columnæ,* from the order in which they now stand, and putting them after the 384th line, ending with *vitiisque remotus ab omni.*—

† Though, like Gesner, we disapprove of Heinsius's transpositions, we beg leave to lay before our readers the text of Horace, in the order which Heinsius recommends, and which they may easily compare with that of other editions.

Quis tamen exiguos elegos emisit autor,
Grammatici certant et ad huc sub iudice lis est.
Musa dedit fidibus Divos puerosque Deorum,
Et pugilem victorem et equum certamine primum,
Et juvenum curas et libera vina referre.
Archilochum proprio rabies armavit Iambo.
Hunc Socci cepere pedem, grandesque cothurni,
Alternis aptum sermonibus, et populares
Vincentem strepitus, et natum rebus agendis.
Versibus exponi tragicis res comica non vult.
Indignatur item privatis ac prope focco
Dignis carminibus, narrari cœna Thyestæ.
Singula quæque locum teneant sortita decenter.
Descriptas servare vices operumque colores,
Cur ego si nequeo ignoroque, poeta salutor?
Cur nescire pudens prave quam discere malo?
Interdum tamen, &c.

Heinsius seems to have great confidence in the propriety of the three foregoing transpositions, and assigns his reasons for making them in page 128, of his Notes upon Horace, published at Leyden, 1679, and often subjoined to his celebrated work *de Satyra Horatiana.*

Horace,

Horace, preserved in the King's library. The faults of that edition are stated by Gesner, in his *Præsidia*, and in his note upon line 140 of the Second Epistle of the Second Book of Horace. They prove, in his opinion, that the edition was formed only from one manuscript, which the printers implicitly followed; and from this singular circumstance he judiciously infers, that the good readings which occur in it may be depended upon as proceeding ab antiquo codice, non ab ingenio correctoris. He pronounces the exemplum of that edition with which he had been furnished by a friend, libro cuivis manuscripto facile comparandum, and by these words we understand, *not*, as we erroneously stated in our First Review of the *Variorum Horace*, that "he prefers it to every manuscript," but, as we now state, that he puts it upon an equal footing of credit with any manuscript. Such, upon reconsideration, *seems* to us the sense of Gesner's words, and in regard to the faults which are justly imputed to it as an *edition*, they do not shake the opinion which we conceive Gesner to have entertained and expressed of it as a mere *manuscript*. The propriety of this distinction will be obvious to every reader, who considers the difference between the contents of single manuscripts, and the contents of editions, which are usually formed from more manuscripts than one, and into the text of which conjectures are sometimes admitted, after they have long stood the test of examination, and have been generally approved by scholars.

It was not without solid reasons, that we in our first Review, lamented the omission of Gesner's *Præsidia*, in the *Var. Edit.* and for our own justification we shall now bring forward one of those reasons. On Ode vii. v. 15, Book the 1st, are these words in Gesner's edition. Hic novæ Odæ initum Zarot. Now a reader who has met with the *Præsidia*, in that edition, would immediately know, that these words refer to the *Editio princeps* of Horace. The same words occur on the same line in the *Var. Edit.* But in the *Var. Edit.* we have *not* been prepared for saying, that the edition of Zarotus, and the *Editio princeps* are the same, and therefore a reader of the *Var. edit.* only, would look in vain to the catalogue, when he is desirous of knowing what the word Zarot means. This difficulty will not be removed, even when he has advanced so far as the 140th line of the Second Epistle of the Second Book, for Gesner there says, pulcherrimam sententiam parit lectio Zaroti, but without telling his readers *again* what he had told them *before* in the *Præsidia*, that by a conjecture of Mattaire, the first edition of Horace is ascribed Antonio Zaroto Parmensi et Mediolano. Our readers, however, when they meet

meet the name of Zarotus in the Var. edit. will now see, that it is equivalent to the words Editio Princeps, and surely they will not blame us for this attempt to give the information, which might with ease and with propriety have been communicated from another quarter.

The introduction of Bentley's notes highly enhances the value of the Var. edit. and does honour to the judgment of those by whom it was conducted. Through the Odes, through the Epodes, through the Carmen Seculare, through the Satires, through the Epistles, and the work de Arte Poetica, the scenery wears to our view a bright and cheerful appearance, from the irradiations of Bentley's genius. Perhaps, in the first volume of the Var. edit. we recognise many clear vestiges of a regular and systematic selection, which, aimed at the production of such passages as might display to advantage the sagacity of Bentley, in the establishment of general canons, and the emendation of particular words.—Of such as are discussed most frequently in the conversation or the writings of learned men, and of such, we venture to add, as have furnished his numerous and fierce antagonists with the most favourable occasions of confuting him, and contributing by their remarks to the public stores of useful criticism. In the second volume, also, we meet with Bentley often, and in various instances, too, where a scholar would be glad to meet with him. How far indeed he might with propriety have been introduced upon other passages, where we looked for him, and looked in vain, is a question upon which we have employed the most accurate examination, and formed the most decided opinion. But reasons of delicacy will not permit us either to announce that opinion in broad and strong generalities, or to support it by pertinent and minute detail.

From the perusal of Bentley we now rise, and upon former occasions too we have risen, as from a coena dubia, where the keenest or most fastidious appetite may find gratification in a profusion of various and exquisite viands, which not only please the taste, but invigorate the constitution. We leave him, as we often have left him before, with renewed and *increased* conviction, that amidst all his blunders and refinements, all his frivolous cavils and hardy conjectures, all his sacrifices of taste to acuteness, and all his roving from poetry to prose, *STILL* he is the first Critic, whom a true scholar would wish to consult in adjusting the text of Horace. Yes, the memory of Bentley has ultimately triumphed over the attacks of his enemies, and his mistakes are found to be light in the balance when weighed against his numerous, his splendid, and matchless discoveries.

discoveries. He has not much to fear, even from such rivals in literary fame as Cunningham, Baxter, and Dawes. He deserved to obtain, and he *has* obtained, the honourable suffrages of kindred spirits, a Lennep, a Ruhken, a Hemsterhuis, and a Porson. In fine, he was one of those rare and exalted personages, who, whether right or wrong in detached instances, always excite attention and reward it—always inform where they do not convince—always send away their readers with enlarged knowledge—with animated curiosity, and with wholesome exercise to those general habits of thinking, which enable them upon maturer reflection, and after more extensive enquiry, to discern and avoid the errors of their illustrious guides.

ART. X. *The Botanical Magazine, or Flower Garden Displayed; in which the most ornamental foreign Plants, cultivated in the open Ground, the Green-House, and the Stove, are accurately represented in their natural Colours. To which are added, their Names, Class, Order, Generic and Specific Characters, according to the celebrated Linnæus; their Places of Growth and Times of Flowering; together with the most approved Methods of Culture. A Work intended for the use of such Ladies, Gentlemen, and Gardeners, as wish to become scientifically acquainted with the Plants they cultivate. By William Curtis, Author of the Flora Londinensis. Vol. VII. 8vo. 12s. Or in Monthly Numbers at 1s. each. Printed by Couchman for the Author. 1794.*

MR. Curtis, the well-known and ingenious author of the *Flora Londinensis*, conceiving that a periodical publication, devoted entirely to exotic Botany, might prove a very useful and entertaining assistant to the studies of those who possess a taste for that pleasing science, with great propriety undertook the present work; and it may, perhaps, be doubted whether any publication of a similar nature has exhibited a greater share of general merit.

The artists employed by Mr. Curtis in the respective departments of drawing, engraving, and colouring, seem entitled to equal praise. That peculiarity of outline and expressive representation of habit, position, &c. without which even the most accurate figures fail of impressing the just idea of the plant on the mind, forms one of the principal merits of this elegant work, which thus preserves, as it were, in perpetual beauty, those fading forms which nature so often produces to be withered and obliterated in the short space of a few hours.—

On the pages of the Botanical Magazine they may be said to appear almost as fair, as "when blooming on their native beds," and no longer dread the chilling blasts and dashing rains, which they so often experience in the gardens of our variable northern climate. The still more tender natives of the tropical regions, which require the warmth of the stove and the protection of the green-house, are also introduced into the work, which professes to treat of exotic plants raised by every art of gardening, as well as those which flower in the open air. One singular circumstance has not failed to strike us in the course of this publication, namely, a sudden and unlooked-for change in the nature and colour of the paper on which the plates are impressed. The change is, indeed, greatly for the better, since, instead of the brownish tinge of that at first made use of, we now admire the whiteness and superior appearance of a very different kind. It has, however, caused a sort of dissimilarity of aspect in the different volumes, and we would strongly recommend to Mr. Curtis to let every future impression be uniform in this respect.

The generic and specific characters prefixed to each plant are, unless when an alteration was absolutely necessary, given in the words of Linnæus; the synonymas; from the most eminent Botanical writers; while the general or popular description accompanying each figure, is commonly executed with great elegance and propriety; so that no work can be more happily calculated for the general diffusion and improvement of Botanical knowledge.

ART. XI. *Histoire de la Conspiration du 10 Août 1792, par L. C. Bigot de Sainte-Croix.*

(Concluded from Page 269.)

OUR remarks on this interesting performance were carried down, in the last number of this publication, to the moment when the Confort of the unhappy Louis XVI. was persuaded to abandon the precarious shelter of the Tuilleries for the cold, unfeeling hospitalities of the National Assembly.

"Stern, rugged nurse!"

We shall now investigate the consequences of that fatal resolution; and we believe our readers will concur with us in ack-

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knowledging, the full force of the observation, "that the tender mercies of the wicked are cruel."

"*We have nothing more to do here,*" said the King.—"*Let us repair to the Assembly.*" Scarcely had he uttered these words, when a numerous band of faithful friends offered their services, and pressed forward to accompany their Majesties to the place of their destination. All their endeavours were fruitless, to prevent this demonstration of affectionate regard and attachment. Slowly, and with reluctant steps, the devoted pair quitted their perilous abode. Their retreat took place in the presence of two thousand witnesses, and was immediately made known to ten thousand others. And yet the Minister of Justice, nominated after the King's imprisonment, had the effrontery to declare, "that his Majesty quitted his palace by a private stair-case; and that by this procedure, he deserted his friends and his defenders!"

M. de Sainte Croix here makes a pause in his interesting narrative, being impelled by the very natural and laudable zeal an honest mind must entertain, to vindicate his unhappy master against the foul charge of treachery to his faithful band of adherents. Our author makes it appear, that (one single gallery of the Castle excepted) their Majesties' departure must have been known throughout every part of the Tuilleries, on the very instant of its taking place. The windows of the gallery above-mentioned, did not command the court through which they passed. There a company of brave and generous volunteers had posted themselves, in defence of their Sovereign and his family. One of these, who was preserved by a series of miracles from the fury of his assailants, found refuge in England. When he saw M. de Sainte Croix on this hospitable shore, "*Ah, mon ami!*" he exclaimed, "*que je fus heureux lorsque j'appris que le Roi étoit à l'Assemblée!*"—"I applauded," says our author, "these pure emotions of an honest and loyal heart—and I reproached myself for having endeavoured, by all the means of persuasion in my power, to detain their Majesties within their palace."

The grand and leading question, "Which of the adverse parties commenced hostilities?" M. de Sainte Croix positively decides as follows:

"As soon as the troops posted in the several courts were distinctly informed of their Majesties' departure, they looked at each other for a moment, and repeated the words of their Royal Master—"We have nothing more to do here," said they; "Why should there be bloodshed?"—"Why should we massacre one another?" A deputation of the most pacific and amicable nature was immediately sent to the Federates, and a party of the latter returned into the palace, under pre-
tence,

tence of ratifying the treaty.—Villains!—No sooner had they entered the Court, than they made a signal to their legions to follow. They advanced with a yell of furious triumph, making towards the foot of the grand stair-case. “*Where are the Swifs?*” they cried, in a murderous accent—“*Where are the Swifs?*” And in an instant, five of these pre-destined victims were slaughtered. Then, and not before, the Swifs troops and National Guards fired upon the assailants—then they repelled force by force. They fought for their lives, and not for the defence of a palace, no longer inhabited by their Sovereign. There is little doubt what would have been the fate of their Majesties at that moment, had they not been prevailed on to retire from immediate danger.

“*That fate, it was more than probable, they would have experienced in their passage from the Tuilleries to the National Assembly. Twice was the impious arm of rebellion actually lifted up against the unhappy Monarch. At every step he heard the menaces of death. When the Royal Family arrived at the ascent which led to the Terrace of the Feuillans, a countless multitude, armed with every various engine of murder, obstructed their passage, and insulted them with the most horrible and contumacious outrage. One ruffian in particular, of gigantic mien, and with the look and gestures of a maniac, took upon him to lead this band of furies; exhorted them to stand their ground, and repeatedly called on them to strike the deadly blow. For a quarter of an hour their Majesties remained in this horrid situation!*”

“*At length, after a variety of difficulties and dangers, access was obtained to the anti-chamber of the National Assembly. The Royal Family had here again to experience a mortifying and hazardous interval of suspense. They were not only in danger of assassination, but of being pressed to death by the crowds of strangers, who overpowered the guard, and of fugitives who were escaping from the carnage, which by this time had commenced. “Madame de Lamballe was thrown down and trampled under their feet.—Would to Heaven she had expired!”*”

The speech of his Majesty on entering the Assembly, and the insulting reply of the President, are too well known to need recital. Our author descants on them with his usual eloquence and pathos. He then proceeds:

“*No sooner had they their royal prisoner in their power, than they determined to make him feel the severity of his thralldom. The box of a short-hand writer was offered to the King as a place of refuge! The Queen and Royal Family ac-*

accompanied him thither. His Ministers, and a few men, whom nothing but absolute violence, or death itself, could separate from him, formed a circle round their master. "Scarcely," says M. de Sainte Croix, "had their Majesties entered this " their first prison, when the word LA MORT, traced in " charcoal on the wall, struck my appalled eye, and filled my " heart with the most dreadful anticipations of the future!"

In the midst of the most seditious harangues, all personally directed against the life or government of the King, in his hearing and in his presence, the first discharge of cannon was heard. "The orators are struck dumb! The President covers his head. Terror and consternation pervade the Assembly. Louis, filled with grief, but possessing his soul in patience, sends immediate orders to the Tuilleries, to prevent at any rate the further effusion of blood. Imprisoned, and betrayed by the arts of his enemies, he makes one more attempt to exercise the Royal authority; and his last acts, as a Prince, are acts of humanity and mercy. The Queen and her children were employed in ineffectual attempts to console the unhappy Madame de Tourzel, whose daughter, a beautiful young lady of sixteen, was left at the Castle, exposed to the violence and brutality of the assailants" *.

The violence of the imprecations, the atrocity of the threats uttered in his hearing, could not disturb his Majesty's soul, or affect the serenity of his countenance. At the conclusion of some harangues, in which truth had been most glaringly violated, he would exclaim, "*Dans tout cela, pas un mot de vrai!*" and immediately he returned to his usual composure.

The Assembly, assured by this time of their own personal safety, were at leisure to overwhelm their victim with unmanly and deliberate insults. They could not deny themselves the pleasure of proclaiming, in the hearing of his Majesty, the names of their Provisionary Ministers, chosen from his most inveterate enemies. They hastened to give orders for the formation of a camp near Paris, because it was the last decree to which he had refused his sanction.

M. de Sainte Croix speaks, with more than common energy and feeling, of the painful moment when he was separated from his royal and injured master.

"We were torn," he says, "from the scene of horrors, unable to rescue these precious victims.—We were compelled

* We are happy to find, from the authentic recital of M. Peltier, that this young lady was providentially rescued from the imminent dangers of her situation.

to assume in their presence a miserable disguise ; and in the stifled accents of despair, to bid them farewell ! We were hurried along through troops of assassins, fatigued with carnage, over pavements streaming with blood—stopped from time to time by heaps of dead bodies ; and leaving behind us a band of tyrants in full possession of power, and near them, our King in captivity !”

After bestowing so much attention on M. de Sainte Croix's narrative of facts, it is impossible for us to add more than a word on the subject of his observations on them. They are such as might be expected from an honest and impassioned heart, bleeding at the injurious outrages done to a kind master ; and, perhaps, more keenly wounded by the malice which calumniated him, than even by the cruelty which doomed him to die.

——— *Æstuat ingens,*
Imo in corde pudor, mixtoque infania luctu,
Et furiis agitatus amor, et conscia virtus.

One passage from the Supplement to his work (a letter written from Paris on the very day when the regicides embued their hands in the blood of their Sovereign) we transcribe, because every thing relating to that period is interesting, and because the conduct of the sufferer in the *last* scene of his eventful story, is better known than in some *preceding* moments, when his character shone with equal lustre.

“ The sentence of death was passed, without the power of appeal, revision, or delay. Yesterday, at noon, Garat, who was charged to notify the decree of the Convention to the King, got into the carriage, having with him Lebrun, and the Secretary Gronvelle, all trembling like malefactors. In this situation they arrived at the Temple.

“ The King rose from his seat when they entered his apartment, and advanced towards them. They saluted him with a low bow. The King returned their compliment in a condescending manner, and without the smallest emotion. Garat, in the utmost confusion, stammered out, “ Louis - - - the “ Convention - - - charges me to make you acquainted - - - “ with a decree.” - - - “ Read it,” said the Minister to the Secretary. Gronvelle* began ; and when he came to the words in the preamble, which charged his Majesty *with having conspired against the general safety at home and abroad*, the King repeated the charge, stretching out his hands in a posture of indignant astonishment. After a little pause, Gronvelle conti-

* Now Ambassador for France at one of the Northern Courts.

nued to read the decree, not one of the three Commissioners daring to fasten his eyes on the King.

"The face and demeanour of Louis expressed the most perfect resignation. He drew a paper from his pocket, containing certain requests, to which he begged Garat to direct the attention of the Council. Garat replied, that the power of decision on these topics rested not with the Council, but the Convention, who would, in all probability, accede to most of his demands.

"When he returned with the reply of the Convention, "that some of his requests were granted, but that the decree of death would admit of no respite." "Very well," replied the King, *I must then submit!*" And having said this, he entered into familiar conversation with the three Commissioners, in an easy and tranquil manner, sorting papers from his pockets and his portfolio, with all the tranquillity of a man about to commence a short journey. When the messengers of death retired, he conducted them to his anti-chamber, took leave of them with his accustomed serenity, and on his return to his apartment, he said coolly to his attendant, "*Il est l'heure, vous pouvez me faire servir.*" He then sat down to his last meal with the most unaffected calmness and composure."

The behaviour of Louis at this critical moment, contrasted with that of his adversaries, and the homage paid by successful guilt to virtue, when deprived of all external support, bring to our recollection a spirited passage in Metastasio, with which we shall conclude these remarks, and which we are happy to leave on the minds of our readers :

"Tremerei, se credesti
D'esser simile a te.—Che puoi tu farmi ?
Tranquillo esser non puoi.
So che nasce con noi
L'amor della virtù ! Quando non basta
Ad *evitar* le colpe,
Basta almeno a *punirle*. E'un don del cielo,
Che diventa castigo
Per chi n'abusa. Il più crudel tormento
Ch'hanno i malvagi, è il conservar nel core
Ancora a lor dispetto,
L'idea del giusto, e dell' onesto i semi.
Io ti leggo nell' alma, e so che tremi.

Issipile, A. iii. Sc. 1.

* This stands differently in the Paris edition of 1773.

ART. XII. *The Life of Bishop Taylor, and the purest Spirit of his Writings, extracted and exhibited for general Benefit. By John Wheeldon, A. M. Rector of Wheathampsted, Herts, and Prebendary of Lincoln.* 8vo. 5s. Ogilvy. 1793.

THE writings of the divines of the Church of England, in the last century, are, many of them, distinguished for learning and genius, no less than for an ardent spirit of piety and devotion; and it is a circumstance of credit to the present age, that those writings have lately attracted, in an increased degree (what indeed they never wholly lost) the public attention and favour. The late Dr. Burn, in 1773, re-published four volumes of their Sermons, amongst which are many of Bishop Taylor's: and his publication was incidentally commended in our Review for Nov. last, p. 290. The Doctor, in his Preface, sets forth the changes which had happened in the method of instruction from the pulpit, since the revival of literature in this kingdom: "The reign (he says) of Charles the Second was esteemed, and not undeservedly, an age of learning; not from any extraordinary Mæcenas-like encouragement from the Prince, but from this cause:—During the usurpation of Oliver Cromwell, most of the Clergy of liberal education and genius, being displaced from their offices in the Church, had leisure to apply those faculties to study, which, if they had continued in their functions, would have been employed in the scenes of active life. These, upon the restoration of King Charles the Second, shone out with redoubled lustre. Those twelve years of usurpation, which (so far as one can judge from the printed discourses of those times) did not produce one rational preacher, laid the foundation of a glorious superstructure in the next succeeding period."

Among the Clergy so displaced, so applying their faculties, and afterwards illustriously displaying them, was Doctor Taylor, with whom the present editor, Mr. Wheeldon, desires to make the world better acquainted; and whom he appears to admire with a fervour as just as it is lively and passionate.

Mr. W. says, he "gives these fine pieces in miniature to the world; not having dared to alter or retouch one original feature, but purely to revive their faded graces by the polish of a new edition."

Our province, perhaps, strictly is, rather to set before our readers the contents of this re-publication, than to review the works of Bishop Taylor. But we hope to gratify our readers,
by

by stepping a little beyond these narrow bounds, and by giving a few extracts, illustrative of his style and genius. The life of this excellent Bishop, which the title-page led us to expect from the hands of *the Editor*, is contained only in his Funeral Sermon, by Dr. George Rust, Bishop of Dromore, which Sermon stands at the end of the Bishop's works, in the common editions.

The contents of this volume are the following :

A Funeral Sermon, preached at the Obsequies of the Right Reverend Father in God, Jeremy, Lord Bishop of Down—The Marriage Ring, or the Mysteriousness and Duty of Marriage—A Funeral Sermon, preached at the Obsequies of the Lady Frances, Countess of Carbery—Moral Demonstration, proving, from many probabilities, that the Religion of Jesus Christ is from God—Of the Scrupulous Conscience—A Consideration in what Cases the Laws of Christ are to be expounded to a Sense of Ease and Liberty—Question on Gaming—Letter to a Gentlewoman seduced to the Church of Rome—Letter to a Person newly converted to the Church of England—A Discourse of the Nature, Offices, and Measures of Friendship, with Rules of conducting it—Of habitual Sins, and their Remedy—Advices relating to the Matter of original Sin—Apology for authorized and set Forms of Liturgy.

Of these articles, the two first are extracted from the volume entitled *Enuzules*: the former being Sermon. 17 and 18 of Part I. the latter Sermon. 8. of Part II: and the method the editor has taken is, to omit all the Greek and Latin quotations: and many considerable passages, so as to reduce the whole within a moderate compass, but not to alter the expressions.—This is what he calls giving these pictures in miniature. The other pieces are taken from different parts of the author's works.

The specimens we shall give are those that follow.

The internal evidence of the truth of Christianity is thus vigorously set forth :

“ For it is a doctrine perfective of human nature, that teaches us to love God, and to love one another; to hurt no man, and to do good to every man; it propines to us the noblest, the highest, and the bravest pleasures of the world; the joys of charity, the rest of innocence, the peace of quiet spirits, and the wealth of beneficence: it forbids us only to be beasts and devils, in riot, in malice, in murder and revenge. It permits corporal pleasures, where they can best minister to health and societies, to conversation of families, and the honour of communities. It commands obedience to superiors, that we may not

not be ruined in confusions; it combines governments in laws of peace, and opposes wars, where they are not just, or not necessary.

“ It is a religion that is life and spirit : not consisting in ceremonies and external amusements, but in services of the heart, in the real fruit of lips and hands, to our neighbours' necessities and our own designs and devotions. It does not destroy reason, but instructs it in very many things, and complies with it in all, and by its light and heat is as effectual as it is beauteous. It promises every thing that we ought to desire, and yet promises nothing but what it doth effect : it teaches us with ease to mortify these affections, which reason durst scarce reprove, because she hath not strength enough to conquer; and it creates in us those virtues, which reason of herself never knew, and after they are known, could never sufficiently approve. It is a doctrine, in which nothing is superfluous or burdensome, nor is there any thing wanting, which can procure happiness to mankind, or by which God may be glorified; and if wisdom, and mercy, and justice, and simplicity, and holiness, and purity, and meekness, and contentedness, and charity, be images of God, and rays of Divinity, then that doctrine, wherein all these shine so gloriously, and in which nothing else is ingredient, must needs be from God; and that all this is true in the doctrine of Jesus, needs no other probation but the reading of the words.” P. 81.

The following passage in the Discourse on Friendship, is very characteristic of Bishop Taylor's pen :

“ For thus the sun is the eye of the world; and he is indifferent to the Negro or the cold Russian, to them that dwell under the Line, and them that stand near the Tropics, the scalded Indians, or the poor boy that shakes at the foot of the Riphean hills. But the fluxures of the heaven and the earth, the conveniency of abode, and the approaches to the north or south, respectively change the emanations of his beams; not that they do not always pass from him, but that they are not equally received below, but by periods and changes, by little inlets and reflections, they receive what they can. And some have only a dark day and a long night from him, snows and white cattle; a miserable life, and a perpetual harvest of catarrhs and consumptions; apoplexies and dead palsies. But some have splendid fires and aromatic spices, rich wines and well-digested fruits, great wit and great courage; because they dwell in his eye, and look in his face, and are the courtiers of the sun, and wait upon him in his chambers of the East. Just so it is in friendships :—some are worthy, and some are necessary; some dwell hard by, and are fitted for converse : nature joins some to us, and religion combines us with others : society and accidents, parity of fortune, and equal dispositions, do actuate our friendships, which, of themselves, and in their prime disposition, are prepared for all mankind, according as any one can receive them.” P. 227.

The chapter, at p. 301, has a wrong, or at least an unsuitable, title prefixed to it.

Should

Should the notice of the public be attracted by this publication, in a manner bearing any tolerable proportion to the editor's fondness for his favourite author, another edition will soon be called for. In which case, we strongly recommend, that a complete list be subjoined of the Works of Bishop Taylor. By the aid of a parochial library, a great part of those works is now lying before the writer of this article, but the collection is certainly very imperfect; and he takes this occasion earnestly to call the attention of literary men in general, and of Parish Ministers in particular, to their several parochial libraries; in which he believes that many excellent books, of old date, are unfortunately involved in dust and cobwebs, with a crowd of others justly consigned to that state of repose. In Burn's Ecclesiastical Law, Tit. *Library*, will be found the substance of an excellent Act of Parliament on this subject, 7 Anne, c. 14.

The words of the Editor himself, though rather enthusiastic, will be the best conclusion of this article:—"It were extravagant, and almost impossible, in a general encomium, to give the common reader an adequate idea of Taylor's amazing capacity. They who would fathom his mighty mind, must read all his works; which many cannot, which many will not, and which most are unable either to purchase or understand.—But whoever is introduced to the writings of Bishop Taylor, by accident or design, must have a very depraved, or a very disingenuous mind, that is not the better for his acquaintance."

ART. XIII. *Peace and Reform against War and Corruption:*
In answer to a Pamphlet, written by Arthur Young, Esq. en-
titled, "The Example of France a Warning to Britain."
 8vo. 160 pp. 2s. 6d. Ridgway. 1794.

TO depreciate, or deny, the abilities of any writer, because we dislike his notions or principles, would ill accord with the attachment we profess to the cause of truth, and of our free and happy Constitution; neither of which requires to be defended by such arts as these. We begin, therefore, our account of this work, by avowing that the author of it appears to us possessed of strong talents, and of extensive information on the subject which he discusses. He is an eloquent, vehement, and subtle advocate. What the object of his pleading is, will appear from our examination of his book, which has the air of a speech, or rather an abstract of several speeches; and

and carries on the face of it marks of a pen *not English*, particularly in the use of the word *would* for *should*.

Mr. Young's book (noticed in our Review for May, 1793, p. 19) did certainly make a very general and deep impression upon the public mind: and if this answer to it should cause that book to be read still more generally, we conceive, that the author of the Answer will deserve many thanks from his country.

The first remarkable thing that occurs in this book, is at p. 2, where the author says, that "the national understanding has been misled and prejudiced, and the temper of a very great majority of the people rendered furious and vindictive." For this libel upon the people, we know of no grounds whatever. That certain pretended Reformers have given the people much cause to be jealous of their designs, and to watch them attentively, is obvious enough: but proofs of the "furious and vindictive temper of the majority," perhaps no one besides the author possesses.

Though we do not undertake to reply to this book for Mr. Young, yet we shall remark upon a few passages, which seem more especially to call for animadversion.

P. 6, Mr. Y. in his Travels, spoke of the great Lords in France as tyrants, as hawks amongst pigeons:—"Yet this is *the Government* which he now calls *regular and mild*." Here seems to be a misapprehension of his meaning. By the regular and mild Government, we suppose he meant *the King's Government*. Wherever there are bad men with any degree of power, there will be petty tyrants, or hawks, even under the mildest Governments. In France, they are now exalted into vultures; compared with which, the old hawks were mere humming-birds.

With Thomas Paine's malignity and nonsense the nation has been so surfeited, that we shall spare ourselves the trouble of taking any notice of it.

That his French friends will thank the author, we are not quite sure; but it comforts us a little, to find that he can only extenuate and excuse, but cannot defend their enormities: p. 18, "I do not, however, defend the crimes of the French, although I think, as far as crimes can be excused, no people in the world ever had more to plead in extenuation, because no people in the world ever were so irritated by internal treachery, and alarmed by external danger."

P. 19. Mr. Reeves, and the *Associations* throughout England, were "beheld with dread and regret by the *rational friends of freedom*:"—this is a modest assumption:—"who found some consolation in the hope that they would not be of long duration."

tion." But alas! instead of this, they find "the necessity of calling *Parliament* may be superseded, by the patriotic gifts to support the army." How differently are *we* affected by this circumstance! We rejoice to find, that the Associators are not gone to sleep, as if all their business were over. The contributions of flannel waistcoats, &c. are *nothing*, in the way of support to the army; but they are mighty, as expressive of the national sentiment concerning the cause in which our gallant Princes and soldiers are fighting:—"Hinc illæ lacrymæ," hence these lamentations of our modern Reformers?

P. 23. "The *objects of the French people*—the establishment of the liberties, the peace, and the happiness of mankind, are *good*." What degree of understanding does the author reckon upon finding in his readers? These words, indeed, have often been pronounced in France, but what acts have corresponded to them?

P. 28. "Mr. Y. by warning Britain against the example of France, does, in fact, acknowledge, that in similar circumstances, Englishmen would be guilty of similar enormities."—And will any one, unless to serve a purpose, dispute that *many* Englishmen might be found, capable of similar enormities? The heroes of the Newgate Calendar, and of all the Newgates in the kingdom, with *thousands* who are hastening to such places, would, possibly stand forward, if they dared, to act the tragedy of September, and the other tragedies, first performed in France. Is he who warns us against such horrors, by an example almost at our door, or he who would lull us into security, our better friend?

After all that has been said about *Equality*, perhaps nothing more was intended by the contrivers of the term, than this:—First, to cajole the multitude by a high-sounding word; and then leave them to extend its indefinite sense as far as they might please. They are certainly proceeding fast towards Mr. Young's construction of it—Equalization of Property.

P. 31. "The expence of law-suits constitutes the only grievous inequality in England. It is impossible for a poor man, with his own means, to obtain redress by a course of law in this country." This excitement to discontent will probably remain without effect; unless some charitable Societies should extract and disperse it, amongst other things of the same kind, gratis. In fact, very few indeed are the cases in which poor men are aggrieved by the expensiveness of the law.—Their petty wrongs are redressed, either by single Magistrates, or at the Sessions, with a promptitude, impartiality, and freedom from expence to the party injured, of which if any man be ignorant,

ignorant, he knows very little of the real state of his own country.

He that can say what follows, will say any thing in behalf of the French: p. 36. "If men's minds were restored to tranquillity by peace, and their country secure, the vengeance of enthusiastic fury would *assuage**, and, probably, *most of the fugitives would be reinstated in their ancient inheritance and sequestered property.*"

P. 52. Much declamation is bestowed upon Mr. Young's notion of "extravagant Courts, selfish Ministers, and corrupt majorities:" as if he had praised them as being in themselves good things. We conceive, that he uses *ironically* the words of his *adversaries*; and that he speaks of these as smaller evils than *selfish and ambitious Demagogues*, who, in some periods of our history, have supplied their place; with what advantage to the freedom of the nation, our ancestors knew by dear-bought experience.

P. 56. The question of Reform is considered under four heads:—1. The necessity:—2. How far necessary:—3. The time:—4. The nature.

With regard to the *necessity*, p. 57, "Admitting that the House of Commons was always designed to represent, not the people at large, but the people of property, in the kingdom," the author denies that "its present state agrees with the design." He contends that the Representatives, as well as the Electors, are poor, and names seven or eight Members of that description, "the leading men in Parliament." The truth is, that though property ought to predominate in Parliament, else no man's property would be safe; yet it is not required to do so *exclusively*. Great talents, joined with great industry and fair character, qualify a man for any post in the kingdom; and in fact, the most important posts are filled, and will always be so by men of this sort, without the assistance of great property.—Then the author says, "Look at the Opposition: see Messrs. Grey, Whitbread, Lambton, M. A. Taylor, &c. either possessing, or immediate heirs to, large estates." We did not, indeed, expect to hear of "Messrs. Erskine and Sheridan, as *of all others interested in the peace and prosperity of the country*;" till we found, that "their lucrative incomes, from the Bar and the Theatre, would be the first species of property likely to suffer from a convulsion." Probably, one part of this flourish was intended as a hint to the Cities of London and Westminster, that if they would take "ample security, that their Mem-

bers

* This word, thus used, is not English: *assuage* is an active verb.

bers shall act for the public good," they cannot do better than return the Patentees of the several Theatres.

To the following opinion no man can object: "It is, I believe, universally admitted, that the prosperity of this country has arisen from the superior portion of freedom enjoyed by its inhabitants above those of surrounding nations."

P. 98. The author sums up his notions:—"I think a Reform is necessary; that the elective franchise should either be given *exclusively* to men of consideration, or universally to *all men* (for to me it is immaterial, whether it is possessed by all, or a part, if the Representative Body is independent) that the present time is peculiarly favourable for making a Reform; that Parliaments ought to be annual; and that the Representatives ought to be paid liberally by their Constituents for their attendance." Of such a Reform the consequences cannot easily be calculated!

In the same page, the author rejects Mr. Young's scheme of "a National Militia of property." We disapprove of it too; apprehending that it would lead, either to Aristocracy, by the natural inclination of such a body; or to Democracy, through the machinations of selfish and ambitious Demagogues.

P. 130, &c. We join in the author's lamentations for the fate of Poland. But whence came it, that we heard so little rejoicing in the quarter from which this book comes, on account of the Polish Revolution which Mr. Burke extolled; while the successive French Revolutions, and the last in particular (with wonderful consistency) excited such lively joy? Was it because the Polish Revolution left *a King*, and not *a pure Republic*?

In p. 139, the author says, "I will venture to affirm, what is certainly true, that every party which has governed France during the last four years, and every party likely to succeed to the Government, would, has been, and will be, desirous, and even proud of keeping peace with Britain." What a talent has the author for *affirmation*! and how contrary are his assertions to those of Brissot and Barrere!

At p. 146, &c. Great anxiety is shown to vindicate the conduct of Mr. Fox; but we are not sure that this gentleman will thank the author for the apology here made for his "former errors;" which are stated to be, the Coalition, the East-India Bill, and the support he gave to certain great personages. The first is attributed to a person now at the head of the Law; the second to Mr. Burke; the other is left unexplained. Do not these apologies degrade the object of them, in some of his most conspicuous achievements, from a great leader, into the mere instrument of a party?

The

The book concludes, as modern schemes of Reformation usually do—with predictions and *menaces* of a compulsory and violent Reform, attended with all the calamities of France, if Government will not consent to an immediate and quiet one. We trust, that there is in Parliament, and in the nation at large, too much good sense and spirit, to *precipitate* so important a measure, from a fear either of this writer, or of all the writing, corresponding, and plotting Societies in the kingdom.

ART. XIV. *Hogarth Illustrated.* By John Ireland. In two volumes. The second edition. Printed for Boydells, Cheapside, and at the Shakespeare Gallery, Pall-mall. 2l. 11s. 6d. 8vo.

THE first edition of these very entertaining volumes was published before the commencement of our Review, and, as we are informed, by an advertisement, which in this edition precedes the Life of Hogarth, had a very rapid sale. To notice a second impression is not our general practice, but when we consider that the Painter, whose works are here illustrated, is, in the strictest sense of the word, unrivalled, we find the inducement to depart from our common plan too strong to be resisted.

The writer informs us, that whatever errors were in the first impression, are (as far as all the additional information he could procure has enabled him) now corrected. We have compared them and do not find that the errors were generally very important, or that the alterations are numerous. The volumes appear to have been carefully revised, the arrangement of the prints is improved, and some redundancies in the notes to *Garrick in Richard*, *The Lecture*, &c. omitted. The explanation of the *March to Finchley* is entirely new. In the former edition, it was principally extracted from two descriptions, by Bonnel Thornton, and Doctor Hill. At the end of Volume II. is a Description of the Six Pictures of *Marriage A-la-Mode*, found among the papers of the late Mr. Lane of Hillingdon, and believed by the family to be Hogarth's Explanation, either copied from his own hand writing, or given verbally to Mr. Lane. This, though it does not in any material point differ from the explanation given by Mr. Ireland, is a curious and valuable paper; and we understand, that an additional number of this sheet is printed, to accommodate the proprietors of the first edition.

In the life of Hogarth with which the first volume begins, we find many new and entertaining anecdotes of the artist and his contemporaries. We learn that his Grandfather was an honest

honest Yeoman in the vale of *Bampton*, in *Westmoreland*, and that his father was originally a Schoolmaster at St. Bee's, in the same county, and afterwards removed to London, where he continued in the same profession until his death. That his only son William, having an early predilection for the Arts, was put apprentice to *Mr. Ellis Gamble*, who kept a silversmith's shop in *Cranbourn Alley*, *Leicester Fields*, and who covenanted to instruct him in the art of engraving spoons, Tankards and Tea-tables, with cyphers and *Armorial Bearings*. *Mr. Ireland* ingeniously conjectures, that by copying the *Hydras*, *Gorgons*, and *Chimeras* dire, which are introduced as supporters to coats of arms, "he attained an early taste for the ridiculous; and in the grotesque countenance of a Baboon or a Bear, the cunning eye of a Fox, or the fierce front of a rampant Lion, traced the characteristic variety of the human physiognomy. He soon felt that *the science which appertaineth unto the bearing of coat armour* was not suited to his taste or talents; and tired of the amphibious *many-coloured* brood that people the fields of heraldry, listened to the voice of GENIUS, which whispered him to *read the mind's construction in the face*, to study and delineate MAN."

In 1730, he married the daughter of Sir James Thornhill, who survived him twenty-five years. Of his unfortunate dispute with *Mr. Wilkes*, and the late *Charles Churchill*, there is a long account, with a very warm and spirited defence of *Mr. Hogarth's* conduct.

In a very neatly engraved title page to the first volume, is a portrait of *Mr. Hogarth* with his dog, from a picture painted by himself, and, as a frontispiece, a portrait of *Mr. Ireland*, from a picture by *Mortimer*. In that part of the volume allotted to the life, are introduced a full length portrait of *Hogarth* painting the Comic Muse, *Explanations* of the two prints to the *Analysis of Beauty*, *Battle of the Pictures*, *Time smoking*, a *Picture*, and *Sigismunda*. Besides these there are in the volume near ninety other engravings. They in general give a very good idea of the original plates, though we cannot help regretting that some of those which were originally engraved for *Dr. Trusler's* work, though very neatly executed, are on so small a scale.

The writer in a short introduction observes, that *Mr. Hogarth* usually selected his subjects for the crowd rather than the Critic, and explained them in that universal language common to the world, rather than in the *Lingua technica* of the arts, which is sacred to the scientific; and adds, that without presuming to support his hypothesis, he has endeavoured to follow his example in illustrating them. This rule is in general adhered

to, and the descriptions are interspersed with numerous anecdotes of the artist and his contemporaries.

Such mottoes as were engraved on the plates are inserted at the head of the chapters which describe them, but where a print has been published without an inscription, Mr. Ireland has either selected or written one. That prefixed to the *Strolling Actresses dressing in a Barn*, affords a fair specimen of his verse and humour.

“ Since *Theſpis*, mighty father of the art,
Declaim'd and rav'd and ranted in a cart,
His wandering offspring, to their parent true,
Have kept their great original in view;
Patents they scorn as modern innovation,
And here have humbly made a barn their station;
A Barn!—in which tho' time has made a breach,
They cleave the general ear with horrid speech.

The weary'd rustic now the flail suspends,
And the drum's thunder all the region rends;
Where erst the reapers brought the harvest home,
The martial trumpet echoes thro' the dome;
Remov'd the chaff-dispersing, winnowing fly,
Lo, the Norwegian banners flout the sky:
Where perch'd the moping owl, we now behold
The Roman Eagle wave his wings in gold;
And where the circling bat each night was seen,
Medea's dragons draw their barbarous queen.
On that oak floor, once pil'd with sheaves of corn,
See *Juliet's* bier in sad procession borne;
Where the sleek rat was wont to pillage grain,
The fiery *Tibbalt* falls, and *Hamlet's* slain;
And where each night the cunning weazle crept,
Richard has roar'd, and *Desdemona* wept.”

These volumes cannot fail to afford much entertainment; the author's language is in general good, and his manner of treating his subjects lively and agreeable.

H h

BRITISH

BRIT. CRIT. VOL. III. APRIL, 1794.

BRITISH CATALOGUE.

POETRY.

- ART. 15. *Celebration; or the Academic Procession to St. James's; with Ode.* By Peter Pindar, Esq. 4to. 1s. 6d. Walker, 1794.

We have certainly on this occasion great reason for complaint, that our friend Peter has not given us enough for money, either of paper or of wit. The Poem does not consist of an hundred lines. The only purport of it is to laugh at the President of the Royal Academy, and other great people.

- ART. 16. *The Gamiad. A Poem, addressed to T. W. C. Esq. M. P. To which are added, some Poetical Sketches, The Virgin Offspring of an Infant Muse.* By Candor. 4to. 1s. W. Clark, 1794.

The infant muse is very angry with the gentleman to whom its productions are addressed, for being too tenacious of his game. We would not have opulent landholders too extreme on this head, but we do not think they are likely to be less so for such verses as these. The Poetical Sketches, which consist of Sonnets and Epigrams, have no greater claim to our commendation.

- ART. 17. *The British Patriot to his Fellow Citizens; a Poem. Part the First.* Knight.

This Poem, in no contemptible verse, descants on the excellence of the British Constitution, which it forcibly and happily contrasts with the present anarchy and crimes of France.

NOVELS.

- ART. 18. *Major Piper, or the Adventures of a Musical Drone, a Novel, in Five Volumes.* By the Rev. J. Thomson. 12mo. 15s. Robinsons, 1793.

The author of these volumes informs us, in an introductory address to the reader, that in all literary productions, whether the productions of fancy or the works of science, there are two principal motives; these are, to amuse and instruct. In the following pages, the combination of these motives is humbly attempted. He adds, that the serious reflections in it, however entertaining to them, often arise very naturally in the progression of the story, and if they do not embellish, they certainly will not disgrace it.

That they do not embellish the story, we willingly acknowledge; but are sorry to add, that the story, or more properly stories, by no means assimilate with the moral disquisitions. In the former we find means

little that has not been said again, and again, and again—and in the latter, very coarse tales, about very coarse people, told in very coarse language.

The *Scene* is laid in the village of Fenwick, in the county of Northumberland; the *Time* is soon after the late rebellion; the *Dramatis Personæ*, are some of them extremely virtuous, others extremely vicious, some of them exceedingly sentimental, and others exceedingly vulgar. In the last class, Major Piper, Patrick Hatle, a Parish Clerk, and John Dixon and his Wife, hold a very distinguished rank. Major Piper is the hero of the story, and as the writer informs us, “*was obligated to a couple of the laborious poor, for many of those blessings which he enjoyed in his advance towards maturity.*”

Will the reader believe that this personage, though described as no very fascinating figure, had the address to impose himself upon several families of distinction and knowledge of the world, who lived in the vicinity of this place, as heir to the estate and title of an opulent Scotch Peer? and that under this character he was received into their families, and patronised by Sir Archibald Gray, who, during the time that the Peer's supposed family were attainted, procured the heir a majority in a marching regiment,

To this is added, how he afterwards ran away with his patron's daughter, and how he turned out an ungrateful scoundrel, and a thief, and how at last, in the true spirit of poetical justice, he came to be hanged.

ART. 19. *Henry, a Novel, in Two Volumes; by the Author of the Cypher, or the World as it goes.* 12mo. 6s. Lane, Leadenhall-street, 1793.

This Novel is evidently written in haste, but in spirit, energy, interest; and discrimination of character, is very superior to the vapid and tiresome productions which we are frequently condemned to read. It contains the Adventures of a Young Nobleman, who in the Vth Chapter, thus begins his story:

“Eighteen summers are now elapsed, said the stranger, since the seeds of recollection first expanded their influence within me, then was I immured in a nature-formed cave, in the cliff of a stupendous rock, that towered amidst the uncultivated wilds of Africa. In this solitary cell, fed by the careful hand of him whom I then lisped father, I grew up, and, taught by his kind assiduity, my mind received a degree of cultivation, far superior to what heaven thinks it expedient to bestow on the native inhabitants of that torrid region.”

This introduction led us to expect a character nearly as wild as Voltaire's *Huron*, and the first adventure warranted the expectation; but we find the young gentleman improve at a surprising rate, and in a very short time become as conversant with the manners of high life, as if he had been educated in the most fashionable style of the metropolis.

The incidents; with which this work is crowded, would by some of our modern Novel Merchants have been beaten out into four or

five volumes, but as *brevity is the soul of wit*, we approve of the compressing them in two. We would recommend the writer, in his (or her) next work, to discard such words as *obligated, timorously, discommended, and irrision*; and avoid such sentences as,—“*For the untimely fate of Harcourt, many a sigh escaped from the repository of feeling,*” and “*a momentary reflective ray, burst through the mental chaos of Charlotte, as she entered the once happy residence.*” Such expressions as these are all *affectations, look you*.

ART. 20. *The Cavern of Death, a Moral Tale.* Small 8vo. pp. 116. 2s. 6d. Bell, 1794.

This is not only a moral but an interesting Tale. The scene is placed in Germany, and the Cavern is said still to retain the name of *Die Hole des Todes*, and to be dreaded by the neighbouring peasantry, who entertain many wild and superstitious ideas respecting it. All this may be true, though the Tale itself cannot. The preternatural events in it, carry us, however, into such a region of fancy as we visit with pleasure. The incidents keep attention alive, which is repaid by a catastrophe, artfully and pleasingly conducted. The language is elegant. The description of the internal parts of the Cavern, strongly reminded us of the real circumstances of that in the Peak of Derbyshire. To the admirers of a agreeable and moral fiction we recommend the whole.

ART. 21. *Lucifer and Mammon, an Historical Sketch of the last and present Century; with Characters, Anecdotes, &c.* Small 8vo. pp. 296. 3s. Owen, 1793.

The writer of this Sketch, a well-meaning, and in some respects, a diffident writer, should be told, that of all tedious and insupportable contrivances, unless managed with the most exquisite art, nothing is so killing as a long-continued allegory; and that the mode of conveying satire, by attributing bad actions to the agency of Demons, is too stale to be enlivened by any genius. The author, whose name is Moser, proves by his concluding chapter, where he drops the allegory, that by a better application of his powers, he might write with more success. Humour is one of the rarest gifts of nature, and ought not to be attempted rashly. In p. 10, he speaks as if an enemy to the Reformation, “the Reformation, as it is called, of the Church.” Yet other passages seem to contradict that supposition. There are many inaccuracies in the printing, which Mr. M. in a letter addressed to us, seems to charge upon his publisher: but here again, he should be told, that it is the business of the author to superintend the work of the press, and remove all such defects.

ART. 22. *Life, or the Adventures of William Ramble, Esq. with Three Frontispieces, designed by Ibbetson, highly engraved, and Two new and beautiful Songs, with the Music, by Pleyel and Sterkel. By the Author of*

of Modern Times, or the Adventures of Gabriel Outcast, 3 vols. 12mo. Printed for Dr. Trusler, and sold at the Literary Press, No. 62, Wardour-street, Soho, 1793.

This novel commences with a sentiment, which by no means delights us : " the world is the great scene of life through which we are to scramble ; of course the knowledge of that world is the best science we can learn : " Is it then modesty, or is it knowledge of *that world* which leads the author almost to sink the title of his work in the songs and engravings that adorn it ? The author gives the narrative as his account of a deceased friend, but he says " I mean neither to be a journalist, nor a travel-writer, but shall relate only the principal adventures of his life, and the extraordinary characters he met with." It does not appear to us, that these principal adventures are very interesting, or the characters very new. The style is certainly coarse and inartificial, though not absolutely defective.

POLITICS.

ART. 23. *A Convention the only Means of saving us from Ruin; in a Letter addressed to the People of England. By Joseph Gerald.* 8vo. pp. 124. 1s. 6d. Eaton, 1794.

We lament the fate, we respect the talents, and we blame the indifference of this unfortunate young man. The present pamphlet is written with much ardour and with much artifice ; we may, however, from a consideration of all circumstances, be allowed to dispute the sincerity of the writer, zealous as he is, and the artifices are such as the commonest sagacity may detect and refuse. We do not deny Mr. Gerald the praise of fine writing, but he is much too acute to expect to make any impression, except on the most ignorant, by a recapitulation of the horrors of Glencowe, by exclamations against taxes, which are unavoidable, and by anathemas against sinecure places, the weight of which an opulent nation does not feel. In a word, we do not think that if we are in the way to ruin, such a Convention as Mr. Gerald professes, would prevent or protract our calamities.

ART. 24. *A Discourse occasioned by the National Fast, February 28, 1794, by W. Fox.* Sold by M. Gurney, 128, Holborn Hill, Price 3d. or five for 1s.

The author of this Discourse is no contemptible Apologist of disaffection—He reprobates, with considerable strength of argument, that *Political Morality*, which supercedes the laws of God. As we are not accustomed to employ that species of reasoning in support of the present measures, which Mr. Fox so pointedly attacks, we consider it unnecessary to indulge in any particular animadversion. In opposition, however, to the general strain of this three-penny Philippic, we think it incumbent on us to observe, that the war we are engaged in, was in the *first* instance *defensive* : this will never be disproved while the page of History remains uncanceled—the *continuance* of the

war will only *so long* be justifiable, till we shall have obtained some competent security for future peace. This therefore resolves the question into a principle of self-defence, a principle not condemned by the strictest rules of Christian morality, such being the circumstances of our national embarrassment, we violated no rule of piety in supplicating the auspices of heaven, to prosper those arms which had for their object the repulsion of violence and the aversion of political destruction.

As the author has employed a subtle train of argument and invective, we thought it might not be of dis-service thus to oppose *truth* to *fallacy*; and point out the real tendency of a Discourse, which (but for the purpose of circulation amongst the lower classes of people,) would not have been vended at so *inferior* a price.

ART. 25. *Reasons for National Penitence recommended for the Fast.* London. Robinson, Paternoster-Row.

The Pamphlet before us is a production struck off the anvil of democracy. The author is of opinion, that a Fast Day is a season of humiliation; and, since all power originates from the people, and the people are composed of individuals, we shall be found best to express our personal humiliation, when we deplore the iniquities of our Government.—Availing himself of this useful principle which he has borrowed from Mrs. Barbauld, and cautioning us against hypocrisy, (for “we cannot subsidize a Deity as we have subsidized his Majesty of Sardinia,” p. 3)—he proceeds somewhat freely to examine the characters of our Allies, and finds them, just as he had expected, hateful and perfidious. He thinks we ought to have repelled the attack upon Poland (with whom we are not in alliance) though we are by no means justified in repelling the invasion of our *commercial Ally*. He allows, or rather does not deny, that France presented a state of anarchy, but thinking that anarchy is in its nature temporary, and that the princes of licentiousness would have evaporated in the course of time (i. e. we presume when they had disorganized all Europe) he thinks we ought to humble ourselves for having attempted to check their progress. At home he sees tyranny gaining fast upon us on the one side, and leaves for others to calculate what dangers we may have to apprehend of a different nature on the other. In short, with an imagination of no mean powers, and a style of no ordinary polish, this writer exhorts us to the very amiable virtue of discontent; and borrowing more largely from fancy than from Scripture, urges us to fast for crimes we have never committed, and to repent of every man's vices, *but our own*.

ART. 26. *An Apology for the Freedom of the Press, and for general Liberty. To which are prefixed, Remarks on Bishop Horvley's Sermon, preached on the 30th of January last. By Robert Hall, A.M.* 8vo. pp. 108. 2s. 6d. Robinsons, 1794.

If a book must be praised, at all events, for being well written, this ought to be praised: but it seems to us a work in which so much good

good writing is thrown away. For, as Mr. Burke very appositely quoted on a late occasion, "who dispraised Hercules?" so we may ask, to what Englishman do the Freedom of the Press and general Liberty require any Apology?—But the good writing of this pamphlet is worse than thrown away, it is applied to give grace to propositions destructive of all true Liberty; those of Tom Paine and the Convention of France. Such as, that "Government is *the creature of the people*," p. 9, that rulers are appointed merely "to execute the *public will*, not to oppose it," p. 58. Mr. Hall's book contains Six Sections, on the following subjects. 1. The Right of Public Discussion. 2. Associations. 3. Reform of Parliament. 4. Theories and Rights of Man. 5. Dissenters. 6. Causes of the present Discontents. On which topics we find little, if any thing, more than the threadbare arguments, and calumnies of the Democratic Party, dressed up in better language than falls in general to their lot. In p. 13, we meet with an odd word, *Sceptists* for Sceptics, which, perhaps, is an error of the press. Of what nature are the remarks prefixed, on Bishop Horsley's Sermon, may be guessed from what we have said of the general tendency of the publication.

ART. 27. *A Charge given to the Grand Jury, of the Hundreds of Kirton and Skirbeck, in the Parts of Holland, in the County of Lincoln, at Epiphany Sessions, held at Boston, January 14, 1793, concerning the Standard Measure of Corn; and concerning Seditious Publications. By Samuel Partridge, C.L.M.A. Chairman at the said Sessions, with an Admonition to the Keepers of Inns and Alehouses. Printed for the Benefit of the French Refugee Clergy; very small 8vo. pp. 32. 6d. G. Nicol, 1793.*

This very sensible and judicious Charge, after recommending, what is certainly of great importance to the interests of agriculture, the enforcement of the existing statutes, which prescribe one uniform measure for corn, adverts to the circumstances of the time, in compliance with his Majesty's proclamations. Mr. Partridge's view of the state of France, by way of dissuading his hearers from the imitation of that country, is concise and spirited, and at the same time perfectly just—"the miseries," says he, "under which that devoted country now groans, are probably known to us, but imperfectly. However, we know, that public credit is destroyed; a flourishing commerce ruined; property of every kind, and the products of THE EARTH in particular, at the mercy of a lawless multitude; of liberty, and of justice, not the shadow remaining; innocent persons without number massacred or banished; personal safety so precarious (at least in the metropolis and the greater towns) that no man where fortune is an object of plunder, or who is not attached to the ruling faction of the day, can lay himself down to rest, with an assurance that a band of murderers have not devoted him to die before the morning;—"God and the King," whom we are justly taught to "*fear and honour*," alike dishonoured, reviled, pronounced, and rejected." This specimen, though on a subject so often touched, will doubtless be sufficient to recommend the whole.

ART.

ART. 28. *Observations on the Conduct of Mr. Fox in the Impeachment of Mr. Hastings. By a Friend to the Freedom of the Press.* 8vo. 60 pp. 1s. 6d. Debrett. 1793.

If we rightly comprehend this author's meaning, his intention is to fix on Mr. Fox a charge of inconsistency in his political conduct towards Mr. Hastings. If we are to bring in our verdict from the evidence here placed before us, we are disposed to think the plaintiff has failed in proof.

ART. 29. *The New Annual Register, or a General Repository of History, Politics, and Literature, for the Year 1792. To which is prefixed, the Conclusion of the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of Queen Elizabeth.* 8vo. 6s. Robinsons. 1793.

This volume is ushered into the world by a declaration of *impartiality*; but of what complexion the impartiality is, may be seen by the very words in which it is announced. "We have censured," say the authors, "with equal freedom, and with equal severity, the atrocious acts of the Republican party in France, and the profligate combination of *D spots*, formed expressly for the destruction of liberty in that country." These expressions are rather violent for impartial writers, and consonant to them are the terms used in the body of the historical part of this work.—"France, at the moment when the *Royal banditti* were plotting against her peace, might be said literally to be in a state of internal tranquillity." p. 119. Now, when we consider that the margin of the very same page mentions our own sovereign as acceding to the alliance, we cannot consider the historian as even decent, much less impartial, in applying such terms. The feigned treaty, pretended to have been signed at Pavia in July, 1791 (and which, as Mr. Vansittart observes, "seems never to have obtained any credit even among those who were most disposed to think unfavourably of the Emperor's conduct with regard to France") also ornaments these passages of the history. It must, however, be allowed, that the historians do justice, in general, to the amiable character and good intentions of Louis XVI. and that they reprobate the atrocities of Paris; but, at the same time, they take care to attribute the latter solely to the interference of the Combined Powers. In such a history, the facts may be given with tolerable exactness, but a strong bias must prevail throughout, little favourable to the elucidation of their causes. The remaining parts of the volume contain a various and useful compilation of matter, from works published in the course of the year: But we do not perceive that in this respect this is distinguished above other publications of the same nature; the bulk of the Volume is indeed considerable. The Poetry is well selected.

* Reflections on the propriety of an immediate conclusion of peace
p. 44.

ART. 30. *J. P. Brissot, Deputy of Eure and Loire, to his Constituents, on the Situation of the National Convention; on the Influence of the Anarchists, and the evils it has caused; and on the Necessity of annihilating that Influence in order to save the Republic. Translated from the French. With a Preface and occasional Notes by the Translator. A new edition. 8vo. 121 pp. 2s. 6d. Stockdale. 1794.*

This tract is one of those which most completely develops the iniquity of the Jacobins, and has deservedly attracted much of the public attention. The author of the preface, who, we believe with reason, is supposed to be Mr. Burke, strongly points out the nature of the testimony it conveys. "In this important controversy the translator of the following work brings to the English tribunal of opinion, the testimony of a witness beyond all exception. His competence is undoubted. He knows every thing which concerns this Revolution to the bottom. He is a chief actor in all the scenes which he presents. No man can object to him as a Royalist:—the royal party, and the Christian religion never had a more determined enemy. In a word, it is BRISSET;—it is Brissot, the Republican, the Jacobin, and the Philosopher, who is brought to give an account of Jacobinism, and of Republicanism, and of Philosophy." Brissot is now no more; these may be considered as his last words, and he seems even to have considered them so himself, for he concludes—"Anarchists! robbers! you may now strike! I have done my duty: I have told truths that will survive me!" The short history of the business is this:—The Jacobins governed Paris, by means of the mob of Paris, to which they preached anarchy. The Brissotines wished to govern, and therefore preached order, and wished to overawe Paris by means of the great commercial towns. They were accused of desiring a federal Government, the Parisians conquered, and, by the commotion of the 31st of May, the Brissotines were crushed.

Brissot, most assuredly a competent witness in such a point, speaks very decidedly upon the commencement of the war, as originating on the side of France. Reproaching Monge for tardiness in the Marine Department he says, "and during all these delays, England, who did not begin to arm till three months after us, sent Admiral Gardiner with seven ships of the line, and a number of frigates, to the West Indies."

P. 52

The history of the Convention, and the preceding Assemblies, he gives in few, but emphatical, and certainly just terms.—"With one single word you might compose the greatest part of the history of these Assemblies. This word is—*FEAR*."—"Fear has, in a great measure, produced all the variations in the Convention."

The whole pamphlet is highly worthy of attention, which indeed it has, in no small degree, received. The use made of it by Lord Mornington, in a Speech which we have noticed above, at p. 406, is peculiarly happy.

MISCELLANIES.

ART. 30*. *A short Account of a new Method of Filtration by Ascent ; with Explanatory Sketches upon Six Plates.* By James Peacock, of Finsbury-square, Architect, Author of *Oikidia*, or *Nut-shells*, *Superior Politics*, &c. 4to. 22 pp. with 6 plates. 2s. Lackington. 1793.

This most ingenious and important contrivance, for which the inventor has obtained a patent, is here described, as applied in various ways to strain a greater or a smaller quantity of water. The principle on which the process is carried on, is that of causing water to ascend by means of communicating vessels, through several strata of gravel, and other materials, the higher progressively finer than the lower ; in which passage all impurities are left behind, and the water is discharged, in a pure state, into a third vessel. The great advantage of it, beside the degree of purity to which it brings the water, is the possibility of applying the principle on the largest scale, so as to supply whole villages, or towns, perpetually with filtered water. We have been told that the inventor has even offered to filter the whole New River for the use of the City of London. On the necessity of filtration, and the common modes of it, the author thus expresses himself :—

“ This element (water) necessarily of such universal use, and particularly in food and medicine, is suffered to remain laden with a great diversity of impurities, and is taken into the stomach, by the majority of mankind, without the least hesitation, not only in its fluid state, however turbid it may happen to be ; but also in the forms of bread, pastry, soups, tea, medicines, and innumerable other particulars.

“ Medical gentlemen can readily point out the probable advantages towards the preservation of health, and extending the period of human life, which would result from the use of soft water, cleared from the earthy, and the living, dead, and putrid, animal, and vegetable substances, with which it is always, more or less, defiled and vitiated.

“ But, independent of this consideration respecting health, an intimation of this nature must be not a little alarming to delicacy ; and most certainly had better have been entirely suppressed, if adequate means had not, at the same moment, been offered to quiet such alarms. Such means, however simple in their nature, and easy in their process, are pointed out, in the following pages, with demonstrative evidence ; whereby pure soft water may be had at all times, and in any quantity, as clear and brilliant as that from the finest springs.”

The great merit of the author is that of having imitated nature, as he says, “ in her process of percolation, by using the same medium and the same mode,” so as to arrive as near as possible to her simplicity and perfection.

- ART. 31. *An Address to the Public upon a subject new and interesting.*
By J. Cook. 8vo. 44 pp. 1s. Richardson. 1793.

Interesting indeed is the subject upon which Mr. Cook addresses the public, but it cannot be said to be altogether new, since the institution of the Philanthropic Society has already kindled an ardent and salutary disposition in the public to rescue the children of the profligate poor from the dangers and miseries of their situation; to cut off those sources of vice which may be termed hereditary; and to purify the fountains of national disgrace and calamity.

A high degree of respect for Mr. Cook arises in our minds from the warmth with which he espouses the interest of a part of the community, so eminently worthy of our regard; but we are of opinion that, to render his publication extensively useful, his style requires compression, and the arrangement of his arguments such an improvement as may prevent a tautological repetition.

- ART. 32. *Evening Recreations; a Collection of Original Stories, for the Amusement of her young Friends, by a Lady.* Deighton. 2s. 6d. 12mo. 1794.

These are very moral, entertaining, and instructive tales, and may be properly recommended to those, for whose use the publication was intended.

- ART. 33. *Nine Letters from a very young Officer, serving in India, under the Marquis Cornwallis, to his Friend in Bengal, containing some Particulars of the Operations of the Army, from the Period of his Lordship's assuming the Command, to the Capture of Bangalore, to which is added, a slight Sketch of its subsequent Movements and Transactions, to the Junction of the Marattah Army, on the 28th of May, 1791.* 4to. 51 pp. Robinsons, 1793.

This is an amusing Narrative of the Proceedings under the Command of Lord Cornwallis, from the Commencement of the Campaign, in 1791, to the Capture of Bangalore; with a very brief account of the subsequent transactions, and the disastrous situation of the army, which made a retreat necessary, at a time, when the Capture of Seringapatam seemed to be almost certain. It is, as it professes to be, an introduction to the very excellent Narrative of the succeeding Campaign, written by Major Dirom; a Campaign which crowned the British arms with glory, and the British name with the more lasting honour of humanity and disinterested moderation.

As the author is a very young writer, and undoubtedly possesses talents, which deserve to be cultivated, we would recommend to him a greater degree of attention to his style, and the correction of some peculiarities in his mode of expression. The following passage, "The contrast could no less than affect a feeling mind; which some think a soldier should steel his mind *against*," far exceeds our general experience of defective English and Grammar; and we must also suggest to the author, that the concluding a sentence with a preposition, to which

which he is much addicted, is an inaccurate mode of writing, which is reckoned hardly tolerable in the familiarity of epistolary correspondence, but in every other species of writing is certainly unpardonable.

ART. 34. *Juvenile Pieces, designed for the Youth of both Sexes, by Joba Evans, A.M. Pastor of a Congregation, meeting in Worship-street.* Second edition, enlarged and corrected. London. Whittingham. 12mo. 2s. 6d. 1794.

We have only to except against a few quaint phrases and unusual words in these Juvenile Pieces, which are in the whole entertaining, and cannot but be useful. They are indeed superior, both in point of invention and arrangement, to what is usually written for the professed amusement and instruction of young people.

DIVINITY.

ART. 35. *Obedience to the established Laws and respect to the Person of the Administrator, are the joint Support of Civil Society. A Sermon preached in the Chapel of Eton-College, October 27, 1793. By the Rev. C. Langford, D.D. Chaplain in Ordinary to his Majesty, Canon of Windsor, and Under Master of Eton-School. Eton. Pote, 1793.*

Dr. L. selects for his text a very remarkable passage in Judges, (ch. xvii. v. 6). "In those days there was no king in Israel, but every man did that which was right in his own eyes," and takes occasion very naturally to infer from this declaration, that the general restraint upon acts of licence and impiety exists in an "over-ruling power." The observations with which he supports this position, are drawn from the revolting "self-will" inherent in man, and the experimented advantages of a "regular government." His observations have this inconvenience, that though professedly made in behalf of *regal* authority, they prove nothing which might not be equally applied to *any* form of government whatever. In remarking upon France, Dr. L. very justly observes, that "Abolition was substituted for Retormation," and that thus evil consequences following in progression, the authors of these distractions "have set aside even the acknowledgment of an Almighty Being, and made themselves alone the rulers of the earth."

ART. 36. *Righteous Judgment, a Sermon preached in the University Church of Great St. Mary's, before the Honourable Sir W. Apsbury, Knt. on the 11th of March, 1794, being the Day of Assize, by the Rev. J. Owen, A.M. Fellow of Corpus Christi College, Cambridge, Cambridge, Merrill. London. Faulder. 1s.*

Mr. Owen is a very acute and ingenious writer, and when time shall have pruned a few excrescencies from his style, we have no doubt of his proving an able advocate for the Rights of Christianity. Mr. Owen thinks, and so do we, that the distresses of the poor are less to be charged upon the improvidence of government, than upon the
vices

vices of society at large ; and like ourselves also he believes, that a reform of our political institutions is contended for upon slight evidence and narrow information. In page 20, we object to the expression of the *disoccupation* of the manufacturer—it is affected, and unsupported by any authority.

ART. 37. *A Sermon preached in the Cathedral Church of St. Paul, London, on Thursday, June 6, 1793. By the Right Reverend Samuel, Lord Bishop of St. David's. Published at the Request of the Society for promoting Christian Knowledge. Rivingtons, 4to. 1793.*

The Bishop, in an able and masterly manner, comments on the words of his Text, Luke iv. 18, 19, which he contends, can only principally and appropriately belong to the Messiah ; he maintains the divinity of his nature, and allows “ a mystic meaning of moral disorders,” p. 11 under the natural images of the prisoners, captives, poor, &c. The literal and figurative interpretations of Scripture, are supported with much ability. Several reasons are assigned why the Gospel was preached to the poor. “ The figurative poor, the poor in religious knowledge,” p. 18, the Bishop considers as “ the Heathen world ;” yet may it not be thought that “ the poor,” signifies “ the poor in spirit,” the broken and contrite heart ; they who hunger and thirst after righteousness ? In this sense it would not be confined to Jew or Gentile, but would be applicable in all ages of the Church. The Bishop points out also, very ably, in what manner Christianity is favourable to education and liberty. When we sat down to the perusal of this Sermon, we expected what we found, much Biblical Knowledge, sound Theology, strong Language, and mental Energy.

The same publication, p. 115—131, contains Dr. Glasse's Charge to the Rev. Mr. Pasold, who was going on the East Indian Mission, delivered at the Society for promoting Christian Knowledge ; with Mr. P's Answer. The Charge is very suitable to such an occasion ; rational, pious, and encouraging. In the Missionary's answer, we were most pleased with his piety and confidence. These, with unremitting zeal, are perhaps, for a Missionary, qualifications superior to strong intellectual talents.

ART. 38. *Early Piety illustrated and recommended, in several Discourses. By the Rev. George Jerment, Minister of the Gospel, Bow-lane, Cheapside. 8vo. 284 pp. 2s. 6d. Dilly.*

This work consists of six Sermons, of considerable length, all on the single text of Eccles. xii. 1. *Remember thy Creator in the days of thy youth.* The author, with no small share of ingenuity and diligence, has found out distinct topics, all strictly relative to the important subject of this work ; which, being closely printed, and in a small type, contains abundance of matter. Much, of great moment, to young persons, may be found in every part of these compositions. But the
author

author, like others of the sect to which he evidently belongs, weakens the effects of his exhortations by carrying them to an extreme of rigour. He totally and entirely condemns Theatrical representations, and even the profession of a player, which, he says, "is in its nature vanity, a life of perpetual amusement, a continual representation of the passions of vicious men," &c. p. 247. Setting aside these peculiarities, the author is certainly a pious Christian, a sound adviser, a maintainer of the fundamental doctrines of Christianity, and one to whom both young and old may attend with advantage.

FOREIGN CATALOGUE.

I T A L Y.

ART. 39. *Istruzione per coltivare utilmente le Api, &c. Instructions on the Manner of treating Bees, and on the Method of deriving the greatest Advantage from them. A Dissertation approved by the Academy of Agriculture at Vicenza. Published by a Member of that Society. Vicenza, 1793. With plates.*

The culture of Bees forms a branch of rural œconomy, more neglected in our days than it formerly was. It is, however, of sufficient importance to deserve the attention of the public, as honey and wax certainly make considerable objects of commerce. One of the most simple and effectual means of encreasing the quantity produced, would be, to employ some other method of taking the honey from the hives, instead of that by destroying the bees. To secure them properly, not only from the cold, but likewise from the injuries to which they are exposed from some other insects, would likewise contribute essentially to their multiplication. The author of this Essay gives us some excellent instructions on these heads, which are founded on experience. He points out also what he conceives to be the most judicious construction of the hives; together with the manner of placing them to the greatest advantage.

Nuovo Giornale Enciclop. d'Italia.

GERMANY.

ART. 40. *Onomatologia chymico-practica, &c. Complete Manual of Practical Chemistry, arranged according to alphabetical Order, for the Use of Physicians, Apothecaries, Artists, &c. By William Kels. Ulm and Strasburgh. Large 8vo. 1793.*

This dictionary, compiled under the inspection of the celebrated Gmelin, Professor of Medicine in the University of Goettingen, who himself,

himself wrote the preface to it, is intended for the daily use of the persons described in the title. It comprises every thing in Practical Chemistry, which is essential to the arts, manufactures, and commerce. *Ibid.*

ART. 41. *Phyfsische Chemie, &c. Physical Chemistry.* By Joseph Weber, *Professor of Physics, in the University of Dillingen.* 8vo. München.

Without the aid of chemistry, we should undoubtedly be able to make but very slow and uncertain advances in the study of Natural Philosophy. The former is the key which introduces us into the laboratory of nature, and acquaints us with the progress of those operations, of which the astonishing effects are apparent to all. We should not, however, repose a blind confidence in imperfect experiments, nor be presumptuously attached to hypotheses engendered in our libraries, and suggested by a small number of equivocal and insulated facts; we must explore and make researches into nature, and be careful to mark the points of real conformity between the natural phenomena, and such as we can ourselves produce in our laboratories; it is only thus that we shall be able to gain additional and useful information, or to employ it, when gained, to the purpose of discovering processes analogous to those of nature herself, but varied in their application, with a view to obtain from them results, which may be advantageous to society. This was the object which the author of the present work had proposed to himself, and as it will be allowed that the plan itself does him credit, we are persuaded likewise that his readers, on a perusal of the book, will not be dissatisfied with the manner in which it is executed. *Ibid.*

ART. 42. *Commentationes Societatis Regiæ Scientiarum Gœttingensis, pro annis 1791—2.* Gœttingen, 1793. 4to.

The class of *Physics* begins with a variety of chemical experiments, by Professor *Gmelin*, with a description of the *Cactus Peruvianus*, by the same. To these succeed a memoir, by Mr. *Lentin*, on a method of curing deafness, and lastly, an account, by Mr. *Blumenbach*, of his second deced of the Crania of persons of different nations, already noticed in the British Critic.*

To the department of *Mathematics* belong, an Essay, by Mr. *Kaestner*, on the polar star, and on parallel curves; and an account by Mr. *Schroetter* of the passage of the moon over the star Aldabaran, together with his description of the telescope of Mr. *Schradler*.

Under the article of *History*, we meet with a list of the monuments of the arts, &c. at Constantinople, by Mr. *Heyne*; a Dissertation on
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the Cosmography of the Greeks and Romans, by Mr. *Heeren*; a disquisition on the knowledge, which the Romans had of the Indies, and of their commerce in that part of the world, by the same; a Dissertation on the Vestiges of the Religion of Zoroaster, out of his own country, by Mr. *Tychsen*; an account of the coins of the Hasmoneans, by the same; the origin of the Russians, Poles, and other Slavonic people, derived from the ancient Getae and Dacians, by Mr. *Gatterer*; researches, by Mr. *Buble*, on the knowledge which the Arabs had of Greek literature; Observations into the Logic of the Greek Philosophers, before Aristotle, by the same; Considerations on the Advantages and Disadvantages of the Greek Gymnasia, by Mr. *Meiners*. The whole is concluded by a funeral eulogium of the late Prince Ferdinand of Brunswick, an honorary member of the Society, by Mr. *Heyne*.

Fifteen plates accompany these memoirs, which are preceded by the History of the Society, during the course of the two last years.

Goetting. Anzeigen.

ART. 43. *Lucii Ampelii Liber memorialis in usum Scholarum emendatus & subjectis notis illustratus*, à Tschuke; or, with another title, *Auctores Latini minores. Tomus tertius, Pars I.* 278 pp. 12mo. Leipzig, 1793.

It is fortunate that we are possessed of more valuable books, both in point of matter and style, for the use of schools, than this of which we here announce a new edition. Those, at least, who are acquainted with the contents of this work, must allow that the author has performed in a very imperfect and unsatisfactory manner what he promises in the introduction to his book, which is to give his friend, or pupil, Macrinus, "volenti omnia nōsse," an account "quid sit mundus, quid elementa, quid orbis terrarum ferat, vel quid genus humanum peregerit." The work is accompanied with notes, more numerous and learned than it deserves, and with a *Dissertatio de Ampelio*, from which, however, little or no additional information concerning this writer is to be obtained.

Ibid.

ART. 44. *M. Valerii Messalæ Corvini Libellus de Augusti progenie, in usum scholarum, subjectis notis editus ex recensione Thomæ Hearnii*, or, according to a previous title, *Auctores Latini minores, Tomus tertius, Pars II*; by the same. 95 pp. 12mo. Leipzig, 1793.

This work, of which the title should rather have been *de origine Gentis Juliae, & Romanorum*, is likewise accompanied with the author's own observations, and with a selection of notes from other commentators. It was not composed by Messala, but is evidently of a later date, though it was certainly written at a period when a great number of works on the subject still remained, and will there-

fore be found to record some events and facts not generally known belonging to the times antecedent to the building of Rome. The rest is a brief sketch of the Roman History, and, as such, may be read with advantage. *Ibid.*

ART. 45. Aulus Persius Flaccus *Satyren. Text und Uebersetzung mit Einleitungen und Erläuterungen versehen von Ge Gustav Fülleborn, Professor am Elisabethanum in Breslau. The Satires of Aulus Persius Flaccus; the text, and a German translation, with an introduction, and illustrations, by G. G. Fülleborn, &c. Züllichau and Freytag, 1793. Large 8vo. 152 pp.*

This version of one of the most difficult of the Latin poets is made with a degree of accuracy and taste, that give it a peculiar claim to the notice of the classical scholar, as the notes and introduction likewise show that Mr. F. had not entered on this task, without the necessary preparation, or without having first duly studied the character of his author, concerning which, as opposed to that of Horace, his opinions coincide, in a great measure, with those of the Abbé Garnier, already noticed in our account of the *Mémoires des Inscriptions*, Tom. XLVI.* Two MSS. belonging to the library at Breslau, have been collated for this edition. *Ibid.*

ART. 46. Libanii *Sophistae Orationes & Declamationes. Ad fidem Codicum Mspt. recensuit, et perpetuâ adnotatione illustravit Jo. Jac. Reiske. Volumen secundum. Altenburg, 1793. 610 pp. large 8vo.*

This edition of Libanius, prepared for the press by the late celebrated Reiske, to whose profound and extensive erudition it is unnecessary for us to bear testimony, contains thirty orations or declamations, from XXII. to LI., of which some are now published for the first time, whilst the defects of others are here supplied from MSS. that had not before been collated, and the whole is accompanied with critical and historical notes. The first volume of this learned work, of which we shall be impatient to see the continuation, appeared in the year 1784. *Ibid.*

ART. 47. *Grundriß der Staatskunde, von Matthi. Chr. Sprengel, Prof. der Gesch. Erster Theil, der außer einer kurzen Einleitung. (S. 1—20) Spanien, Portugal, Großbritannien und Irland, die vereinigten Niederlande, Dänemark, und Schweden, enthält. Outlines of Statistics, by M. Ch. Sprengel, Prof. of History, containing, besides a short introduction (p. 1—20) Spain, Portugal, Great-Britain, and Ireland, the United Netherlands, Denmark, and Sweden. First Volume, 376 pp. in 8vo. Halle, 1793.*

In this new compendium of Statistics, the learned Professor has conformed to the plan and the classification of the different materials,

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* See last No. p. 356.

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rials, which had been adopted by Achenwall, whose book on the same subject has been so much approved in its several editions, but which, notwithstanding the great additions that have been made to it since its first publication, is not sufficiently accurate for the present times. To those persons therefore, who are desirous of obtaining a more exact knowledge of the actual condition of the European States, than had hitherto been brought together in a single work, we can safely recommend this epitome, in which they will find many things rejected, which though formerly true, are not so at present, while scarcely any thing is omitted that could be deemed of real utility, and the whole is arranged in a clear and judicious manner.

Götting. Anzeig.

ART. 48. *Gefchichte von Arcadien*—von Georg. August von Breitenbauch. *Erster Theil. Zweyter Theil. History of Arcadia*, by G. A. v. Breitenbauch; first and second volume, 504 pp. in 8vo. Frankfort on the Mayn.

The first and part of the second volume of this learned and ingenious work, contain the most ancient history of Arcadia, chiefly derived from traditions, which it would be found difficult to reconcile to each other, and from hypotheses formed in later times, respecting the origin of this people; after which follows the history of some particular cities, and of the share which they took in the general commotions and wars of Greece, as they were at that early period seldom engaged in any such enterprises for themselves. From p. 389, we have an account of the occupations, arts, political constitution, religion and character of the Arcadians; though we are not informed how it happened, since, like other nations, they must have passed through the several gradations of rudeness to refinement, that Arcadia was represented as the scene of the most happy pastoral life. The book concludes with a geographical description of Arcadia, and a chronological table. It will easily be conceived that the author must have been indebted for a considerable part of his materials to the eighth book of Pausanias, on which he has, in his turn, thrown much light.

Ibid.

ART. 49. *Historische, philosophische und literarische Schriften von D. H. Hegewisch, Professor zu Kiel. Erster Theil. Zweyter Theil. Historical, Philosophical, and Literary Essays*, by D. H. Hegewisch, Professor at Kiel; first and second vols. 360 pp. large 8vo. Hamburg. 1793.

Most of these Essays have, it seems, already appeared in well-known periodical works, which, however, have not come to our hands. We may venture to say that they will, in general, be read with great pleasure, as well on account of the real importance of the topics discussed in them, as of the manner in which they are treated, though they certainly possess different degrees of merit. Thus, for instance, if we were but little satisfied with the first dissertation

sertation *On an Athenian Psephism*, we found many judicious and solid remarks in those by which it is immediately succeeded, *On the States of Algiers, Tunis, and Tripoli, generally stigmatized as pirates; On the piratical enterprises of the Normans; On the introduction of Christianity into Sweden, and on the union of Kalmar.* In the second part, or volume, several of the essays respect commerce and money. In that on *the colonies of the Greeks*, some things are taken for granted, which have not been proved, whilst, on the contrary, others are controverted, of which there can certainly be no doubt. The advantages which might result from them to the mother country, as to commerce, gave occasion to but few of them, as they were principally owing to the internal disturbances and factions, which prevailed so much in those petty states. Upon the whole, these essays are distinguished throughout by a liberal spirit of investigation, and by an evident desire in the author to promote the public welfare, and to encourage freedom of opinion. *Ibid.*

ART. 50. *Historische Vergleichung der Sitten und Verfassungen, der Gesetze und Gewerbe, des Handels und der Religion, der Wissenschaften und Lebranstalten des Mittelalters mit denen unsers Jahrhunderts, von C. Meiners. Zweyter Band. Historical comparison of the manners and political establishments, the laws and professions, the commerce and religion, the sciences and places of education of the middle age, with those of the present century, by C. Meiners; second volume, 1793.*

As the object of this investigation, and the manner in which it is made are sufficiently known from the former volume, we shall present our readers with an account of the contents only of this which is now before us. In the seventh chapter, or section, then, with which this volume commences, the author makes researches into the state of commerce and manufactures, the articles of subsistence and dress, together with the domestic and social life of those who lived in the middle age. The eighth section treats of the state of religion in those times. The ninth is again branched out into various subdivisions, of which this volume contains three; 1. On the state of learning from the sixth to the close of the eleventh century; 2. On the origin and gradual improvement of the present Universities; 3. On the state of ancient literature and philosophy in what are here termed the scholastic ages. *Ibid.*

ART. 51. *Grundriss der Geschichte der Menschheit. Zweyte sehr verbesserte Aufgabe. Sketches of the History of Man, by the same. Second edition, greatly improved, 384 pp. 8vo. Lemgo, 1793.*

In this re-impression of a very interesting and popular work the author has corrected many errors, which he had discovered in the first, and inserted in their proper places such additional observations, as his extensive reading and continued researches had enabled him to make:

ART. 52. Christ. Dan. Ebeling's *Erdbeschreibung von Nord-America*. Erster Theil, oder, Büsching's *Erdbeschreibung, dreyzehnter Theil*. Christ. D. Ebeling's *Geography of North-America*. First vol. or the thirteenth vol. of Büsching's *Geography*, 862 pp. in 8vo. Hamburg, 1793.

We are here presented with a description of the provinces of New Hampshire and Massachuset's Bay, to which this volume is confined, compiled from state papers, topographical writers, ancient and modern histories, occasional and periodical papers, &c. with the greatest assiduity, and exhibiting upon the whole an infinitely more full and satisfactory account of these countries than any which had hitherto been offered to the public, as besides the immediate description of particular places in both these provinces, and a general introduction to the geography of North-America, we have here also an account of their history, population, constitution, means of subsistence, commerce, finances, judicial proceedings, natural history, &c. Though it will hardly be expected that we should give extracts from a book, which, both on account of its own intrinsic merit, and as a continuation of the celebrated Geography of Büsching, will henceforward constitute the ground-work of future systems of Geography, with respect to North-America; our readers may, however, be enabled to form some judgment of the author's care to omit nothing that might in any way deserve to be noticed from the following details. He informs us, that over the whole extent of the Connecticut river there is but one single bridge, which was made over the great water-fall, in 1785. It is constructed entirely of wood, not without considerable danger to the persons who were employed in it, being 365 feet in length, and rests on a rock in the middle of the water. In New-Hampshire no pension is granted to any one who has not performed actual services; even these are conferred with the greatest caution, and often for a single year only. Crimes are generally punished here by confinement to public works, among which the making of rails is a principal one. The finances of this province were, in the year 1791, in so flourishing a state, that it was judged unnecessary to levy any taxes for that year. In the neighbouring state of Massachuset's, $\frac{1}{33}$ part only of its surface is under cultivation, and the cold barren district of Main, which is included in it, contains no more than 96,540 inhabitants, on a space of 1522 square miles. To this province belongs also, since the year 1788, a considerable tract of land formerly appertaining to that of New-York, situate near the Ontario. There is not at present left in the whole province a single negro slave, though there live here about 5000 free negroes, who are, however, not allowed to intermarry with the whites. In the year 1788, the traffic for negroes was entirely set aside, all insurance of ships concerned in it being likewise prohibited. The celebration of Sunday is here very strictly observed, and, by laws recently enacted, not only all travelling, but even all walking in the fields or streets is strictly forbidden on that day. Any person also, who being in a perfect state of health, absents himself from the church for four successive Sundays, is subject to a fine of

ten shillings. We shall only add, that what greatly enhances the value of this work, is that the author constantly points out the sources from which his accounts are derived, even in instances where he has been indebted for them to the correspondence, or oral communications of his friends.

Ibid.

ART. 53. *Diodori Siculi Bibliotheca historica libri qui supersunt, & recensio* P. Wesselingii—*Nova editio. Cum commentationibus trinis* Chr. G. Heynii, *et cum argumentis disputationibusque* Jer. Nic. Eyringii. Deux-Ponts, 1793, in 8vo. Vol. I. consisting of CLXXXII. 476 pp. and Vol. II. of 575 pp.

These two first volumes contain the three first books of Diodorus, accompanied with the notes of Wesseling, to whose critical abilities and historical knowledge it is unnecessary that we should at this time bear testimony. The present editors have likewise contributed their share towards the improvement of this re-impression of so valuable a work, having prefixed to these volumes the following dissertations; 1. *De Diodoro & ejus scriptis brevis tractatio*; 2. C. G. Heyne *de fontibus et auctoribus historiarum Diodori, & de ejus auctoritate ex auctorum, quos sequitur, fide æstimanda*. This latter article consists of three dissertations on the antiquities of Egypt and other nations, which had already been published in the fifth and seventh volumes of the Commentaries of the Society of Sciences, at Goettingen, 1782—3, and to which considerable additions are here made. These are succeeded by 3. Jer. Nic. Eyringii *Quæstio de genere operis historici à Diodoro Siculo compositi*; 4. *Ejusdem Bibliothecæ Historicæ Diodori Siculi Œconomia seu descriptio* (as yet for the first five books only) which was first published in German, in the *Allgemeine Historische Bibliothek*, under the inspection of Prof. Gatterer, and which is now rendered into Latin, by the author; 5. *Notitia literaria editionum Diodori Siculi, & superiorum & novissimarum*, and lastly; 6. *Petri Wesselingii Præfatio*. The various readings and Latin translation are in this edition placed under the text, and the notes of Wesseling at the end of each volume, the *addenda* and *corrigenda* being inserted in their proper places. We must not forget to observe likewise that Mr. Eyring, who had, in the *Bibliotheca historica Diodori Siculi Œconomia* just mentioned, given an account of the events recorded in each book, as well as of their several divisions, has also, in the body of the work itself, added useful marginal summaries, exhibiting the contents of each particular section. In addition to these improvements, the editors promise the collation of a valuable MS. of Diodorus, preserved in a great library.

Ibid.

ART. 54. *Polybii Historiarum quicquid superest*—à Schweighäuser. *Tomus septimus. Adnotationes ad Lib. XI—XXX.* Leipzig, 1793. 708 pp. 8vo.

The character of this work, published by the late indefatigable and unfortunate Schweighäuser, being sufficiently known from the

volumes before printed, we think it only necessary to announce the appearance of this, which in point of verbal criticism, as well as geographical and historical information is by no means inferior to the last. For the eighth, or concluding volume, there remain only the notes to the fragments of the last ten books (31—40) together with the Greek and Latin indexes, promised by the author, which it is to be feared that he had not prepared. *Ibid.*

ART. 55. *Bibliotheca Historica instrua à Burcardo Gotthelf Struvio, aucta à Christi. Gottlieb Budero, nunc vero à Johanne Georgio Meuselio ita digesta, amplificata & emendata ut poene novum opus videri possit; Voluminis VI. Pars I.* 8vo. Leipzig, 1793.

In this continuation of a very comprehensive and generally approved bibliographical work, is given a more complete list of the historical writers of, and relating to Spain, than any that had before been offered to the public. We understand likewise that the second part of this volume is actually published, though it has not yet come to our hands. *Ibid.*

ART. 56. Joh. Alberti Fabricii *Bibliotheca Græca—curante Gottlieb Chph. Aug. Harles, Tom. III.* 844 pp. 4to. Hamburg, 1793.

A new edition of this work, so indispensably necessary to the Greek scholar, had been long wanted, on account of the vast accumulation of materials, which have been collected for it since the publication of the last and it must be very satisfactory to such persons to learn, that a person so eminently qualified for the purpose, by his extensive classical reading, has ventured to undertake so laborious and useful a task. This third volume comprehends above one half of the second in the former edition, that is, some of the most important Greek classics.

Among the principal articles may be reckoned that on Xenophon, to which considerable additions have been made by Zeune, and by Mr. H. himself; an account of the Historians of Alexander, with accessions likewise by the editor, in which it will easily be conceived that the works of Ste. Croix and Mannert are not overlooked; on Plato and Aristotle, to the illustration of whose history and doctrines much has certainly been contributed since the time of Brucker; of all which Mr. H. has not failed to avail himself; to this account is also annexed an index of the authors quoted by these philosophers, by Prof. Sturz; and a list of the editions of the works of Aristotle, according to Buhle, with additions by Mr. H.; an entirely new account of Theophrastus and his writings, by Mr. Ackerman and the editor; an account of the Platonics, Periparetics, Cynics, Stoics, and Epicureans, all with accessions by the same; an *epimetron* respecting Pyrrho and the Sceptics, together with another concerning the Megarean sect; a list of, and critique on, the writers on the subject of music, likewise by Mr. H. two chapters on the Greek translations of the O. T., and the apocryphal writings of the Jews, with additions by Sharfenberg and Pfeiffer; further

further accounts of Lycophron, Theocritus, and Callimachus, by Mr. H., and, with regard to the last of those poets, by Prot.äger, &c. The editor has likewise taken advantage of some additions which he possesses, in the hand of Fabricius himself, and of others by the late Bishop Benzelius, at Lincöping. *Ibid.*

ART. 57. D. Christoph. Frider Ammon, *Theologi Erlangensi. Opera Theologica*; 144 pp. in 8vo. Erlangen, 1793.

Though the Tracts comprised in this volume had already been separately published, they certainly deserve to be brought together in the present form, not only on account of the nature of the topics discussed in them, but likewise as models in point of style and manner, for the imitation of those persons who may, in future, be engaged in similar controversies. The most interesting of these essays are, in our judgment, the First, On the Sudden Conversion of the Apostle St. Paul; and the Third, Concerning the Manner in which Our Saviour inculcated the Doctrine of the Immortality of the Soul. *Ibid.*

ART. 58. *Beyspielsammlung zur Theorie der Schönen Wissenschaften. Von Johann Joachim Eschenburg, Professor der Philosophie und Schönen Literatur am Collegio Carolino in Braunschweig.—Collection of Examples adapted to the Theory of the Belles-Lettres. By J. J. Eschenburg, Professor of Philosophy and of the Belles-Lettres in the Collegium Carolinum at Brunswick. Fifth vol. consisting of 438; Sixth vol. of 434; and Seventh volume of 732 pp. in 8vo. Berlin and Stettin, 1793.*

In this work, now drawing towards a conclusion, the author, who is deservedly regarded as one of the most elegant scholars of his country, not only characterizes and lays down rules for the composition of the different species of poetry, but likewise produces very copious specimens, in the original languages, from the best poets, ancient and modern, of all nations; selected with much taste, and accompanied with such observations as we might reasonably expect from a person perfectly competent to judge of their merits. The fifth volume contains songs, romances, ballads, and extracts from the most approved serious and comic epic poems; in the sixth volume, we are presented with specimens taken from the best romantic epopœias, poetical dialogues, Heroïds, and cantatas; whilst the seventh, besides a general enquiry into the origin and progress of the several species of dramatic poetry among the different civilized nations both of ancient and modern times, gives such circumstantial literary and critical notices of the dramatic poets, and of their respective works, as it would be difficult, if not impossible, to find so much compressed and so well arranged in any other writer on the subject. For the purpose of enabling the reader to decide for himself on the comparative excellence of these poets, he is likewise here presented with some of the most striking scenes taken from the various dramatic pieces which are described in the course of this equally useful and entertaining work.

Ibid. & Jena Literaturzeitung.

ART.

ART. 59. Gott. Erich Rosenthals *Versuche die zum Wachsthum der Pflanzen benötigte Wärme zu bestimmen. Experiments made by G. E. Rosenthal, with a view to ascertain the Heat necessary for the Growth of Plants.* Erfurt. 1793.

We are indebted to the reiterated observations of Buffon, Hunter, and other late writers on the subject of Vegetable Physics, for the discovery that it is owing to the internal heat and the act of vegetation, that trees will bear from thirty to thirty-six degrees of cold, without freezing; whereas, all the juices that circulate in a tree may freeze, and actually do freeze out of the tree, when the temperature is at $= 0$, or one degree of cold. It has been proved, that the heat of the interior parts of vegetables varies according to the temperature of the air by which it is surrounded. Before this discovery was made, the attention of the Philosopher had been directed only to the influence of the external temperature, on which it was more easy to make remarks, and which, indeed, could hardly escape the notice of a diligent observer.

But though it was less difficult to ascertain, in some manner, this external influence, than to discover the internal heat of vegetables, and to determine the mode in which it acts, and its gradations, it must, however, still be confessed, that a less progress has been made towards a solution of the former, than of the latter problem. The work which we here announce confirms this observation: it is a memoir that had been read in the Electoral Academy of Sciences at Erfurt, and which is now published separately on account of its superior importance. We are informed by the author that he was induced to make researches into this curious subject by the following considerations.

Plants have not the same degree of heat, though placed in the same circumstances, from the time of their first shooting to that of their flowering, and from their flowering to that of the maturity of their seed.

When different plants shoot at the same time, we are not to conclude that they will likewise flower together, and still less that their grains or fruits will become ripe at the same epoch.

It would therefore be important to discover in the natural history of plants, what are the sums of the heat, and of the days required by individual plants from the time of their first shooting to their flowering, and again from that period till the seeds are perfectly ripe.

It is not, indeed, by heat only that the growth of plants is influenced, since both the quality of the soil and the degree of watering, must likewise be taken into the account. But when different plants, equally attended to, occupy the same soil, which is of a nature to suit them both, we can ascribe the difference of the time of their flowering and of their coming to a state of maturity to the different degrees of heat only.

As, however, in a good soil a plant evidently requires a smaller number of days, and, consequently, less heat to arrive at perfection, than when it is planted in bad ground, it would be difficult, if not impossible,

impossible, to ascertain the fixed degree of heat requisite for any plant, since both the soil and the moisture vary so much; so that we are under the necessity of being satisfied with general statements only.

The author made his observations with a calorimeter, on which were traced the relations of the heat to every situation of the mercury; adopting the position, admitted equally by Lambert and De Luc, that the heat of freezing is to that of boiling water as 928:1274. These observations were made in the morning, at noon, and in the evening; after which, having added together the three sums, he took, as is usual, the mean heat of each day. To give our readers an idea of the method employed by our author, we will present them with an exemplification of it on the *Aster Chinenfis* L.

This plant shot on the 19th of April, flowered on the 28th of July, and its first seed was ripened on the 12th of September. It is required to know how we are to proceed in order to acquaint ourselves with the history of its growth.

Shot on the 19th of April. Sum of the heat, according to the register that was kept - - - 29,207 deg.
 Flowered 28th July - - - 126,629 deg.
 28th July — 19th April = 100 days, and 126,629
 — 29,207 = 97,422 d. So from its first shooting to its flowering, are 100 days.

Sum of the heat obtained - - - 97,422 deg.
 $\frac{97,422}{100} = 974$ d. = mean heat for one day

The first seed ripe on the 12th of September. Sum of heat - - - 171,628 deg.

Flowered the 28th July - - - 126,629 deg.
 28th July — 12th September = 46 days, and 171,628
 — 126,629 = 44,998.

So from the maturity of the seed, reckoning back to the time of flowering, 46 days.

Sum of the heat obtained 44,998, and $\frac{44,998}{46} = 978$ d.
 = mean heat for one day

Going still further back, from the first shooting to the flowering, are - - - 100 days.

From the flowering to the maturity of the seed - 46 days.

Therefore, from the first shooting to the maturity, are - - - 146 days.

In the same manner it appeared, that the sum of the heat from the first shooting to the flowering, was 97,422 deg.

From the flowering to the maturity - - - 44,998

Sum of the heat obtained - - - 142,420 deg.
 and $\frac{142,420}{146} = 975$ d. = mean heat of each day; so

that the *Aster Chinenfis* L. requires, according to this calculation, 146 days for its growth, from the period of its first shooting to that of the maturity of the seed, when the mean temperature of a day is 975 degrees.

Oberdeutsche Litteraturz.

ART.

ART. 60. *Anleitung zur Optik, &c.—Introduction to Optics, Catoptrics, and Dioptrics.* By Abel Burja. Large 8vo. Berlin. 1793.

Having published successively various treatises on pure Mathematics, and on the different parts of Mechanics, the author now proceeds to Optics, and here offers to the world a work including all the principal discoveries that have been made in this science to the present time. In the preface he gives an account of the origia and progress of this branch of mixed Mathematics from the earliest ages to our own days, in which we are briefly informed of the improvements which have been made in the science of Optics by Anaxagoras, Endoxus, Philip the Mathematician, Aristotle, Euclid, Archimedes, Ptolemy, Alhazen, Vitellio, Maurolycus, Porta, Kepler, Galileo, Antony de Dominis, Descartes, Newton, Gregory, Cassegrain, Smith, Euler, Dollond, Lambert, Boscovich, Herichel, &c.

Notwithstanding the efforts of these great men, Mr. B. conceives, that it is still possible to add a new degree of precision and evidence to several demonstrations in this important science. This is what he has actually done in a variety of instances; as, for example, in such as relate to the effect of compound microscopes and telescopes. He shows that it is unphilosophical to suppose, as has always been done, that the rays of light proceed from them in lines parallel to each other: on the contrary, he considers them as diverging, determines the points from which they diverge, and gives by this means a clear idea of the formation of the fictitious image, which the eye believes that it perceives, as well as of the distance and magnitude of that image. This work is divided into ten chapters or sections, bearing the following titles:—1. On illumination, clearness, and on the distinction of colours. 2. On apparent magnitude, apparent distance, and apparent motion. 3. On shades, or shadows. 4. On the reflection of light, and on plane mirrors. 5. On spherical mirrors, and on mirrors with curve surfaces in general. 6. On the refraction of light. 7. On light broken by spherical surfaces and by lenses. 8. On the use of simple lenses. 9. On telescopes and microscopes. 10. On the aberration of light, arising both from the dispersion of colours, and the spherical form of lenses and mirrors. *Ibid.*

G E O L O G I C A L L E T T E R S.

L E T T E R III.

TO PROFESSOR B L U M E N B A C H,

By M. D E L U C.

Containing the History of the Earth, from the origin of all that is now observed upon it, to the production of the strata of Sand-stone.

S I R,

Windsor, September, 1793.

I Concluded my last letter with this proposition, deduced from the principal Geological phenomena, "that nothing of all that we see on our globe could have been operated, had not *light* been added to, and introduced among the other elements of which its mass consisted; but that as soon as this happened, the chemical operations which have produced the whole of the Geological phenomena, necessarily began." Thus then it is that nature herself already confirms that grand command of the Almighty, in the 1st chapter of Genesis, with which the *Mosaic History* begins, "*Let there be light!*"

1. The operations that took place subsequently to this great *epocha*, till we come to the creation of *man*, recited in the same *chapter*, are there divided into six *periods*, called, in our translations, "*Days*;" and upon this word it is that unbelievers have founded their most specious objections against the *Revelation*. For, though they might be ever so little acquainted with Geology, it was easy to oppose many phenomena to a succession of such events as would have taken up only six of our *days* of 24 *hours*. But it is evident, from the text itself, that this interpretation is erroneous;—for, first, our *days* of 24 *hours* are measured by the revolutions of the *earth* on its axis, opposed to the *sun* as a *luminous* body; but the *sun* does not appear in this *relation* till the *fourth* of the *days* in question; consequently, they are not *days* of 24 *hours*, but certain portions of time of an indeterminate length.—And it is now long since interpreters and critics have observed, that the same *word* as that in the text is employed in this sense in other places in the book of *Genesis*, where the word *morning* is put for the *beginning*, and the word *evening* for the *end* of some *period*. And this is the only way of understanding that description of each of these *days*:—"And the *evening* and the *morning* were the first *day*;" and so of all the others: for as the interval between the *evening* and *morning* constitutes only a portion of a *day* of 24 *hours*, and not one of these *days* themselves, it is plain that this is not the sense of the *word*. This is the only remark I had to make on the *text*, before I entered on the

task of showing the astonishing conformity of our Geological *monuments* with the whole of this sublime *history*, in its precise order, and that the attentive reader may notice this argument (though from this time I shall confine myself to treating this subject only as it relates to natural history and physics) I shall divide the series of operations resulting from the introduction of light, into *six PERIODS*, till we come to the appearance of *man* on our globe.

FIRST PERIOD.

2. I have proved in my former letter, that previously to the addition of *light* to the other *elements* of which the *mass* of the *earth* is composed, every thing was in a state of relative rest; because *affinity* had not yet power to act; we can therefore, only consider this primitive *mass* as composed of various *elements*, without any *union* among themselves.

3. This is the first step where nature checks the career of those speculators who seek immediately in the *properties* of *matter*, the formation of *large bodies* in *space*. For *gravity*, considered for one moment as a *quality* of *matter*, is a tendency incomparably too feeble to occasion two *particles*, moving and meeting together in *space*, to remain united to each other; each would continue its course, only with some deviation. *Gravity* retains *particles* near *large bodies*, by the accumulated effects of their tendency towards each *particle* of the *whole mass*; but it is necessary that this *mass* should have a previous existence as such, and *gravity* alone is incapable of producing it. Now we have no reason whatever to suppose that *particles* scattered in *space* have (there) any other tendency, but the first; such for instance as that which is commonly denominated the *attraction of cohesion*: for all known bodies, in which we find a *coherence* of their *particles* are *chemical* productions operated in *large bodies*, which have required *fire*, and consequently, *light*. Our immediate observations relative to this subject are only made on this *globe*; however, the same may be said with respect to the *moon*, since it has *mountains* and *volcanoes*, and it extends to all the *larger bodies* of our *solar system*, whose *sphericity* indicates a previous *liquidity*; but none of those effects could again have taken place without *light* added at some period to the other *elements*, which were destitute of *coherence*. We shall see besides, from the series of Geological phenomena, that the *mass* of the *earth* must have been originally composed of simple *particles*,* remaining together in a distinct *mass* solely through the influence of *gravity*, and which had consequently been united thus, by some *cause* unknown in *Physics*.

4. The *light* first introduced into the *mass* of the *earth* did not proceed from any *luminous body* like the *sun*; for light not being productive of *heat*, but as it unites itself with the *element* of *fire*, if the *rays* of the *sun* had fallen on this *mass*, they would only have been able to produce *fire* at the *exterior* part, in uniting with whatever they had there found of its *element*; after which their *calorific* effect, would become for ever null. This is their present effect; which, with respect to *heat*, is confined to the repairing the *fire* which is *decomposed* in the course of other phenomena, as I shall in the sequel explain; and thus

* This word the author has ventured to invent; not knowing any that exactly expressed his idea.

thus the first addition of light to the other *elements* of the *earth*, must have been a penetration of this substance extending through the *whole mass*; and this is the event which cannot be referred to any known physical cause.

5. I have already, in my former letter, shown the immediate effects of this addition, namely, the production of *fire* by the union of *light* with a particular element; the *liquefaction* of *water* by the union of *fire* with the *elements* thereof with other *elements*, and various *chemical* combinations of *light*; from this point then I shall set out with the series of operations proceeding from that first.

6. The *element* of *water* resided only down to a certain depth in the *mass* of the *earth*, but there it was in great abundance: so that soon after its *liquefaction*, it produced a confused mixture of all the *elements*, forming a heavy, turbid *liquid*, from which all the substances we see on our globe were successively separated. But before we meddle with these operations, we must apply ourselves to consider the *form* which the *mass* of the *earth* assumed immediately after the *liquefaction* of *water*.

7. I have proved in my former letter, that before the production of our mineral strata, and therefore before the *earth* had any *solid* parts, it had sensibly the same *form* as it has at present: of course it had the same *rotatory motion*. Now this also manifests a cause independent of *matter*; for it is impossible that a *liquid mass*, or one composed of incoherent *pulvules*, suspended in *space*, could have acquired this *motion* from a *stroke*. A body which should have impinged with a force sufficient to produce this effect on such a *mass* as the *earth*, supposing it to be *solid*, by striking it laterally, meeting with this *incoherent mass*, would have taken and carried away (without any resistance but that arising from the *vis inertia*) that portion it should have encountered in its passage; for the tendency of this portion towards the rest of the *mass*, through the influence of *gravity*, would have been soon compensated by its tendency towards the impinging body, to which it would have remained united; and the remainder of the first *mass* would have then recovered a spherical form, with some progressive motion, in the direction of the body towards which *gravity* would at first have impelled it while it was near; but it would have had no *rotatory motion* (at least not sensibly) because all the lesser partial *motions* would have been confounded and reduced to one by the return of the *mass* to its *spherical form*.

7. Those who think that *motion* is *essential* to *matter* (the favourite hypothesis of Atheists) have endeavoured to explain the various motions of the *planets*, distinct from the effects of *gravity*, by the successive meeting and union of particles in *motion*, forming at last such *masses*: whose *motions* composed of all the particular *motions* of their several *particles*, have happened to be such as we observe in these great bodies, namely, the *progressive* and *rotatory* motions. I have already mentioned that *gravity* is a tendency incomparably too feeble to cause the particles of *matter* to *cohere*; but I am willing here to grant it this power, and to confine my observations to *motion*.

9. Every man of common sense will agree, and the Atheists themselves must allow, that this hypothesis of *essential motion*, is nothing more than an expression without meaning, till it be determined by an application

Application to some precise phenomenon. Let us then apply it to the *rotatory motion* of the *earth*—a motion which we must be able to explain by this hypothesis, if we are to attribute it to a *physical cause*; because we have just seen, that it cannot be considered as the effect of a *shock*. The hypothesis, that *motion is essential to the particles of matter*, necessarily implies an invariable tendency of each *particle* to move towards some point in *space*, which shall be opposite to one of its faces. It will, I say, move *invariably* towards such point to eternity, if left at liberty: this is what must be understood by an *essential quality of motion*, or else it is an empty phrase. If two of these *particles*, of equal mass, meet centrically as they move in opposite directions and in the same line, they will mutually stop each other: however (according to the hypothesis) their motion will not be *destroyed*; it will remain *in visu* (as it is expressed in this theory); but if they meet obliquely, and unite, they will together follow a *middle course* between their two particular directions, which will make them *whirl*:—thus, in a mass like the *earth*, which is found to have a *rotatory* and *progressive motion*, no one *particle* has lost its own *motion*: and it is the combination of all their *motions*, owing to the *coherence of the particles*, which has produced that which we observe in the mass.

10. Here then, as in all cases where we shall apply that hypothesis to a precise phenomenon, its falsity becomes palpable:—a fact immediately shows it;—this is, that the *earth* having a *spheroidal form*, conformable to the *rotatory motion* impressed on a *liquid*, it must have been *liquid*, at least to a sufficient depth, when it first acquired this form. Now it is contrary to *nature*, that the particular *motions* of the *particles* can combine in a *liquid* so as to create in the mass a mean *direction* between those they had separately when they met, since one of the properties of *liquids* is the slight *coherence* of their *molecules*: we ought, therefore, to suppose (contrary to all probability) that by the aggregation of all these *particles in motion*, a *solid spheroid* was formed, precisely similar to what would have resulted from the *rotatory motion* acting on a *liquid mass*; and thus it would be, that the *solid mass* of the *earth* would have happened to turn on its axis, with its *mountains* and their *craggy summits*?—Let us grant it still; but in that case, what would become of any *piece* broken off from one of these rocks? To examine this matter, let us go back to the *hypothesis*.—Each *particle* retains necessarily its *proper motion*, that is to say, a certain *velocity*, following a certain *direction* relative to one of its sides: this is *essential* to it, and operates incessantly, even *in visu*, where the motions are only *counterbalanced*. The *fragment* then will also be composed of a certain number of these *particles*, adhering to each other, preserving their properties of a certain *velocity* and *direction*, and producing in common a certain *velocity* and *direction* of the *smaller separated mass*, which it must obey, from the moment it shall be *detached* from the *rock*. But this *motion*, will it be the same as that of the *mass* of the *earth*? Shall the *motions* of all the *fragments* that have hitherto been detached from rocks, as well as of those which are incessantly breaking off, *accidentally coincide* with each other, and with that of the *grand mass*? It would be *absurd* to suppose it. Now all the *fragments* that have been detached, and are daily detached from *rocks*, have followed, and do follow, during their *fall*, all the *motions* of the *surface* of the *earth*, at the latitude in which they

they happen to be; therefore, the *particles of matter* have no *peculiar motion* of their own, or *essential* to them, and all the *particles* which compose the *earth*, received in common the *impreſſion* of the *motion* they preſerve.

11. I ſhall ſay nothing here about the *elastic fluids*, whoſe particles act by *ſhocks*: but theſe *motions* have a *mechanical cauſe* for ever acting, which alſo produces the phænomena of *gravity*, *coheſion*, *chemical affinities*, a cauſe which I have explained, after the grand ſyſtem of Mr. LE SAGE, in three letters, in the *Journal de Phyſique* of Feb. March, and July, 1793. The whole in theſe grand *physical phænomena* proceeds alſo from *impreſſions of motions* which cannot be derived but from a CAUSE independent of *matter*. It is only from a ſyſtem of *Physics*, as imaginary as thoſe whence have been deduced ſo many whimsical ſyſtems on the *Hiſtory of the Earth*, that ſome ſpeculative men have been led to fancy theſe *essential qualities*, by means of which they have alſo endeavoured to give us *Hiſtories* of the *Univerſe*; and theſe chimerical ideas only obtain among ſome men, from their being willing to ſeek in their own *imagination* for what cannot be known, but through an attentive ſtudy of *Physics* and *Geology*. Errors are eaſily imprinted on the memory by *words*, and the imagination ſeizes on them for convenience ſake; but *truths*, which are *facts*, with logical deductions from them, always exact a great degree of attention to produce their effect on the underſtanding, and to this is owing the ſlowneſs of their progreſs.

12. In following this latter courſe, I have now eſtabliſhed, as the product of the 1ſt *period* of the operations of which we find the *monuments* on our globe; that after the addition of *light* to the other *elements*, proceeding from ſome CAUSE that we cannot trace in *Physics*; a *motion of rotation*, of which we alſo find no cauſe in *matter*, occaſioned this maſs (having yet no *ſolid parts*) to aſſume the *spheroidal form* it at this day has:—a *liquid*, heavy and turbid, occupied at that time the exterior part of that *spheroid*, to a certain depth, and the reſt conſiſted only of *incoherent pulvules*.—This is the ſtate of the Earth, whence I ſhall now proceed; and the conformity of the *Geological monuments*, with what ought to reſult from the cauſes now eſtabliſhed, will at every ſtep point out their reality.

SECOND PERIOD.

13. *Univerſal Chemiſtry* muſt here be our only guide, as far as reſpects the principles; and it is only a ſhort time ſince it has ſuſtained us with any *certain lights* on this head, which is the cauſe that all the ſyſtems formerly invented about the moſt ancient periods of our globe, have mutually deſtroyed each other, and vaniſhed like dreams. The firſt eſſential ſtep that has been taken in this line, is the diſcovery, that all the ſubſtances that compose our mineral *ſtrata*, muſt have proceeded from *chemical combinations* in an *aqueous liquid*.—M. de la METHERIE was the firſt that publiſhed this idea in 1767, attributing our *ſtrong maſſes* to a *chryſtallization*. M. de SAUSSURE, after more general and preſiſe obſervations, firſt conceived the idea, that all the ſubſtances which he had generally found compoſed of *ſtrata*, have been formed by ſucceſſive different *precipitations* from one and the ſame *liquid*. P. PINI has alſo demonſtrated, that theſe operations muſt have taken place in an *aqueous liquid*. At length, M. de DOLOMIEU, after having acquieſced, in conſequence of his own obſervations

tions in different countries, in the System of M. de SAUSSURE, has added to it this material circumstance, in which I entirely agree with him, from my own observations, and the whole assemblage of facts; that there is no operation now taking place in the sea, that bears the slightest analogy to those productions of *mineral substances in strata*, which took place formerly in our globe.

14. It is, I say, to our progress in *Chemistry* that we owe these first remarks, from which at length has resulted a solid base in *Geology*, which, by furnishing us with true general principles, have opened the way to new discoveries. I have treated of these principles in several of my Letters in the *Journal de Physique*; but as one of the most important has also been described by M. de DOLOMIEU, in his Memoir on *Compound Stones and Rocks* (in the same Journal, May 1792) I prefer citing him in his own words:—"In the Analysis of *Stones* (he observes) it is of more consequence to distinguish and specify the sort of *association* that the *constituent matters* have among themselves, by the intervention of some *fluid*, or by its *subtraction*, than it is to ascertain the number and exact proportions of the *substances* discovered by the Analysis. For it is more the *particular state* of the combination, than the *matters* themselves, that determines and truly fixes the nature of the *compounds*. It is thus that the *heaviest* stones and the *lightest* are produced by *combinations* of the same sensible *substances*, thus also the *hardest* and most *tender*; those the least liable to be acted upon by *acids*, and those most readily affected by them; those that are *decomposed* the most easily, and those that are most *durable*; those on which the *fire* has but a slow effect, and those which may be most rapidly fused. In a word, the *stones* the most dissimilar in external appearance, are found by analysis to consist of the *same constituent parts*; which proves, that *Chemistry* will be but a feeble assistant to *Lithology*, as long as it is confined to the *weighing* of the substances we extract, for determining their *proportions*, neglecting the most important *circumstances* in their *combinations*, those which have had the greatest influence in their production as such, and which are the cause of a certain *stone* being really different from another, though the *component matters* may be nearly similar."—These general remarks are the result of a number of instances cited by M. de DOLOMIEU, and it is also what every attentive Naturalist would conclude, from the singular resemblance there is to be found between the *Catalogues* of the *Ingredients* that indicate the products of the Analysis of very different *mineral substances*.

15. From these considerations, which had also struck me for a long time, and which I had already hinted at in my Letters on *the History of the Earth and of Man*, M. de DOLOMIEU and myself first arrived at the same general theory of *chemical precipitations*, the fundamentals of which are to be found in our respective memoirs, in the *Journal de Physique*, and of which I will give an abridgment. There are many distinct operations in the formation of *sensible solids*, by *precipitation in liquids*. The first operation, though the most hidden from our immediate observation, is, nevertheless, that with respect to which, physics supplies us with the most certain principles. It is the transformation of *liquid molecules* into *solid molecules*. *Liquidity* is now very well defined in its characteristics, and we know that it depends on the union of fire

fire with the *molecules* of certain substances; an union which takes place at a fixed *temperature* in each, and which ends when they are cooled below that temperature. This *union* must cease, or change its nature, in order for such *molecules* to cease to be proper to a *liquid*, and thus they come to form a *solid*. As long as no change happens in the *molecules* of a *liquifiable* substance, but such as arise from a difference of *heat*, it is *liquid* above a certain *temperature*, and *solid* below it: but if it happens that there be any addition to, or subtraction from, certain ingredients in the *liquid*, however *impalpable* may be that ingredient, the effect is, the formation, in greater or less quantity, of certain *molecules*, which, either with or without the loss of the *fire* that *liquified* them, have lost the property of forming a *liquid*, at the same, or even at any *temperature*, at least till they undergo some new change. This is what I understand by the formation of *solid molecules* in a *liquid*, an operation, the principles of which are very clear in physics; and the *affinities* which act in this first step of every *chemical precipitation*, distinguished in the same manner by M. DE DOLOMIEU, are called, in his memoirs, the *affinities of composition*.

16. Thus it is that the *precipitation of solids in liquids* must commence, before the time that we can perceive any effect; and thus are already formed *molecules*, capable of giving the same ponderable products in our analysis, shall, nevertheless, compose very different *solids*: and when we study the whole of those phenomena, together, we are led to think, that the *ingredients*, whose absence or presence contributes to determine this first process, are so minute as to escape absolutely our immediate observation, which conclusion is supported by all the geologic phenomena. These *solid molecules* have different forms, as well as different *chemical affinities*, which act by *determined faces*; and thus it is that the *solids* that proceed from them have themselves either certain regular forms, as in *crystals*, or a certain grain and particular appearances in their *fractures*, as we find in all *mineral substances*. In the formation of those *solids* new *affinities* begin to act, of which the *molecules* already formed are the base; these are what M. de Dolomieu calls the *affinities of aggregation*. Now we are as yet incapable of saying, whether it is in this second operation, or in the preceding, that the *sensible solids* acquire the properties which we discover in them, by their analysis of *producing* or *absorbing* certain *elastic fluids*, known, it is true, by some of their effects, but the composition of which is still very obscure, as I have shown in my Letters in the Journ. de Physique. Lastly, the *aggregation* itself is of two very distinct kinds, proceeding, likewise, from the nature of the first *solid molecules* formed in the liquids, even with the same substances, as far as can appear in our analysis. One kind of these *aggregations* produces immediately *solids*, more or less large and regular, namely, *crystals*, or confused *crystallizations* of different forms; the other kind produces nothing, at first, but *powders* or *grains*, which fall to the bottom of the *liquid*; and this divides itself, too, into two sorts, in one of which the *little solids* remain *disunited*, and, in the other, they have the property of *consolidating* in large masses, by resting at the bottom of the liquid in which they have been formed. It is this last kind of *aggregation* which has produced our *stony mineral strata*.

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17. Our

17. Our *chemical analyses* are, doubtless, much superior to those that were made prior to our age; for now we not only collect all the *coercible fluids* (those that we may confine in vessels) which disengage themselves from the *substances* we analyse; but we are able to detect such of these *fluids* as, coming from without, unite themselves with them during the process: we distinguish these *fluids* from one another by fixed characters, and we determine, by *weight*, their quantities, either subtracted or added in the process; but we are still ignorant, 1st, At what period of the formation of the analysed *solid* it has acquired the faculty of producing or absorbing these *fluids*; 2dly. Whether the *fluids*, which disengage themselves during the analysis, really entered into the analysed substance, such as they now are, at any period of its formation, or whether they are not new productions of the analysis itself. 3dly. Whether the *fluids* that we find to be absorbed during the analysis are actually the same, similarly composed, which the *original liquid* must have parted with, in order to produce the *solid* we are decomposing; or whether some one of the *products* of the analysis is not a new compound formed by means of these fluids. 4thly, and lastly, We are still ignorant, whether the *fire* and the *light*, which we detect by their properties, during their disengagement or absorption, but that we cannot *confine* nor *weigh*, are the only *incoercible* and *imponderable* substances, which are absorbed or disengaged during our analysis. Every chemical naturalist, who will examine, under all those points of view, the *analyses*, which have hitherto been made of mineral substances, as well of our *strata* themselves, as of their different *veins*, will, doubtless, be convinced that we are absolutely incapable of determining all their *ingredients*, and the *manner* in which they are combined; and we have a general proof of this incompetency, in that we are unable to recombine almost any of the substances, by recombining the *ingredients* indicated by the *analyses*.

18. It is, therefore, with great reason, that M. de DOLOMIEU has observed, in the passage cited above, "that *chemistry* will be but a feeble assistant to *lithology*, as long as is confined only to the *weighing* the substances we extract, for determining their proportions; and it is on the same ground that, separately, we have both arrived at this conclusion, very essential in geology; that, in the present state of things on our globe, we should seek in vain for a *menstruum*, in which our *mineral substances* have once been dissolved; since the whole mass of the earth, at that period, consisted only of *simple elements*, while, at present, we see nothing on it but *compounds*, excepting *light* and *water*, the only *simple* substances we are capable of observing. At first, then, there was no distinction of *menstruum* and *substances* to be solved: there existed only a chaos of *elements*, in a *liquid*, of which *water* was the base; and it is from this first mixture that all substances whatsoever, on which we at present make our observations and experiments, were successively separated. It is, therefore, only from the general principles in physics, which have been deduced from chemistry, added to the examination of our globe; and not from particular laws, at present observed to exist among the several substances; that we must trace those modifications of the *elements*, which formerly took place in the earth, and the *monuments* only of which remain to us; but these are intelligible enough to guide the naturalist.

19. The

19. The first separation of substances which took place in the *primordial liquid*, served as the preparatory step to many successive effects: a great quantity of *solid molecules*, which, in their first state, were found too heavy to remain suspended in the *liquid*, and there undergo all the transformations they were susceptible of, subsided and accumulated at the bottom, on the mass of *pulvicules*, and thus produced a very thick bed, of a sort of *slime* or *mud*, mixed with the *liquid*: the other elements remained suspended in it, where they entered successively into different combinations, by means of the new substances, which rose, at first, from the *mud* I have just spoken of, and afterwards from the *pulvicules*, when they began to be penetrated by the *liquid*, from which, in the course of the operations, *elastic fluids* were disengaging themselves; these, being retained by gravity round the globe, gradually formed its *atmosphere*, as it is at this day.

20. The first result of this series of combinations, was the simultaneous *precipitation* of the different *crystals* of *Granite*, as well as of several more homogeneous substances, which are intermingled with them. These first *precipitations*, as well as all that followed, were subject to *suspensions* and *renewals*; for, after the separation of a certain quantity of *solid molecules*, at the upper part of the *liquid*, occasioned by the disengagement of the *elastic fluids*, it required some time for this part of the *liquid* to recover the same state, by new ingredients ascending from the bottom. It is owing to these interruptions (often accompanied with some local changes in the *liquid*) that we frequently find such sensible differences in the size, colour, and proportion, of the different *crystals* between *strata* of *Granite*, immediately incumbent on each other; and that its *strata* are even sometimes intermixed with other *strata*, formed of one only, or two, of the ingredients of *granite*, with other variations in the mode of consolidation.

21. These first *precipitations* formed a very thick *crust*, entirely round the globe, which we have been able to discover from the grand chains of mountains, where portions of that *crust* have been *thrown up* by the catastrophes, whose cause will be hereafter determined. We find no vestige of *organized bodies* in these *strata*; none, therefore, existed in the *liquid* at the time it thus covered the globe.

THIRD PERIOD.

22. After the *liquid* had parted with those substances, of which the *strata* of *granite* were formed, new kinds of *elastic fluids* were disengaged from it: whence resulted new combinations of *solid molecules*, followed by *precipitations*, very different from the former; these are what produced the *gneiss*, the *wakkes*, the *primordial schist*, and the different kinds of other *strata* we find intermixed with these. It is still principally in the grand chains of mountains, that we observe these collections of *strata*, and we most commonly find them resting one against the other, and all together against the *granite*. Such are the *strata*, which, (including *granite*) have for some time been distinguished as *primordial*, because they contain no vestige of *organized bodies*.

23. Before

23. Before I proceed further in the detail of the distinct *strata* of the different *periods* which I shall describe, it is necessary more precisely to explain the causes of their variations, and at the same time those of the catastrophes they have undergone. I have just observed that it is principally in the *great chains of mountains*, and consequently in the most elevated parts of our globe, that we find the *strata* hitherto enumerated; which, however, were first formed at the bottom of the *liquid*. But in their present state they are no longer, either regular or *horizontal*, they are *broken and thrown up*. It is in the greater sections of these vast eminences, that we can trace the succession of different substances, which were it not for the *mountains*, and some of our *bills*, would have been absolutely unknown to us; though from other phenomena dependent on the same causes, we may be assured that they exist under every part of our soil; and the same may be said of many other species of *strata*, formed subsequently to these. Thus, the successive changes in the nature of our *strata*, and the catastrophes they have undergone, are the two most important geological phenomena we have to explain; for it is their causes, which by their alternate operations, from the formation of the *granite* to the first appearance of our *continents*, as *dry land*, have impressed on these all the characters we observe in them. I therefore now proceed to point out these causes.

24. I have observed that the first of the *strata* we are acquainted with, namely those of *granite*, were deposited on a great heap of *mud* mixed with a *liquid*. This by little and little infiltrated into the mass of *pulvicles*, and these produced *sprinklings* and *subsidiings*, as we see to be the case with heaps of sand or other powders when we pour water on them. These *pulvicles* were of different species; so that the infiltrated *liquid* produced in them here and there particular combinations, whence proceeded, by degrees also, great and hard masses variously ramified, as we find in a number of incoherent or loose substances, such as the *sands*, *argil*, many earthy and calcareous sands. These *consolidated* parts, *not subsiding* at first like the rest, formed a support or the *crust* of the *strata*, which thus preserved for some time the same level; while by the subsiding of the *pulvicles* in the intervals of the hardened parts, *caverns* were formed, in which *elastic fluids* were collected that were produced by the chemical operations within. But when the subsiding of the *pulvicles* came to extend even under the masses that formed the partitions of the *caverns*, these supports themselves sunk down; and the *crust* broke and subsided to a greater or less extent. At every such event, a part of the *liquid* rushing into the *caverns*, drove out the *elastic fluids* confined there; and these impregnating the *liquid* above with fresh ingredients, occasioned a change in the chemical combinations; then some new species of *elastic fluids* disengaging themselves at the surface, produced new kinds of *precipitations*. These successive irruptions of the *liquid*, renewed the *caverns*, by producing new subsidings of the *pulvicles*; by this also its quantity above was gradually diminishing; and as these successive infiltrations were of different natures, as, by the successive precipitations, the external
liquid

liquid was more and more despoiled of its primitive ingredients, there was produced each time some new species of *elastic fluid* within; and then again new combinations in the *liquid* above when these *fluids* ascended thither.

25. Such is the general sketch of the causes that operated in succession for a long time on the globe, internally and externally; they have all their foundations (by *general analogy*) in known phenomena; and I have already shown, that we have no reason to expect, that the operations of those times can be explained by *specific analogy* with what we observe in the present state of the earth. These causes then have all the foundations *à priori*, of which they are susceptible; and I shall confirm them *à posteriori*, by showing the way in which they explain, in the same general terms, all we observe on our globe.

26. After divers catastrophes happening to the *crust*, still entirely covered by the *liquid*; catastrophes during which such of its parts as had been supported by the partitions of the *caverns*, retained their primitive level, thus forming chains of eminences or mountains, at the bottom of the *liquid*; an epocha at length came, when, in consequence of some very great subsidings of the *pulvicules*, the foundations of the partitions of the *caverns*, being at the same time undermined through a great part of the globe, the *crust* sunk down through its whole extent. This is the first grand *revolution* that has left a deep impresson and strong marks on our globe; since it is that by which its surface first became divided into *sea* and *dry land*; for then the whole of the *liquid*, which remained outwards, gathered on the depressed part, and the rest of the *crust* remained at its level above the *liquid*.

27. It was thus then, that the first *continents* were formed, which were probably greater than ours; and though since then they have disappeared, we are as well certified of their existence in those times, as we are of any known ancient city mentioned in history, and the ruins of which remain: this I shall prove in its place. These *continents* had *mountains* formed under the waters by the catastrophes that I have just mentioned; and they continued a long time at the same level, partly because they were disburthened of the weight of the *liquid*, and partly because by these means the *liquid* could no longer pass immediately into the *pulvicules* beneath, to undermine the *caverns*, and sap the bases of their *partitions*, which there supported the *crust*.

28. Besides that formation of large *continents*, other parts of the *crust* remained at their first level, in that portion of the globe to which the *liquid* retired, and there formed a number of *islands* and *peninsulas*. *Vegetation* then began to take place on these *dry lands*; but the *vegetables* of this period, in which the *Sun* did not yet shine on the *earth*, were very different from those that exist at present; we know this from the remains of them found buried in the posterior *mineral strata*: It is from them in particular that our beds of *coal* have proceeded, as I will explain in its proper place.

29. This epocha is still further remarkable, in that our present *continents* have been formed, such as they are, at the bottom of the *sea* that then existed. This bottom consisted at first only of the *primitive strata*, already much broken; principally because in the *sinking* that the *crust* underwent, it was arrested on the tops of the *walls* of the *caverns*, when after their first subsiding, they ceased to sink further into the loose substances: It broke off, I say, at these points, and thus formed the rudiments of our *grand chains of mountains*. At these points also the *strata* cracked in every direction, and their fissures became the nests or seats of our metallic and mineral *veins*, as I shall explain in time. A great part of the *liquid* then passed through all the *fissures* into the interior parts of the globe; which circumstance contributed to sink its level relatively to the parts which had not yet sunk; at the same time that it produced in the interior, fresh depressions of the *pulvicles* and new chemical operations. The *elastic fluids*, which before occupied the *caverns*, pressed by the subsiding of the *crust* and *liquid*, rushed out with the utmost impetuosity, through the several crevices, detached and carried before them a multitude of fragments, which being scattered over the bottom of the *sea*, and afterwards mingled with other substances, form those of our *brecciated* or *pudding* stones, the distinct pieces of which are *primordial stones*. Lastly the external *liquid* becoming impregnated with these new *fluids*, *precipitations* of a new species were prepared in its bottom.

(To be continued next Month.)

DOMESTIC LITERATURE.

A Continuation of the Plates belonging to Sir William Hamilton's Etruscan, or rather Greek, Antiquities, is arrived, but without any Explanations, or Letter-prefs of any kind. The Designs are curious and interesting.

The University Press of Cambridge is employed in printing an Astronomical Work, by Mr. Vince, in Two Volumes, 4to.

By the same Author, there are also, in the same Press, Algebraical and Philosophical Lectures in Three Vol. 8vo. intended for the Use of his Pupils.

A Gentleman of Pembroke Hall, in that University, is preparing a new Edition of the Poems attributed to Rowley, in Two Vols. 8vo.—The first to contain the Poems, with a most curious Glossary and Index; the second, Explanations of many of the remarkable Words, a Life of Chatterton on a large Scale, and a full View of the Controversy.

Dr. Kipling is about to print a new Edition of his Facsimile of the Beza MS.

Dr. Harwood, Professor of Anatomy at Cambridge, intends to print at the University Press, a System of Anatomy and Physiology, in Two Vols. 4to. with expensive and very valuable Plates.

Mr. Lyon, the Hebrew Teacher at the same University, is preparing for the Press a Grammar, on the same Plan as that of his Predecessor, but on a more extensive Scale.

A Translation of the Historical and Biographical Dictionary of L'Advocat, is in a State of Preparation for the Press.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

In Answer to several Correspondents who have addressed us on the Subject of "Absorption in the Deity," a Doctrine of the Indian Brahmins, which we intimated in our Review for February, had, in some Degree, infected the Followers of Baron Swedenborg, we beg Leave to reply, that we are neither inclined pertinaciously to adhere to, nor hastily to retract, our assertion on that head. If the Expression objected to, does not literally apply to that Description of Individuals, it is certain, that by far the greater part of them seem inclined to prefer the Language of Mystery to that of plain Sense or Christianity, and the Garb of Allegory to the Simplicity of Truth.

Scrutator may be satisfied, that we think ourselves much obliged by his friendly Attention to our oversights, which we shall be studious to correct as far as we are able; but we can assure him, that the Difficulty is not small which we find in preventing many Errors in the orthography of Hebrew Words, on account of the Similarity of some Letters, and the necessary Haste with which our Printing is attended. The very *Mem* which he points out, had been corrected to a *Samech*, but, unfortunately, was overlooked by the Compositor.

We are also thankful to Scrutator for his Articles of Information, and solicit his future Correspondence.

We thank J. R. W. for his Hint; but we are not of opinion that the Plan he proposes would be acceptable to the Public.

Our Correspondent who writes without a Signature, may be assured, that we did not intend to convey the Notion that Woide had published any Part of the *Codex Alex.* except that which contains the *New Testament*.

THE
BRITISH CRITIC,

For MAY, 1794.

" Illud certe quod amplexi sumus, quod profitemur, quod suscepi-
mus, nosse et tenere debemus."

CICERO.

" That which we have embraced, which we profess to hold, and
have undertaken to defend, we ought undoubtedly to know, and to
maintain."

ART. I. *On the Determination of the Orbits of Comets, ac-
cording to the Method of Father Boscovich and M. De la
Place. With new and complete Tables; and Examples of the
Calculation by both Methods. By Sir Henry Englefield, Bart.
F. R. S. and F. A. S. 4to. 15s. Elmsly. 1793.*

AS we can almost always view the planets, we are enabled,
by a few evident principles of vision, to account for their
apparent motions. Frequent observation affords data, from
which, connected with the abstract doctrine of motion, the
nature of their orbits may be determined with precision, and
also their places and velocities in their orbits at any assigned pe-
riod. But with respect to Comets this is not the case. Moving
in elliptical orbits, so extremely eccentric that they do not sensi-
bly differ from parabolas, they approach our sphere of obser-
vation with amazing rapidity, and after proceeding through the
parts of their orbits nearest the sun with a velocity still accele-
rated, according to the laws of centripetal forces, they fly
off into those distant regions of space, to which in vain we
direct our view and our most powerful telescopes. Thus they

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elude the deliberate examination of the Astronomer, and by their transient appearance afford him principles, which are so scanty, and in their necessary combination so complex, for computing the nature of their orbits, that before Sir Isaac Newton, no one succeeded in forming a theory concerning them, consistent with observation. To his penetration, learning, and perseverance, the difficulties yielded, and after the publication of the *Principia*, Dr. Halley could truly say,

“ Jam patet, horrificis quæ sit via flexa cometis;
Jam non miramur barbati phænomena astri.”

The extreme length and difficulty, however, of the Newtonian method, as Sir Henry Englefield justly observes in the work before us, “ induced subsequent Mathematicians to seek for modes of shortening and simplifying his laborious process.” With a view to attain this desirable end, “ almost every Academy,” he remarks, “ has proposed some branch of the theory of comets as a subject for their prize dissertations; and the genius of almost every eminent Geometer on the Continent, has, at different times, been exercised on this curious and interesting subject. Their writings, however, forming part of voluminous academic collections, were accessible to few; or, printed in small tracts, were in danger of being entirely lost, till Mr. Pingrè collected these scattered rays into one focus, in his great work called *Cometographie*, in which his abilities as an historian and geometer, his deep research, and critical skill, are equally apparent. Yet this excellent work, from its size necessarily expensive, and written in a foreign language, cannot be so generally known in this country as it deserves; and we are yet without a book in our own tongue, which, in a moderate compass, may make us acquainted with the modern methods of cometary calculation most generally used and approved, by those who have peculiarly applied themselves to this branch of astronomy.”

To supply this deficiency is the design of the present work, by a full detail of the methods of Father Boscovich and M. De la Place, which our learned author, and, we believe, several other Astronomers, have tried with success. That of the former, for a first approximation to the elements, which, he justly remarks, will almost always enable the computer, after a few days observation of a Comet, to predict its motion so as to find it after an interval of bad weather, or moon-light, or proximity to the sun; that of the latter, both for a first approximation, and for the final determination of elements as exact as the observations themselves will allow.

The doctrine of centripetal forces, demonstrated by Sir Isaac Newton, constitutes a foundation for every enquiry concerning the motions of the heavenly bodies, from which no Mathematician thinks of deviating. It has been kept in view in every research concerning the orbits of Comets since his time; and it has been as generally acknowledged, that their orbits may be considered as parabolas. With a knowledge of the properties of this conic section, and of the above-mentioned doctrine of motion, the Astronomer combines the geocentric latitudes and longitudes of the Comet at different times, obtained by observations, and is thus furnished with the requisites for computing the elements of its orbit. For approximations, however, these requisites have been differently combined, and for the sake of such of our readers as have not seen the methods now before us, we proceed to a general statement of their peculiarities, and the manner in which they are arranged and illustrated in the present publication.

The whole volume may be considered as consisting of three parts. The first is occupied by the method of Father Boscovich; the second by that of M. De la Place; and the last by the tables.

The first of these is divided into 18 chapters, and takes up 131 pages; but this extent is not caused by a prolixity of principles; it is, occasioned by the variety of views in which the subject is presented to the reader. Of this a perusal of the contents, which we here insert, will convince him, and at the same time inform him, of the order in which the several parts are considered. Chapter I. General view of the method. II. On the motion of the point of intersection of the radius vector and cord. III. On the comparison of the parabolic cord, with the space which answers to the mean velocity of the earth in the same time. IV. Of the reduction of the second longitude of the Comet, as observed in the arches of the orbits of the earth and comet, to that which would have been observed in their cords. V. On the proportion of the three curvate distances of the Comet from the earth. VI. Of the graphical delineation of the orbit of the earth, and the parabola of a Comet, and their division into months and days. VII. Of the numerical quantities to be prepared for the construction or computation of the Comet's orbit. VIII. Determination of the distances of the Comet from the earth and sun, by the graphical method. IX. Determination of the elements of the orbit from the determined distances. X. Determination of the place of the Comet for any given time. XI. Determination of the distances of the Comet from the earth and sun, by trigonometrical calculation. XII. Determination of the

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Comet's orbit by trigonometrical calculation. XIII. Determination of the place of the Comet, for any other given time; by calculation. XIV. Application of the graphical method to the Comet of 1769. And first, on the determination of the curtate distances from the earth, and the two radii and cord. XV. Application of the distances found, to the determination of the elements of the Comet of 1769 by construction. XVI. Determination of the place of the Comet for another given time. XVII. Application of the trigonometrical method to the Comet of 1769. And first, for the determination of the two curtate distances from the earth, and the radii vectors and cord. XVIII. Determination of the elements of the orbit of the Comet of 1769, by the trigonometrical method. These chapters are immediately succeeded by examples, and a conclusion to this part of the work, in which directions are given for advancing the preceding approximations to a greater degree of accuracy.

In the first of the chapters, above enumerated, a general view of the method is gradually and distinctly opened to the reader. He is informed of the requisites for carrying on the computations; for projecting the Comet's orbit on the plane of the ecliptic; for determining its latitude and longitude by observation and the Ephemeris, and for ascertaining its velocity by the Newtonian theory of universal gravitation, and the properties of the parabola. The means of effecting the great object in view being thus stated in general terms, our author proceeds in the subsequent chapter to a more minute elucidation of the principles, and of their application to the foundation of this method, which consists in the substitution of an equable and rectilinear motion of the Comet in the cord of its orbit, to its curvilinear and unequal one in its orbit. The propriety of adopting this peculiarity is afterwards enquired into, and in order to enable the astronomer to use greater arches of the orbit, the little inequality between the velocity of the point of intersection of the radius vector and the cord, and the velocity of the Comet in the curve, is determined. The mean velocity with which in the same time, the same cord would be described uniformly, and the place of the Comet, when it has a velocity equal to that mean velocity, are also ascertained. These researches depend in substance upon prime and ultimate ratios, and upon a few of the most elegant properties of the parabola.

The peculiar advantage of this method, or of substituting an equable for an uneven motion, must be evident; and the degree of accuracy to which we can thus arrive, if short intervals of time intervene between the observations, may easily be conceived by reflecting upon the smallness of the versed sine of

an arch of the orbit in comparison to the radius vector, or the distance of the Comet from the sun.

In the work now under examination, only the practical part of M. De la Place's method is given. The whole is contained in the *Histoire de l'Académie Royale des Sciences*, for the year 1780, from which we give the following extract, sufficient to inform our mathematical readers of the grounds upon which it rests, and the advantages arising from them. After some remarks on the labour attending the Newtonian method, and on the chance of error, from the manner of proceeding with only three observations at a time in the calculation, he says, "En cherchant un moyen plus simple de corriger cette influence, j'ai pensé que l'on pouvoit faire servir à cet usage les observations voisines d'une Comète, & qu'au lieu de se borner à trois comme on l'a fait jusqu'ici, on pouvoit en considérer un plus grand nombre. Pour cela il suffit de déterminer par les méthodes connues d'interpolation, les données de l'observation qui entrent dans la solution du Problème. Le choix de ces données étant arbitraire, j'ai préféré celles qui offrent le résultat analytique le plus simple & le plus exact; ces données sont la longitude & la latitude géocentrique de la Comète à une époque fixe, & leur premières & secondes différences infiniment petites, divisées par les puissances correspondantes de l'élément du temps. Je donne, pour les obtenir, des formules très-commodes, & qui sont d'autant plus précises, que les observations sont en plus grand nombre, & faites avec plus de soin.

" Cette manière d'envisager le problème de la détermination des orbites des Comètes, m'a paru réunir deux avantages; le premier est de pouvoir employer des observations distantes entr'elles de 30 degrés, & même de 40 degrés, & de corriger par le nombre des observations, l'influence de leur erreurs; le second avantage est d'offrir des formules simples & rigoureuses pour calculer les élémens des orbites des Comètes, en partant des données précédentes. Ici les approximations tombent sur les données de l'observation, & l'analyse est rigoureuse; au lieu que dans les méthodes connues, les observations sont supposées parfaitement exactes, & les résultats analytiques ne sont qu'approchés. La considération des équations différentielles du second ordre qui donnent le mouvement de la Comète autour du soleil, me conduit immédiatement & sans aucune intégration, à une équation du septième degré, pour déterminer la distance de la Comète à la terre; & tous les élémens de l'orbite se déduisent ensuite très-facilement de cette distance supposée connue."

Sir Henry Englefield has divided what he has given us of M. De la Place's method into two parts. The first is for obtaining

taining an approximation to the perihelion distance, and time of the Comet's arrival at the perihelion ; the second contains the correction of the approximate perihelion distance, and time of perihelion, from more distant observations ; and a determination of the remaining elements of the Comet's orbit.

The tables occupying what we have called the third or last department of the volume, are full and complete, for the preceding kind of cometary calculation. They are four in number. The first is for the reduction of hours, minutes, and seconds of time, into decimal parts of a day ; the second for the reduction of decimal parts of a day into hours, minutes, and seconds. The third table " of the motion of Comets in a parabolic orbit," was first published by Dr. Halley, and since augmented by La Caille, De la Lande, and Schulze of Berlin. Mr. Pingrè recomputed and extended the whole, so as to make it much more complete than any before published.— And lately, Mr De Lambre, whose abilities as a calculator are well known, has recomputed the whole table to decimals of seconds, and still further enlarged it. While yet unpublished, he most liberally communicated it for insertion in this work ; and from his manuscript it is now printed. Table IV. is likewise for finding the anomaly and radius vector of a Comet ; from the perihelion distance and time of arrival given, and the contrary. This excellent table was computed by Mr. Barker, and published by him in a very ingenious tract, entitled " An Account of the Discoveries concerning Comets, printed in 1757."

From what we have stated, our readers will perceive, that the present publication has much to recommend it to mathematical astronomers. The learning and abilities of Father Boscovich and M. De la Place, have been acknowledged, for several years, in the literary world, and their methods for determining the orbits of Comets approved. These methods are here presented to the English reader in a volume correctly,* and beautifully printed, with such omissions, alterations, and additions as experience suggested to be proper and useful. With the greatest respect for the originals with which he set out, Sir Henry Englefield, in our opinion, has translated, selected, and re-composed, with fidelity, judgement and skill, and has thus presented us with a work, comprehending what is most desirable on the subject, in a manner uniformly perspicuous and elegant.

* Great care seems to have been taken in correcting the press.— In the course of our perusal we have noticed only one error not put down in the list of errata. This is in page 199, § 8, where it should be Table IV, instead of Table III,

ART. II. *Indian Antiquities : or, Dissertations relative to the Ancient Geographical Divisions ; the pure System of Primeval Theology ; the grand Code of Civil Laws ; and the various and profound Literature of Hindostan.* Vol. III. 8vo. 7s. Richardson. 1793.

IT must be a circumstance not a little gratifying to the author of this elaborate work, to find the principal argument of his book, relative to the early and intimate connection subsisting between India and Egypt, so strongly confirmed by recent enquiries made upon the spot. To have successfully explored, at such a distance from the scene of investigation, subjects at once so abstruse and important, confers no small portion of honour, even though enquiry should be superseded by actual proof, and speculation put an end to by demonstrated fact. This, however, is not yet wholly the case ; and room is still left on this interesting topic for the exertions of industry, and the display of talents and erudition.

Having already, at some length, unfolded the scope and object of the *Indian Antiquities*, and having presented our readers with the * substance of the two preceding volumes, we shall not detain them with more introductory observation, but permit the author himself to explain the design of his third volume, in which the title-page informs us the *Indian Theology* is continued to be discussed. " From consecrated groves and subterraneous temples," says Mr. Maurice, " the reader is here introduced into those stupendous structures, the PAGODAS of Hindostan ; and as, in the former volume, the Indian and Egyptian sacred caverns were compared, so, in the present, the parallel is extended to the erected temples of either country."—The author thus proceeds :

" To the solemn mysteries of superstition, celebrated in caves and amidst the secret recesses of the secluded forest, succeeded the not less splendid and ostentatious worship, practised in the more ancient of these superior temples : temples constructed of such enormous dimensions, that the bigoted natives think them, equally with the caverns we have described, the work of invisible agents. Most of them are of an astonishing height and extent ; while the stones of which they are composed, are of a magnitude hardly credible. The height, for instance, of the pyramidal gateway, leading to the magnificent pagoda of CHILLAMBRUM, on the coast of Coromandel, exceeds 120 feet ; the circumference of the outward wall of that of SERINGHAM extends nearly four miles ; and the stones that form the stately roof of its principal gateway to the South, are thirty-three feet long and five

* See the *British Critic*, Vol. I. pp. 1. and 150.

and a half diameter. We are equally awed by the majestic appearance of those august fanes, and struck with wonder at the laboured decorations which are displayed on their surface. In these sublime structures, indeed, the polished elegance which characterises the Grecian architecture has no share. The reigning features are rude magnificence and massy solidity; and these have been thought still more strongly to point out "the hand of those indefatigable artists who fabricated the pyramids, the sphynxes," and the other vast colossal statues of Egypt.

"While we range through these immense fabrics, we can scarcely yet consider ourselves as entirely emancipated from the gloom of the ancient *groves* and *caves* described in the former volume; so great, in many instances, is the similitude between them.—In fact, of these pagodas, the most venerable for their antiquity, as, for instance, those of Deogur and Tanjore, engraved among the accurate and beautiful designs of Mr. Hodges, are erected in the form of stupendous pyramids, resembling huge caverns, and admitting the light of heaven at one solitary door: they are, however, within artificially illuminated by an infinite number of lamps, suspended aloft, and kept continually burning. The similitude which the internal appearance of some of these more ancient Indian temples bears, in point of gloomy solemnity, to the original excavated pagoda, so forcibly struck Mandelsloe, on his visit to this country in 1638, that he expressly asserts, "they looked more like *caves* and recesses of unclean spirits, than places designed for the exercise of religion."* As the Hindoos improved in architectural knowledge, the form of the pagoda gradually varied: the labours of art were exhausted, and the revenue of whole provinces consumed, in adorning the temple of the Deity. In proof of this may be adduced that passage which I have before quoted from the Ayeen Akbery, and which acquaints us, that the *entire revenues of Orissa, for twelve years*, were expended in the erection of the TEMPLE TO THE SUN. The outside of the pagodas is in general covered all over with figures of Indian animals and deities, sculptured with great spirit and accuracy, while the lofty walls and ciellings within are adorned with a rich profusion of gilding and paintings, representing the feats of the ancient Rajahs, the dreadful conflicts of the contending Dewtahs, and the various incarnations of the great tutelary god VERSHNU.

"In regard to the great similitude which the earliest erected temples, both in India and Egypt, bore to ancient grove temples, it is strikingly evident, and forcibly arrests attention in the arrangement of their columns, at regular and stated distances, forming vast ailes and gloomy avenues that extended all round the outside, as well as through the whole internal length, of the edifice. It must be owned, however, that this style of building, with circular wings and long ranging avenues of columns, in the manner of the temples of Philae and the serpent Cneph, is more particularly discernible in the temples of Egypt, where an infinity of pillars was necessary to support the ponderous

* See the Travels of J. Albert de Mandelsloe, translated by John Davies, and published at London in 1662.

stones, often thirty or forty feet in length, that formed the roofs of the stupendous structures of the Thebais. That similitude, likewise, irresistibly struck the beholder in the very form of those columns, of which the lofty taper shaft, as, in particular, those of Esnay, resembled the majestic stem of the cedar and palm, while their capitals, expanded in a kind of foliage, representative of the compressed branches of the trees more usually deemed sacred. There is, in Pococke, a large plate of Egyptian columns, with their varied capitals: those capitals, in general, bulge out towards the centre, somewhat after the manner of the cushion that crowns the Indian column; and most of them are fluted or channeled in the manner of those in the Indian caverns and pagodas.

“ The Suryatic and Mithratic cavern, with the circular dome for the sculptured orbs, suspended aloft, and imitative of those in the heavens, to revolve in, and the Zoroastrian worship of fire, conspired to give the Asiatic temples at once their lofty cupolas, and that pyramidal termination which they alternately assume, and which are often seen blended together in different parts of the same edifice. Their astronomical and physical theology stamped upon other shrines of the Deity sometimes the *oval* form, that is, the form of the *MUNDANE egg*, the image of that world which his power made and governs; and on others again, as those of Benares and Mattira, the form of the St. Andrew’s cross, at once symbolical of the four elements, and allusive to the four quarters of the world.” P. 343.

The general situation of the Indian temples, and the symbolical animals venerated in them, next engage our author’s attention who, in the investigation, seems to have exerted unwearied diligence, and displays great depth of research.

“ These amazing structures are generally erected near the banks of the Ganges, Kistna, or other sacred rivers, for the benefit of ablution in the purifying stream. Where no river flows near the foot of the pagoda, there is, invariably, in the front of it, a large tank, or reservoir of water. These are, for the most part, of a quadrangular form, are lined with freestone or marble, have steps regularly descending from the margin to the bottom, and Mr. Crauford observed many between three and four hundred feet in breadth.* At the entrance of all the more considerable pagodas there is a portico, supported by rows of lofty columns, and ascended by a handsome flight of stone steps; sometimes, as in the instance of Tripetti †, to the number of more than a hundred. Under this portico, and in the courts that generally inclose the whole building, an innumerable multitude assemble at the rising of the sun, and, having bathed in the stream below, and, in conformity to an immemorial custom over all the East, having left their sandals on the border of the tank, impatiently await the unfolding of the gates by the ministering Brahmin. The gate of the pagoda universally fronts the East, to admit the ray of the solar orb, and opening, presents to the view an edifice partitioned out,

* See Mr. Crauford’s Sketches, vol. i. p. 106.

† See Voyage des Indes, tom. iii. p. 360. Edit. Rouen, 1712.

according to M. Thevenot in his account of Chitannagar, in the manner of the ancient cave-temples of Elora, having a central nave, or body; a gallery ranging on each side; and, at the further end, a sanctuary, or chapel of the deity adored, surrounded by a stone balustrade to keep off the populace. P. 351.

"The disproportioned figures of most of the idols adored in these superb fabrics, are by no means in unison with the prevailing symmetry that reigns in their construction; though it must be confessed, that the ponderous ornaments of gold and jewels, with which they are decorated, are perfectly so with the sumptuousness and magnificence that distinguish them. Those idols are in general formed of every monstrous shape which imagination can conceive, being, for the most part, half human and half savage. Some appear formidably terrific, with numerous heads and arms, the rude expressive symbols of super-human wisdom and of gigantic power; others appear with large horns branching from their heads: and others again with huge tusks protruded from their extended mouths. In short, as Master Purchase has observed, "they are very ill-favoured; their mouths are monstrous, their ears gilded and full of jewels, their teeth and eyes of gold, silver, or glass, and coloured black with the lamps that burn continually before them."* A profusion of consecrated hieroglyphic animals appears sculptured all over the crowded walls. The BULL, so peculiarly sacred to OSIRIS, at Memphis, as, indeed, he was to SREVA; THE GOD WITH THE CRESCENT, at Benares: the RAM sacred to JUPITER, and the GOAT to PAN, are seen together in the same groupe with the ape, the rhinoceros, and the elephant: and EGYPT seems to have blended her sacred animals with those which are considered as in a more peculiar manner belonging to INDIA." P. 381.

Of the numerous Indian pagodas more particularly described by our author, we have only room for the admission of his account of that of SUMNAUT, which we the rather insert on account of the interesting portion of Indian history annexed to it.

"While on this western side of India, the reader will, perhaps, readily pardon an excursion to Patten-Sumnaut, near the coast, where once flourished the most superb temple in all Hindostan, but whose inmost sanctuary was polluted, and whose immense accumulated wealth was plundered, by the desolating tyrant Mahmud of Gazna, in his invasion of this part of India, about the year 1000 of our æra. The temple of SUMNAUT, a deity very nearly related, I conceive, to JAGGERNAUT of Orissa,—was, previously to the irruption of the Gaznavide Sultans, the most celebrated resort of devotees in this ever most populous and best cultivated region of Hindostan. Indeed, the idol adored in this grand temple, gave his name, not only to the city, but to a very extensive tract of country around it; since, according to the Ayeen Akbery,† one of the grand divisions of the province of

* See Purchase's Pilgrimage, vol. i. p. 579. edit. 1679.

† Ayeen Akbery, vol. ii. p. 81.

Guzzurat is called by his name. He seems, indeed, like Jaggernaut in later times, to have had pre-eminence above all other idols that were worshipped throughout the whole country; for, if Ferishtah may be credited, the different Rajahs had bestowed two thousand villages, with their territories, for the support of the establishment of this temple, in which two thousand priests constantly officiated. Of the temple itself, the most extravagant relations are given by the Persian and Arabian authors, who wrote the life of Mahmud and his descendants; authors from whose valuable works Ferishtah probably drew the materials of his Indian History; and which authors, after great expence and toil of research, are now, for the most part, in my possession.—From these authentic sources, therefore, compared with the Ayeen Akbery* and other Indian productions, printed and manuscript, to which the patrons and friends of this work have granted me access, I hope to gratify my readers with a more valuable and original work than I could first hope to complete; a work, which, in the large scale at present proposed, cannot fail of being more generally interesting, since it will embrace much of the history of the ancient world, and record many of the most illustrious deeds transacted on the great theatre of Asia; too illustrious, alas! if the daring but successful outrages of ferocious barbarians may be called illustrious, and the oppression and plunder of the mildest and most benevolent people on earth dignified by the name of valour.

The lofty roof of Sumnaut was supported by fifty-six pillars overlaid with plates of gold, and incrustated at intervals with rubies, emeralds, and other precious stones. One pendant lamp alone illumined the spacious fabric, whose light, reflected back from innumerable jewels, spread a strong and refulgent lustre throughout the whole temple. In the midst stood Sumnaut himself, an idol composed of one entire stone, fifty cubits in height, forty-seven of which were buried in the ground; and, on that spot, according to the Brahmins, he had been worshipped between four and five thousand years, a period beyond which, it is remarkable, they never venture to ascend; for, it is a period at which their Cali, or present age, commences: it is, in short, the period of that flood, beyond which, Mr. Bryant judiciously observes, human records *cannot* ascend. His image was washed every morning and evening with fresh water brought from the Ganges, at the distance of twelve hundred miles. Around the dome were dispersed some thousands of images in gold and silver, of various shapes and dimensions, so that on this spot, as in a grand pantheon, seemed to be assembled all the deities venerated in Hindostan. As it may gratify the reader to be informed of the fate of this beautiful and costly shrine, and of the sentiments raised by the prospect of it in the breast of a savage and avaricious usurper, I shall present him with the relation of that event as it stands in the proposed history.

Mahmud being informed of the riches collected at Sumnaut, as well as of the tremendous menace of the idol, if he approached that hallowed shrine, was determined to put the power of the god to in-

* Ayeen Akbery, vol. ii, p. 81.

stant trial. Leaving Gazna with an immense army, and advancing by the way of Multan and Ajmere, through two terrible deserts, where nothing but the most prudent exertions saved that army from being annihilated by famine, he arrived, without opposition, before the walls of Sumnaut. On the high battlements of the temple were assembled an innumerable multitude in arms, when a herald approaching, denounced the vengeance of the god, and informed the besiegers that their idol Sumnaut, had drawn them together to that spot, that he might blast them in a moment, and avenge, by one dreadful and general ruin, the destruction of the gods of Hindostan. In spite of these awful imprecations Mahmud commenced an immediate and vigorous assault; and drove the defendants from the walls, which the besiegers, by scaling ladders, instantly mounted, exclaiming aloud, "Allah Akbar." The Hindoos, who had retreated into the temple and prostrated themselves before their idol in devout expectation of seeing the enemy discomfited by the signal and instantaneous vengeance of heaven, finding their expectations vain, made a desperate effort for the preservation of the place. Rushing in a body on the assailants, they repulsed them with great slaughter; and, as fast as fresh forces ascended the walls, pushed them headlong down with their spears.— This advantage they maintained for two days, fighting like men who had devoted themselves to that death, which their belief in the metempsychosis assured them was only a passage to felicity and glory.— At the end of this period a vast army of idolators coming to their relief, drew the attention of Mahmud from the siege to his own more immediate safety. Leaving, therefore, a body of troops to amuse the besieged, he took a more favourable station, and prepared to engage the advancing enemy. These were led to battle by Rajah Byram Deo, from whose family the territory of Deo received its name, and other considerable Rajahs, under the certain persuasion that the cause for which they were to fight would insure victory to their arms. Accordingly, they fought with a heroism proportioned to their superstition; and, before victory declared for Mahmud, five thousand Hindoos lay slaughtered on the field. The garrison of Sumnaut, after this defeat, giving up all for lost, issued out of a gate that looked toward the ocean, and embarked in boats to the number of four thousand, with an intent to proceed to the island of Serandib or Ceylon; but, information of their flight having been given to the Sultan, he seized all the boats that remained in the harbour, and sent after them a select body of his best troops, who, capturing some, and sinking others, permitted few of the miserable fugitives to escape.

"After placing a large body of guards at the gates and round the walls, Mahmud entered the city, and approaching the temple, was struck with the majestic grandeur of that ancient structure: but when he entered in, and saw the inestimable riches it contained, he was filled with astonishment mingled with delight. In the fury of Mohammedan zeal, he smote off the nose of the idol with a mace which he carried, and ordered the image to be disfigured and broke to pieces. While they were proceeding to obey his command, a crowd of Brahmins, frantic at this treatment of their idol, petitioned his Omras to interfere, and offered some crores in gold if he would forbear further to violate

violate the image of their deity. They urged, that the demolition of the idol would not remove idolatry from the walls of Sumnaut, but that such a sum of money, given among believers, would be an action truly meritorious. The Sultan acknowledged the truth of their remark, but declared, that he never would become that base character, which a co-incidence with their petition would render him a feller of idols. The persons appointed, therefore, proceeded in their work; and, having mutilated the superior parts, broke in pieces the body of the idol, which had been made hollow, and contained an infinite variety of diamonds, rubies, and pearls, of a water so pure, and a magnitude so uncommon, that the beholders were filled with surprize and admiration. This unexpected treasure, with all the other spoil taken in the temple and city of Sumnaut, were immediately secured and sent to Gazna; while fragments of the demolished idol were distributed to the several mosques of Mecca, Medina and Gazna, to be thrown at the threshold of their gates, and trampled upon by devout and zealous mufsulmen." P. 166.

In page 404, we have the following curious and learned observations relative to the original names of the Nile and Egypt.

"It is, says Mr. M. a very remarkable fact, that Homer, the most venerable of poets, and in whose sublime work, D'Anville affirms, are traced the first and truest outlines of ancient geography, never once mentions the river Nile by the name of *Νεῖλος*, but constantly by that of *Αἴγυπτος*, the river Ægyptus. Had the river of Egypt been then commonly known in Greece by the former names it is reasonable to think Homer would not have neglected to use the appellation. The term Ægyptus itself is, by some learned etymologists, derived from the primary root *Coptos*, with *αἶα*, the Greek word for country, prefixed. From *Æcoptos*, the land of the Copts, Ægyptus might easily be formed; and that this derivation is not entirely fanciful is evident from *Coptos* being a name, which is, to this day, retained by a most ancient city of the Thebais; possibly, in the most early periods, the capital of the ancient Coptic race, who gave their name to the river upon whose banks they dwelt. * Its native appellation of Nile is supposed to have been derived from Nilus, the first king of that name, and the seventh of the Diospolitan dynasty of Egyptian kings. NILUS flourished a little before the taking of Troy, and is said, by Diodorus Siculus, to have made several ample canals as reservoirs for its waters: but, it is more probable, that this king derived his name from Nihal, which, in Coptic, signifies THE RIVER, than the river from him. It was variously called by the Greek historians, *Ἰκεανος*, *Μελας*, *Σιγίς*, and it is very remarkable that most of these names signify not *blue*, as might seem from Sir William Jones's Sanscreeet derivation of the word Nilah, but *black*; black being the colour equally belonging to the water and the soil. The country itself was likewise called *Χημία*, not so much from Ham, or Cham, whose posterity peopled it, as, if Plu-

* See Jackson's Chronol. Antiq. vol. ii. p. 208.

tarch may be credited *, from the blackness of the soil peculiar to Upper Egypt, resembling the sight of the eye, which, in Coptic, they denominated by a term similar to the Greek *Chemia*. Hence we read, in Stephanus Byzantinus upon this word, that Egypt was sometimes called *Ερημαχμος*, the black country of Hermes, or Mercury; that is, the Indian Buddha.

In travelling over the Thebais of Egypt, with Pococke and Norden, compared with the accounts which Sir William Jones and Mr. Wilkins have given of the Indian theology, Mr. Maurice at length arrives at the celebrated island of PHILE, which affords him an opportunity of describing the pomp of Iris, with such explanations of that worship, as are the result of extensive investigation into Oriental mythology.

“ We arrive at length at El Heif, the ancient Phile, the boundary of our voyage; and the very name offers no inconsiderable matter of reflection. From its ancient appellation, its modern Arabic name, in fact, does not vary, except in the mode of writing it; for El Heiff, read in the European manner, as the latter Greeks read from left to right, will turn out to be no other than Phile. I say the latter Greeks, because the more ancient method of writing, even in Greece, was not always from left to right; since there are many ancient Greek coins and monuments, which evince, that, like the Arabians themselves, they, at first, followed the style of writing in use among the Egyptians and Phœnicians, from whom, by means of Cadmus, they obtained them. Afterwards, indeed, they adopted that curious method of writing alternately from the right hand to the left, and from the left to right, called *Βυσσογραφον*, or after the manner in which furrows are ploughed by oxen; of which method also there are monumental inscriptions yet remaining †. An ancient writer asserts, that from this way of writing the Latin word *versus* was derived; *versus* vulgo vocati, quia sic scribebant antiqui, sicut aratur terra, quos et hodie rustici versus vocant ‡. It is not impossible, however, that this mode of writing might be derived from the *strophe* and *antistrophe* of the ancient poets, when they sang the praises of Apollo, whose priests were accustomed to dance round his altars, first from the right hand, and then back again from the left, in imitation of his own supposed motion in the heavens. We have, in this instance fresh evidence, how much, in all sacred concerns, their conduct was influenced by their astronomical speculations.

“ Phile is a small island, scarcely half a league in circumference, immediately bordering on Ethiopia and the cataracts. It is represented as exceedingly high land, rugged, and broken, but abounding

* Vide Plutarch de Iside et Osiride, p. 364.

† Consult the Sigæan and other inscriptions in Mr. Chishull's *Antiquities Asiaticæ*, p. 126.

‡ Isidor, *Orig. lib. vi. cap. 14.*

“ with superb antiquities.”* Its whole rocky coast is cut out in the form of a wall, lofty, and of vast thickness, with what appeared to our travellers to be bastions and fortifications. † It enclosed the most sacred, as the Egyptians thought, of all deposits, the relics of Osiris, and the whole island was esteemed to be consecrated ground. In the Thebaid, there could not be a more solemn oath taken than that by the remains of Osiris, inhumed in the hallowed island of Phile. ‡—The travellers, so often cited above, describe the ruins of what they denominate two temples; but as, according to Pococke, the island itself does not exceed a quarter of a mile in length, or half a quarter of a mile in breadth, we may reasonably conclude, that the two structures described, are only the more prominent sections of one vast edifice, of which the smaller portions and the connecting lines are lost amidst the inroads of oblivious time and the rubbish accumulated by the subversion of such mighty ruins. The principal entrance into this temple was on the North side, and it was under a grand pyramidal gate, with a lofty obelisk of red granite on each side within; the symbols of Osiris, whose relics were preserved there. This noble gate, and all the walls of the temple, are richly covered with hieroglyphics in the best style, among which is more particularly and frequently discernible the figure of the sacred HAWK, another symbol of the beneficent Osiris; and the occasion of its being so will presently be explained, as well as the mythologic history, to which nearly all the sacred animals and plants of Egypt, engraved or painted in their temples, have reference. On the plates of Norden, beyond the grand entrance, may be distinctly traced interior courts, and long colonnades of pillars, beautifully wrought, with varied capitals, of which specimens are exhibited in a separate engraving; capitals, which, though fabricated long before the Grecian orders were invented, this author asserts, and the designs demonstrate, in contradiction to all that has been advanced concerning the total want of taste and genius in the Egyptian architecture, “ to be of the utmost delicacy.” §

“ Throughout the whole of this famous island, where anciently the solemn and mysterious rites of Isis were celebrated with such distinguished pomp and splendour, there appeared, to Mr. Norden, to run subterraneous passages. He attempted to descend several of the steps that led down into them, but was prevented by the filth and rubbish with which they were filled, from penetrating to any depth. It was probably in those gloomy avenues, so similar to the cavern-excavations of India, that the grand and mystic arcana of this goddess were unfolded to the adoring aspirant; while the solemn hymns of initiation resounded through the long extent of those stony recesses. It was there that superstition at midnight waved high her flaming torch before the image of Isis, borne in procession; and there that her chosen priests, in holy ecstacy, chanted their sweetest symphonies.

* Norden, vol. ii. p. 122.

† Pococke, vol. i. p. 120.

‡ Diod. Sic. lib. i. p. 19.

§ See Norden, vol. ii. p. 127, and Pococke, vol. i. p. 121.

“ This

“ This description of the proudest temple, and this allusion to the secret rites of Isis, will naturally induce the reader to turn his eye to the page of Apuleius, who was initiated into them, and whose relation will serve as introductory to that ample enquiry into the physical theology and animal worship of Egypt, with which it is my intention to conclude this chapter. The whole institution, though not without a deep moral and theological meaning, independent of the physical allegory, bore immediate allusion to the progressive stages of agriculture; and the passage of the sun, or Osiris, from one tropic to the other. The secret process by which prolific nature, or Isis, matures the embryo-seed, committed to its bosom, was in those rites mysteriously, but expressively symbolized by grains of wheat or barley, deposited in covered baskets and consecrated vases, borne about by the priests, into which no curious eye was permitted to penetrate. The departure of the sun for the cold Northern signs was announced by bitter wailings and lamentations of the priests, who bemoaned Osiris as if deceased, and Isis, for a time, deserted by her lord. Darkness, therefore, the deep incumbent darkness that wraps the wintry horizon (for it was at the WINTER SOLSTICE that these celebrations were invariably performed), was made to involve the subterraneous vault, and the stings of famine goaded the aspirant, fainting with the long abstinence, enjoined previously to initiation. During all this melancholy process, according to Plutarch, a gilded Apis, or sacred bull, the symbol of Osiris, was exposed to the view of the people, covered with black lawn, in token of the imagined decease of the god of Egypt.* All of a sudden, the surrounding darkness was dissipated by the glare of torches, borne aloft by priests, who were arrayed in white linen vestments, which reached down to their feet, and who preceded the disconsolate Isis, anxiously deploring her lost husband. Other priests, arrayed in similar stoles of virgin white, followed after. The first priest carried a lamp, burning with uncommon splendour, and fixed in a boat of gold; the emblem of Osiris sailing round the world in the sacred scyphus. The second priest bore two golden altars, flaming to his honour and that of his queen. The third priest in one hand carried a palm-branch, curiously wrought in foliated gold; in the other, the magic wand, or caduceus, of Hermes. The fourth priest carried a small palm-tree, the branch matured to its perfect growth. This plant, budding every month, I have before observed, was an emblem of the moon; the branch, I conceive, symbolized that orb in its increase; the tree, the *full-orbed moon*. The same priest carried also a golden vase in the form of a pap, which contained, says Apuleius, the sacred milk, the milk, I apprehend, of the Dea Multimamma, the many-breasted mother, by which universal nature is nourished. The fifth priest carried the golden van, the mystica vannus Iacchi, by which the ripened corn was to be winnowed. And the sixth and last priest carried the sacred *ampbora*, or vase with two handles, whence copious libations of generous wine, the gift of Osiris and Isis, or, in

* Plutarch de Iside et Osiride, p. 366.

trident words, of Bacchus and Ceres, were poured out in honour of the celestial donors.* This solemn festival continued during four complete days, by which were shadowed out the four wintry months, *when Osiris, was imagined to be found*, and his supposed return to the Southern signs, by which Isis, or Nature, was rejoiced, and vegetation invigorated, was hailed with bursts of joy and songs of triumph. The procession now emerged, like the rising beam of Osiris, from the darkness of the nether hemisphere, and the gloomy damps of subterraneous caverns were exchanged for the vivifying warmth of a vernal sun. All ranks and ages mingled in the festive dance; garlands of fresh flowers decorated every head, and mirth sat on every brow. Rich unguents and costly perfumes were dispersed in profusion around.—Some waked the melodious pipe: others played on the golden and silver sistrum; while others again, in transport, smote the Thebaic harp of wondrous structure and of magic potency.”†

This volume concludes with a comparative view of the *Physical Theology* of India and Egypt, and an examination of the function and attributes of the *Dii Majores* of those nations.—With that theology, the author contends, that a great deal of astronomical speculation was intimately blended; a position which we are inclined to admit from the universal diffusion over the ancient world of the Sabian superstition, or worship of the Host of Heaven. In Egypt, as in India, every thing is involved in the veil of allegory and physics.

“ Thus Osiris, being the first great and good principle, and water, according to the doctrine both of Hermes and the Grecian Thales, the first principle of things, is represented of a *black* colour; because water is *black*, and gives a black tint to every thing with which it is mingled. Again, water, or the principle of abundant moisture in human bodies, causes generation, and therefore, in another respect, is a proper symbol of Osiris, the source of nutrition and fecundity. For instance, observes Plutarch, in young and vigorous persons, in whom moisture preponderates, the hair is black and bushy, while, in wrinkled age, where moisture is deficient, the hair is thin and grey.—Hence the Mnevis, or sacred ox of Heliopolis, the symbol of Osiris was *black*; while the land of Egypt itself, as observed before, derived the name of *CHEMIA* from the blackness of its fat and humid soil. On this account, Osiris is sometimes delineated on coins and sculptures, sitting on the leaf of the lotos, an aquatic plant; and, at other times, sailing with Isis in a boat round that world which subsists and is holden together by the prevailing power of humidity.

“ In various preceding passages, we have seen how remarkably, in many points, the characters of Osiris and Seeva agree; and, if the

* Apuleii Metamorph. vol. ii. lib. ii. p. 262. Edit. Bipont.

† See engravings of two Thebaic harps in the first volume of Mr. Bruce's Travels.

characters of the Egyptian and Indian deities thus coincide, no less do many of the peculiar rites with which they are honoured.

“ Many of the circumstances more immediately parallel have been already noticed, and many additional will be pointed out hereafter.— It may, with truth, be remarked, in regard to the mythology of these respective nations, that the general principles upon which it is founded are nearly the same, although the objects, by which their conceptions are symbolized, occasionally vary. To present the reader with a remarkable instance of this in the case of Isis, in her lunar character, and Chandra, or the lunar orb, personified by the Hindoos. I have already observed, that in Egypt, the symbol of the moon was a CAT; whereas, the symbol of that satellite, in India, is a RABBIT. One reason assigned by Plutarch for the former symbol, was the contraction and dilatation of the pupil of the eye of the former animal, which, he asserts, grows larger at the full of the moon, but decreases with her waning orb. There are, however, other reasons equally probable, and not less curious, mentioned by that author, and in the same page, for the adoption of the comparison, which are, the activity and vigilance of that animal during the season of the night, the variegated colours which its spotted skin discloses to the view, and its remarkable FERTILITY. These latter peculiarities are equally exemplified in the RABBIT of the Indian CHANDRA, and show a remarkable conformity of idea.

“ Nearly all the animals and plants of Egypt were made use of in illustration of their ever varying and complicated mythology. While some were honoured as the representatives of benevolent, others were dreaded and abhorred as the symbols of malignant, deities. By these deities were principally meant the orbs of heaven; and, by the benevolence and malignity alluded to, were intended the benign or noxious influences which they shed.

“ The DOG was at once an emblem of vigilance and fidelity, and a symbol of SIRIUS, the dog-star, that celestial BARKER, whose heliacal rising, we have seen, announced the commencement of the new year; and, for my own part, I am inclined to think that the bull, equally sacred to Osiris and Secva, was, after all, principally symbolical of the BULL OF THE ZODIAC, or *Sal in Tauro*.

“ As an additional evidence, if any need be brought, how intimate a connection formerly subsisted between the Egyptians and Indians, may be adduced the circumstance of the LION, so much abounding in the hieroglyphics of the latter, and conferring the illustrious title of *SING* on the families of her noblest rajahs. The lion is rather a native of Africa than the Indian continent; and was, in a particular manner, the object of Egyptian regard, because the Delta was inundated when the SUN entered LEO. It is on that account Plutarch remarks in this treatise, that the doors of the Egyptian temples were ornamented with the *expanded jaws of lions*. In this instance, likewise, there is not only reference to that noble animal, who paces the terrestrial globe, the most expressive symbol of dauntless fortitude; but direct and unequivocal allusion to the LION OF THE ZODIAC. P. 512.

“ The SPHYNX, an imaginary animal, compounded of the head and breasts of a virgin, and the body of a lion, was holden throughout
Egypt

Egypt in the highest esteem, not only because it pointedly alluded to the power of the same SUN in the signs LEO and VIRGO, but because it was the symbol of the most sacred and profound mysteries. Hence it arose that the Egyptian priests, who, by various symbols, laboured to impress on the minds of their disciples an awful and deep sense of the mysteries of religion, and the necessity of observing a profound secrecy in regard to the subjects unfolded in the ceremonies of initiation, made the approaches to their temples through a long line of SPHYNXES, forming a solemn and majestic avenue to the abode of deity. On this account too, upon the reverse of most of the coins on which either the Egyptian temples or deities are engraven, we observe the figure of Harpocrates, the god of silence, standing with his finger placed on his mouth; "a proper emblem," says Plutarch, "of that modest diffidence and cautious silence which we ought ever to observe in all concerns relative to religion."*

We should be filled with equal astonishment and derision of that idolatrous race for paying divine honours to so impure an animal as the GOAT, under the name of Mendès, did we not know that Capricorn was one of the signs of the Zodiac, and that the asterism, denominated GEMINI, was in the ancient oriental sphere designated by two KIDS. It was not, therefore, the Goat, considered merely as the symbol of PAU, or the great prolific principle of nature personified, that was in their worship of that animal solely intended to be adored. Their veneration for the Goat was doubtless highly increased by their astronomical speculations, and it was the sun in Capricorn and Gemini, who was the principal object of that devotion. Of the same nature probably, and originating in the same source, was the worship paid to the RAM, which was the emblem of the solar power in Aries. Canopus, the god of mariners, or rather the watery element, personified, was another of their gods highly venerated; and we shall scarcely be surprised, when we find that, in the old Egyptian sphere, Canopus and Aquarius, or the Water-bearer, ARE THE SAME. Mythologists have been perplexed to find out the reason of Scorpio being one of the signs of the Zodiac; and even the ingenious reason of the Abbé Le Pluche is not entirely satisfactory.† In the old Egyptian sphere, that sign was distinguished by a crocodile, and the crocodile was the symbol of Typhon, the evil genius of Egypt, and eternal adversary of Osiris, who was elevated to the Zodiac under that emblem. Isis was undoubtedly the first Virgo of the celestial sphere, and she is there placed by that name. Sagittarius again, or the Archer, is, on the Egyptian sphere, called Nephte, and is there designated as the armour-bearer of Osiris, simply by the symbol of an arm, holding the weapons, that is, the flaming ARROW, or penetrative ray; of Osiris, THE SUN. Osiris, the guardian genius and God of Egypt, in the hieroglyphics of that country, is frequently decorated with the head of the sacred Ibis, or the stock, an animal that preys upon the flying serpents, which, in the spring of the year, come in swarms

* Plutarch de Iside et Osiride, p. 75.

† See Histoire du Ciel, vol. i. p. 9.

from Arabia, and would, if not destroyed, over-spread and desolate the country. In the sign we denominate Cancer, Osiris is again brought to our view on the sphere of Egypt, with the head of this guardian Ibis; but, as the sun begins to be retrograde in that sign, they added to it the tail of a CRAB, an animal that walks backward. The meaning of the former symbol being gradually forgotten, it was expunged, and the whole body of Cancer being introduced, instead of it, the sign was denominated from it; but the true meaning of it is SOL RETROGRADUS. The Libra of the Zodiac is perpetually seen upon all the hieroglyphics of Egypt, which is at once an argument of the great antiquity of that asterism, and of the probability of its having been originally fabricated by the astronomical sons of Mizraim.—P. 519.

“The total sum and result, (says the author) of this comparative parallel of the physical theology of India and Egypt are, that Osiris and Isis, as well as Brahma, Veesnu, and Seeva, being only representatives of the powers creative or created; or, in other words, God and nature personified, assume alternately every form of being, and are successively venerated under every appearance, whether of a celestial or terrestrial kind. We have therefore not only *Isis omnia*, but *Brahma*, *Veesnu*, and *Seeva omnia*; they are the supreme generative source OF ALL THAT IS, OF ALL THAT EVER WAS; they pervade all space, they animate all being: and, as has been before observed in the Bhagavat, these beings are EVERY WHERE ALWAYS.”

We are happy to observe, in this volume a more correct and less desultory mode of writing than in the two former volumes: there is sometimes, however, an exuberance of epithet, the effect of Mr. Maurice's poetical turn, which may still further be retrenched, and with great advantage to his publication. The Essay on Oriental Architecture, introduced into this volume, usurps too large a portion of it, and should have been reserved for the place for which the author confesses he originally intended it, the chapter on the Literature, Arts, and Sciences of Hindostan. This volume contains six quarto engravings, illustrative of edifices erected in the pyramidal, quadrangular, circular, oblong, dracontine or serpentine, and oval styles of buildings:—They are, 1. The grand front of the Temple of Luxore. 2. The great Pagoda of Tanjore. 3. A Mexican Temple to the Sun and Moon. 4. Plans of Stonehenge and Abury. 5. The Rotunda, or Pantheon of Rome. 6. The Ruins of the temples Esfinay and Komombu, in Upper Egypt. Whenever this curious work shall be continued, we shall be happy to pay to it an early attention; and to prove ourselves active favourers of learning, diligence, and ingenuity; qualities so eminently possessed by this author.

ART. III. *Memoirs of the Kings of Great Britain of the House of Brunswick-Lunenburg.* By *W. Belsham*. In 2 vol. 8vo. 10s. 6d. Dilly. 1793.

HISTORY is the most sacred province in the republic of letters, upon a due discharge of which depends most essentially the cast of manners and opinions in society. Defective systems of ethics, or of policy, can operate but a transient, or limited mischief: they want that seductive influence which examples possess, and involve in their disgrace but the credit of their authors; while history, by presenting garbled portraits of men held up to public veneration, may pervert the rectitude of imitative virtues, and bring into dis-esteem those who have deserved well of their cotemporaries and of posterity.

Impressed with these considerations, we entered upon the perusal of the volumes before us, and we are of opinion, that (with the abatement of some effusions hereafter to be specified) the author has executed his task in a manner, which will render these Memoirs a valuable accession to historical literature.

The period which Mr. B. has undertaken to record, is not only interesting in as much as it approaches so nearly to that in which we live, but because it comprehends a series of foreign and domestic transactions, conducted by a regular and systematic authority. Previous to the Revolution, the annals of our empire are crowded with details of bloody conflicts, either between the different claimants of the Crown, or the respective branches of the yet unsettled authority: and we cannot regard the country as possessing any completely definite form of government, till the accession of William, and the final adjustment of the Executive Power in the Act of Settlement.

Mr. B. commences his History with the reign of George I. Head of the House of Brunswick.—He takes, however, a retrospective view of the leading events which had intervened, from the æra of the Revolution. In the course of this Introduction, we are presented with a rapid, but distinct sketch, of the campaigns of Marlborough, and of those interesting Revolutions in the cabinet, which established the influence of the Tories. These political machinations form a very material epoch in the reign of Queen Anne, upon whose particular sentiments in religion and government, Mr. B. thus expresses himself:

“ Of the favourable opinion universally entertained by the English nation, respecting the general purity and rectitude of the Queen’s intentions, the epithet of the *good* Queen Anne, so commonly applied to this

this Princess, is itself a sufficient proof. This good Queen, however, had imbibed, in a very great degree, the hereditary prejudices of her family respecting the nature and extent of the sovereign authority.— And there is reason to believe, that the successful resistance of the nation to the late King James, was, in her eyes, justified only by the attempts made to establish Popery upon the ruins of the Protestant religion; to which, in the form exhibiting itself to her perception, as inculcated and professed by the Church of England, she entertained a zealous attachment, or rather a blind and bigoted devotion. As her prejudices, political and religious, precisely coincided with those of the Tories, she cherished a strong predilection for that powerful and dangerous faction, in opposition to the Whigs, who were considered, as, for the most part, latitudinarians in religions, or, at best, as cool and lukewarm friends of the church; and who certainly regarded the particular mode in which the Protestant religion was professed, as of little importance, when put in competition with the preservation, enlargement, or security of the civil and religious liberties of the kingdom.”— Vol. i. p. 54.

Indeed, the triumph of the Tories, the lenient measures adopted in the case of Sacheverell, and the introduction of the Schism Act, tend to support this opinion. In justice, however, to Queen Anne, it must be remarked, on the other hand, that the principle of Protestantism, though, perhaps, the *single* was yet a *sufficient* obstacle in her mind to the restoration of arbitrary power. The measures taken at the close of her reign to preclude the re-admission of the Pretender, satisfied the nation, and ought to satisfy posterity, that, though not particularly attached to the House of Hanover, she never lost sight of the succession in the *Protestant* line. Mr. B. whose aversion to Toryism is strongly marked, pays a candid and (we conceive) a just tribute to the memory of this Princess.

“ The Queen’s own political conduct, notwithstanding her high theoretical principles of government, was uniformly regulated by the strictest regard to the laws and liberties of the kingdom, for the welfare of which she entertained even a maternal solicitude: and if ever she indulged the idea of causing the Crown, at her decease, to revert to the hereditary, and, doubtless, as she imagined, the true and rightful claimant, it was certainly only on conditions, which, in her opinion, would have effectually secured both the Protestant religion, and the English Constitution, from the hazard of future violation.”— Vol. i. p. 85.

The reign of George I. upon which Mr. B. now enters, is rendered particularly interesting by the many and important struggles of a religious and constitutional nature, in which it was passed. It is worthy of observation, that this reign commenced with a pointed denunciation against Toryism, as the

extract

extract given by our author from the Royal Proclamation, sufficiently indicates :

" It having pleased Almighty God, by most remarkable steps of his providence, to bring us safe to the crown of this kingdom, notwithstanding the designs of evil men, we do not doubt that our loving subjects will, in the ensuing elections, have particular regard to such as shewed a firmness to the Protestant succession, *when it was in danger.*" Vol. i. p. 98.

This may serve for a clue to many subsequent measures in which civil and religious liberty were, indeed, the *ostensible* subjects of contention, and for the support of which, this monarch is complimented by our author, as countenancing and defending—" opinions so opposite to those which have usually constituted a part of the policy of Princes." Without derogating from the virtue of the sovereign, we cannot but refer a very considerable part of these acts to the idea of Jacobitism annexed to the Tories, and the danger very naturally apprehended from a set of men, who appeared not yet to have renounced the doctrine of divine and *indefeasible* right. Indeed, the terms of Whig and Tory were but the *noms de guerre* under which those factions sheltered, whose systems respectively countenanced, if pursued to their full extent, democracy and arbitrary power ; and the nation appears to be indebted for the preservation of its constitutional forms, not strictly to the good offices of either, but to the principle of Protestantism which, in most cases united them ; or, where that failed, to the strength on each side, which rendered a complete reduction of either party impracticable. Mr. B. is unwilling to suppose that the Tories were, as a party, attached to the exiled family. " Doubtless," he says, " a great majority of them would have been seriously alarmed at any attempt to restore the son of the late King James to the throne, at least while he remained a Papist ; and his notorious bigotry precluded almost every hope or expectation of his conversion to Protestantism." It requires, however, no particular penetration to see that the Tories were desirous of an accommodation with the House of Stuart ; and the subsequent negotiation of Bolingbroke at the Court of St. Germaine's, shows sufficiently, that a very shallow compromise on the part of the Pretender, would have secured him a considerable interest in the country.

But what appears to be the leading feature in the Memoirs of this reign is, the origin of Continental engagements in the union of the Electorate of Hanover with the Crown of England. This is a subject of frequent recurrence in the volumes before us, and it is but justice to our author to say, that in the discussion

discussion of this question, he rarely obtrudes his own speculations upon the public, but brings into the field the great orators of the day. We shall give the outline of this first transaction, as related by Mr. B.

“ The affair, however, which principally engaged the King’s solitude at this period, and which forms, indeed, the grand key to almost all the numerous and intricate negotiations, conventions, and alliances of the present reign was the recent cession of the Dutchies of Bremen and Verden by Denmark, who had conquered them from the Swedes; and for which Denmark was to receive a certain equivalent in money from Hanover. Exclusive, however, of this pretended equivalent, the King of England, as Elector of Hanover, undertook to guarantee to Denmark the Dutchy of Sleswic, conquered by that power from the Duke of Holstein, the ally of Sweden; his Danish Majesty thus wisely parting with one half of his conquests, in order to establish a permanent property in the other. This whole transaction the King of Sweden regarded as a most flagrant injury and insult. And little regarding, in the vehemence of his anger, the distinction arising from the two-fold character sustained by his adversary, as King of England and Elector of Hanover, and well-knowing, that, in the mere capacity of Elector, he would not have ventured to gratify his ambition so much at the risque of his safety, he directed all the efforts of his vengeance against the English nation, who appeared to him to countenance this usurpation, and whom he therefore considered as his determined and mortal enemies.” Vol. i. p. 131.

A plot was afterwards detected for invading England, and Baron Goertz, the Swedish Resident in Holland, who was arrested at the instance of the King of England, laid open the plot, “ of which,” says Mr. B. p. 133. “ he acknowledged himself to be the author, and which he said was amply justified by the conduct of the King of Great Britain, who had joined the confederacy against the King of Sweden, without having received the least provocation—who had assisted the King of Denmark in subduing the Dutchies of Bremen and Verden, and then purchased them of the usurper, and who had, in the course of this very summer, sent a strong squadron of ships to the Baltic, where it joined the Danes and Russians against the Swedes.”

The sum of 250,000*l.* voted in the House of Commons by (what Mr. B. styles) *the perilous majority of four voices only*, together with the languid support which those who took any part in the debate gave to this motion, “ sufficiently shewed their disapproval of the conduct of the Court, which, for the sake of an useless acquisition of territory in Germany, scrupled not to involve Great Britain in an expensive, dangerous, and destructive war.” P. 135.

How far the charge here advanced be well founded, we shall leave for Mr. B. and the public to decide. We must, however,

ever, be permitted to remark, that what may have been impolitic in the *outset*, becomes, not unfrequently, of indispensable utility, after having been adopted into *practice*: and, in short, that no system of magnitude which has taken root in the conduct of States, is abruptly departed from without danger.—That such has been the opinion of the greatest statesmen, respecting the continuance of Continental connections, Mr. B.'s Memoirs will assist us to prove.

Mr. Pulteney (afterwards Earl of Bath) protested, in the debate upon the King's message, in 1717, "that he could not persuade himself that any Englishman had dared to advise his Majesty to send such a message; but he hoped that the House would not be swayed by German counsels; and that such resolutions would be adopted as would make a German Ministry tremble." Yet the same Senator was, in the following reign, seen to unite with the partizans of this very system, and to countenance the same measures. Mr. B. speaking of this coalition of parties into which Mr. Pulteney entered, observes, "The nation saw with astonishment and indignation, in this coalition of parties, a change, not of measures but of men; they saw the old system not only adopted, but confirmed and strengthened; they saw the same influence in Parliament exerted for the same purposes, and in the transports of their resentment, the new Ministers were branded as apostates and betrayers of their country; and patriotism was ridiculed and exploded as an illusive and empty name."

Mr. Pitt (afterwards Earl of Chatham) distinguished himself in 1755, by a vigorous opposition to Continental alliances; and in the debate upon the King's Speech, declared, "the whole system and scheme of politics now adopted, to be flagrantly absurd and desperate. It was no other than to gather and combine the powers of the Continent into an alliance of magnitude sufficient to withstand the efforts of France and her adherents, against the Electorate of Hanover, at the single expence of Great Britain;" and further, that "this system, would, in a few years, cost us more money than the fee-simple of the Electorate was worth; for it was a place so inconsiderable, that its name was scarcely to be found in the map.—He ardently wished to break those fetters which chained us, like Prometheus, to that barren rock."

We find, however, Mr. Pitt, two years after, giving to the same system his most strenuous support. Treating of this circumstance our author remarks:

"Mr. Pitt was not ignorant or insensible to the charge of inconsistency, which he well knew would be advanced against him with all the force of truth, if not of eloquence, on this occasion: but very powerful

powerful reasons now influenced this Minister to act in contradiction to that general system of policy which he had uniformly avowed and defended. The King of England, retaining all his partiality for German politics, and yielding only to the necessity of the times, had Mr. Pitt continued inflexible, would, doubtless, have embraced the first favourable opportunity of again dismissing a Minister, who might not again be able to reinstate himself with the same éclat." Vol. i. p. 326.

We have stepped out of our plan, in thus anticipating the events of the succeeding reign; but as Mr. B. has laid some stress upon the impolicy of continental connexions, and appears to glance at the system which now actuates the British Cabinet, we thought it might not be impertinent to show, from the experience of the best statesmen and patriots, that cabinet reforms are rarely practicable, to any important extent; and that, in politics, as in life, that which is desirable is not always attainable.

In the *Bangorian* controversy, Mr. B. is found, where the public would expect to find him.—“ Church authority, the chimera vomiting flames,” is consigned to destruction, and the name of Hoadley is embalmed with every species of eulogium. The character of George I. is delivered, at the close of this reign, with candour and discrimination.

“ If this Prince was not distinguished for shining talents or heroic virtues, much less can we discern, on a general review of his character, any remarkable deficiency of understanding, or propensity to vice. Acceding to the Crown of Great Britain, when far advanced in life, he seemed ever to consider himself rather as Elector than as King: and the influence and power of Great Britain were of little estimation in his eyes, when directed to any other end than the aggrandizement of his native country. With respect to the internal government of his kingdoms, the rectitude and benevolence of his intentions were always apparent; but he was, from the nature of his situation, compelled to throw himself into the hands of a party, and from the easiness of his disposition, he was too often persuaded to acquiesce in measures, which a more perfect acquaintance with the real state of facts and opinions, would have shewn to be as contrary to his interests, as there is reason to believe they frequently were to his inclination.— In the view of Europe at large, he sustained the character of a prudent, an able, and a fortunate Prince. And if, in contemplating the history of this reign, we have just cause to lament the weaknesses and defects of the external system of policy by which its counsels were influenced; we have ample reason, on the other hand, to express our ardent wishes, that the noble speculative principles of government, of liberty, civil and religious, which this Monarch was not only ready, but anxious, on all occasions to avow, and by which the general tenor of his conduct was regulated, may never cease to be the distinguishing and favourite characteristics of the royal and electoral House of Brunswick.” Vol. i. p. 263.

The reign of George II. is given by this writer with that degree of explicitness and animation, which its length and superior interest demanded. From this extended mass of materials, Mr. B. has selected, with singular good fortune, those most important to his narrative, and the eye that glances over these memoirs, will embrace a sketch of history, traced out by the pencil of a master,

The long and interesting Administration of Sir Robert Walpole, is related with much perspicuity and force.—In estimating the character of this extraordinary Minister, Mr. B. thus expresses himself:

“ In forming a just estimate of the political character of Sir Robert Walpole, who, for more than twenty years, governed these kingdoms with distinguished reputation and ability, we shall find ample ground both for applause and censure. Regarding him in the most favourable point of view, we are compelled to acknowledge that, under the auspices of this Minister, justice was equitably and impartially administered: the prerogative of the Monarch was invariably restrained within the strict limits of the law; commerce was, by many wise laws, encouraged and extended; the riches of the nation rapidly increased; and the rights and liberties of the people were maintained inviolate.”
Vol. ii. p. 53.

Thus far the account is certainly candid: in the subsequent part, if the features of corrupt influence are somewhat exaggerated, we cannot wonder at it from the pen of a writer, who, in his zeal for reform, can find no cases to except from a *total abolition of all sinecure places and pensions.*

In the subsequent, and which forms the most luminous, period of this reign, our author appears to particular advantage. Such was the state of our continental engagements in the latter years of George II. that in the history of this country is read the history of Europe,—of the world. The arms of Great Britain were carried into countries the most remote, and laurels were lost and gained in almost every quarter of the globe.— This period Mr. B. has, indeed, rendered with a precision which would scarcely seem compatible with the limits of his memoirs. In treating of the affairs of India, he has presented us with a very elegant and concise analysis of the religion and civil polity of that nation, and so much of their history as is necessary to render the subsequent details intelligible. This is the more valuable, as our connection with India forms a very interesting branch of modern politics; and an accurate knowledge of previous events has not hitherto been of easy access. The character of George II. is thus given by Mr. B.:

“ The character of this Monarch it is not easy either to mistake or to misrepresent. Endowed by nature with an understanding by no means comprehensive, he had taken little pains to improve and expand

expand his original powers by intellectual cultivation. Equally a stranger to learning and the arts, he saw the rapid increase of both under his reign, without contributing in the remotest degree to accelerate that progression by any mode of encouragement, or even bestowing, probably, a single thought on the means of their advancement. Inheriting all the political prejudices of his father—prejudices originating in a partiality natural and pardonable—he was never able to extend his views beyond the adjustment of the Germanic balance of power; and resting with unsuspicious satisfaction in that system, into which he had been early initiated, he never rose even to the conception of that simple, dignified, and impartial conduct, which it is equally the honour and interest of Great Britain to maintain in all the complicated contests of the Continental States. It is curious to remark, that the grand objects of the two Continental wars of this reign were diametrically opposite:—In the first, England sought the aggrandizement—in the second, the abasement of the House of Austria: and in what mode the consequent advancement of Prussia, at an expense to England so enormous, to the rank of a primary power in Europe, has contributed to the establishment or preservation of that political balance, upon the accurate poize of which many have affirmed, and perhaps some have believed, that the salvation of England depends, yet remains to be explained. In the internal government of his kingdoms, this Monarch appears, however, to much greater advantage than in the contemplation of his system of foreign politics. Though many improper concessions were made by the Parliament to the Crown during the course of this reign, it must be acknowledged, that no violation of the established laws or liberty of the kingdom can be imputed to the Monarch. The general principles of his administration, both civil and religious, were liberal and just. Those penal statutes which form the disgrace of our judicial code, were, in his reign meliorated, and virtually suspended, by the superior mildness and equity of the Executive Power. And it was a well-known and memorable declaration of this beneficent Monarch, “that, during his reign, there should be no persecution for conscience sake.”—Though subject to occasional sallies of passion, his disposition was naturally generous and easily placable. On various occasions, he had given signal demonstrations of personal bravery; nor did the general tenor of his conduct exhibit proofs less striking of his rectitude and integrity: and, if he cannot be ranked among the greatest, he is at least entitled to be classed with the most respectable Princes of the age in which he lived, and his memory is deservedly held in national esteem and veneration.” Vol. ii, p. 376,

After the copious extracts already given, it might seem superfluous to add, that these memoirs discover much comprehension of mind, and a nice discrimination of character; the sentiment is uniformly vigorous, the style animated and correct.—Our readers will, we persuade ourselves, be gratified with the specimen of elegant perspicuity which we find in this author's character of the Methodists.

“About

" About this time a new sect of religionists arose, distinguished by the appellation of *Methodists*, who soon appeared to be divided into two distinct classes, under their respective leaders, Whitfield and Wesley—priests of the English Church, regularly educated and ordained—the first of them adopting the Calvinistic, the latter the Arminian dogmas in theology; corresponding in this respect to the sects of Jansenists and Molinists, in the Gallican Church. Professing still to adhere to the Communion of the Church of England, of which they boasted themselves to be the only true and genuine members, they yet indulged in the wildest flights and extravagancies of sectarian fanaticism—preaching in the fields to vast multitudes—suffering with patience every insult and outrage, and persisting, at the extreme peril of their lives, in those spiritual labours, to which they conceived themselves called by a sort of supernatural impulse. Many respectable persons were of opinion, that the Government ought, in some mode to interfere, in order to check these novel and dangerous ebullitions of enthusiasm. But, to the honour of Government, not only was the idea of persecution in every form rejected with abhorrence, but the protection of the law was extended to them upon all occasions. And the wisdom of maintaining inviolate the grand principle of TOLERATION, has rarely appeared in a more striking point of view. In a few years the fanatical fervours characteristic of a new sect, not being irritated and inflamed by the opposition of the civil powers, gradually subsided. And though the number of proselytes was prodigious—part remaining in, and part seceding from the Established Church; no injury to the community has resulted from this diffusion of Methodist principles. On the contrary, the good effects of their moral and religious instructions, though still blended with much speculative absurdity and mysticism, are at this time apparent in the orderly and virtuous conduct of thousands in their communities, who would otherwise have been sunk in the depths of ignorance, vice, and barbarism. And truth and justice require the acknowledgement, that many, both of the clergy and laity, who now pass under the vague and popular denomination of Methodists, are persons of the highest worth, talents, and respectability." Vol. i. p. 363.

Of Mr. B.'s political opinions, we deem it unnecessary to apprise the public; they are already sufficiently known by works, to which it would be superfluous to refer. It was our part to examine him in the character of an historian, and our report is formed upon those principles of impartiality, which (we pledge ourselves) shall ever regulate our critical labours. In all questions of prerogative, and of tolerance, Mr. B.'s principles are distinctly read:—He appears in every instance the apologist of *Dissenters*, and assumes, on some occasions, the tone of *Reform*. We could, indeed, advert to some loose expressions of which we must disapprove, and some scattered sentiments to which we cannot subscribe; particularly some in

the concluding paragraph, which seem to come from the pen of Mr. Godwin. But justice to the author obliges us to say, that he does not in any instance appear to have departed from the strict line of historic truth, and that the blemishes to which we allude, are amply counterbalanced by the very interesting details with which these Memoirs abound. Mr. B. has defined Whigism to be "Benevolence and wisdom, applied to the science of Government," (Vol. i. p. 374) and his manifest partiality for those who assume this distinction, lead us to suppose that he wishes to be included under the same denomination; we shall, therefore, only remark, that if the author's political creed be in strict unison with his own definition, we shall not find either ability or inclination to treat him as an enemy.

ART. IV. *A critical Inquiry into the Life of Alexander the Great, by the Ancient Historians. From the French of the Baron de St. Croix: with Notes and Observations, by Sir Richard Clayton, Bart. illustrated with a Map of the Marches of Alexander the Great.* 4to. pp. 423. 1l. 1s. Robinsons. 1793.

SQ very extraordinary, and of such historical importance, were the fortunes and character of Alexander the Great; so extensive were his conquests, and their consequences so permanent; so numerous the fables for which his real celebrity afforded a pretext, that there are not certainly many topics so well deserving the attention and investigation of a profound and truly philosophical historian. To discriminate true from false, and probable from improbable, in a subject of so various enquiry, demands both diligence and talents. The work of the Baron de St. Croix on this subject was very honourably received by the first judges, to whom it was presented, the French Academy. In the form of a dissertation, it was there honoured with a prize in the year 1772, and a few years after, it was published by the author with additions and improvements. On the Continent, Sir R. Clayton observes, the impression was rapidly bought up, and is now become scarce: in this country, we believe he is equally right in asserting, that it has been only in a few hands, and merely among persons of some taste and erudition.

The Baron de St. Croix is a philosopher, but of the school of Voltaire, from which cause, and from a vivacity which sometimes

times leads him into errors, his performance requires those corrections which it has here received very justly and judiciously from the hands of his translator. In his style he is, like other authors of the same class, more ambitious of shining than of chaste elegance; yet the work certainly does credit to the original writer, and proves him to have been a man of erudition, discernment, and research. Where he has been inaccurate, either in the statement of facts, or in quotation, his mistakes are properly noticed by Sir R. Clayton. The Baron's notions of liberty appear to have been such as, circulated by innumerable writers of the same school, produced, at length, the dreadful convulsion not yet terminated in France. It is difficult at this moment, either to obtain correct information, or to keep an accurate account of all the heads taken off in that country by Democratic tyranny; but if our memory, or our intelligence do not betray us, on neither of which we would lay, in this instance, too much stress, the Baron has, like many others, paid the forfeit of his errors, under the axe of the Guillotine. He certainly was arrested, which, under the reign of what the French call liberty, is, in general, a very short step from death.

The translation before us is well and judiciously executed; and the notes, which are numerous, contain not only many of the quotations at large, to which the Baron has merely referred, but some valuable corrections of mistakes committed by him, either in the sense of the passages alluded to, or in the conclusions drawn from them. They give also various original illustrations of the subjects treated in the work; many of them useful, and many elegant; and we are particularly pleased to find in the learned Baronet an able and a zealous advocate for Josephus and the Scriptural Prophecies, in those passages where the sceptical sneers and opinions of St. Croix appear.

The *Critical Inquiry* is divided into four sections; in the first of which the Baron has given an account of the historians of Alexander. This is one of the most valuable parts of his work: it is collected faithfully, and determined upon judiciously. Arrian, however, he has reprov'd for favouring fables. But Arrian, though he relates fables, professes his disbelief of them. Justin, on the other hand, he treats with too much civility, for this abridger, who gives the whole birth, parentage, and education of the Gordian Knot, relates the battles of Issus and Arbela, without once mentioning either of those names. In the second section the author has detailed the public actions of Alexander: in the third, his private life and character. The fourth and last section is employed in a copious examination of geographical

graphical points and difficulties, relative to the history of this conqueror.

As a specimen of the language of this translation, we shall lay before our readers the account of the Battle of Arbela, or, as our historian calls it, *Gaugamele*,* after which we shall put down such remarks as have occurred to us in perusing the work.

“ The imagination is ever on the watch to escape from the fetters of historical restriction, and, regardless of contradictions and their consequences is apt to wander through the flowery fields of fancy, as the inclination leads it. Q. Curtius proves the propriety of these observations, in his account of the Battle of *Gaugamele*. On the plain, as he tells us, where the two armies encountered, neither bush nor tree was to be seen, and the view was as boundless as the horizon. Such a description does not correspond with Alexander's orders to level every obstacle that interrupted the motions of his troops, and the position which a detachment occupied a little before the action upon a height that the Persians had abandoned.

“ Most of the historians reckon the Persian army to have amounted to a million of men, and though the calculation may appear extravagant, it certainly does not exceed the bounds of probability. All the country, in fact, from the Euxine sea, to the extremities of the East, had made a common cause, and sent Darius very numerous and powerful reinforcements. It was the custom of the Asiatics to carry their wives and children along with them in their military expeditions; and Persian luxury could not dispense with the want of a crowd of the useless followers of a camp; two circumstances which will considerably diminish the number of the real and effective troops, if we consider likewise the living clouds of barbarians that have spread themselves in different ages over the western world, and those immense bodies of more regular troops, that, under the conduct of many Tartarian Princes possessed themselves of almost all the realms of Asia, we may easily conceive that such a multitude might have collected to combat on the plains of Asia for the safety of the Persian empire.

“ The Scythians and Bactrians distinguished themselves by their valour on this memorable day, and rushed with impetuosity on the left wing of the Macedonian army, on which they made some impression. A detachment also of the Persians made its way to the baggage of their enemy, who lost, notwithstanding these vigorous attacks, less than three hundred men, according to Q. Curtius, and five hundred agreeable to Diodorus Siculus, exclusive of the wounded. One hundred men, and a thousand horse, are supposed by Arrian to

* It is on the authority of Arrian and Plutarch that the Baron de St. Croix distinguishes this battle by the name of *Gaugamele*, instead of *Arbela*. But the latter name is so much more generally used and known, that there should at least have been a note to point out the change, and the reasons for it.

have

have been left on the field of battle, or to have fallen in the pursuit. The loss of the Persian army amounted, by his account, to three hundred thousand men; but it seems exaggerated. Dexippus lowers it to one hundred and thirty thousand, and Diodorus Siculus to nearly ninety thousand. Zosimus hath boldly asserted that almost the whole of the Persian troops was destroyed; but Q. Curtius appears to have adopted the most probable calculation, and states their loss at forty thousand. It is, indeed, the only circumstance in his relation of this action, that we can literally subscribe to; in every other the qualifications of the historian are totally wanting, and we have the descriptions of a poet, or the declamations of an orator." P. 139.

In this account, however, it must be observed, that the Baron is a bad abridger; he seeks only to condemn Q. Curtius, &c. but says nothing himself.

The map prefixed to this work is copied from the old one, drawn by D'Anville for Rollin's Ancient History; he formed another many years afterwards for his own work, *Antiquités Géographiques de l'Inde*: both are very erroneous.

In p. 47, we find a singular expression, to which it is not easy to assign a meaning.—“Father Tellier, of some memory.” The original is, “Le trop fameux Pere Tellier.” “The too famous Father Tellier,”* which is perfectly intelligible, and alludes to the pernicious intrigues of that Jesuit as Confessor to Louis XIV.

At page 63, we note a remarkable instance of the inaccuracy of the Baron, in the use of his authorities. In the text we find that Demosthenes pronounced his oration *on the Crown* six years after Philip's death, but this is a correction of the translator: the original has, “*Huit ans apres la mort de Philip*:" whereas Dionysius of Halicarnassus, on whose authority this is asserted, says expressly, that it was spoken “in the eighth year after the battle of Chæronea, and the *sixth* after the death of Philip.” The original words are quoted by Sir Richard Clayton, who says very justly, “I have corrected the error, but the Greek text is so very plain, and the eight years relate so very clearly to the battle of Chæronea, that I must confess the mistake created in me some little indignation.”

P. 66. The Baron is rather indignant that *his ancestors*, the Celts, should have prostituted their homage to Alexander.—The fact is of no consequence; but Strabo's account, that the Celts at the top of the Adriatic, sent ambassadors to Alexander is not improbable. Alexander had conquered the Illyrians,

* He was the Editor of the Delphin edition of Quintus Curtius.

after which the inhabitants of Adria must have thought the danger very near their doors.

P. 70. Diodorus's account of the taking of Thebes is the only point in which he may be preferred to Arrian. He seems, though not without exaggeration, to have drawn from good materials. But, from the day when Alexander crosses the Hellespont, Diodorus is hardly worth consulting. It is equally extraordinary that, after the death of Alexander, his account of the division of the empire resumes a better strain, and his documents appear more authentic.

P. 79. The author seems to disbelieve the small proportion of loss on the side of Alexander in the battle of Granicus, and others: but it may be asked, Have not the European armies in India conquered under similar circumstances?

P. 81. We have here an attack upon Josephus, which favours much of the school of Voltaire. It is not necessary for Christians, on all occasions, to defend Josephus, but the defence here offered by the translator is just and honourable.

P. 87, we have *Malles* for *Malli*. This is an error of the translator. The Baron is intrenched in the French form of the word *Malle*. D'Anville falls very frequently into such errors.

At the 91st page commences a complete translation of the famous passage of Polybius, in which that author contests the possibility of Arrian's relation of the battle of Issus. This is a matter of such consequence to the credit of Arrian, the most reasonable of all the historians of Alexander, that we shall reserve ourselves to consider it separately in the second part of this critique, and more at large than we could in this place.

P. 119. The account of Alexandria, and the march to the Temple of Ammon are given by our author in a very superficial manner.

P. 168. The Hyphasis is said, in a note, to be the modern Settledge, or Suttaluz. But it is properly the Biah. Sr. Croix here follows D'Anville, Tieffenthaler, and Anquetil du Perron; but Major Rennel has proved them all to be in an error.

P. 180 et seqq. This account of Alexander's marches is not satisfactory, nor investigated with the accuracy which the Baron might have attained by a more diligent use of D'Anville. Neither the Parasang nor the league are properly defined. The marches of the 10,000 in the last page of the Anabasis turn out exactly fourteen miles a day for each day the army moved. Fourteen miles may be reckoned an ordinary march—twenty-three the extreme.

In page 238 we have an expression more objectionable than we often find in this translation, "that *bare* to open to view the

the vices of their hero." This is probably made worse by an error of the press, and was intended to be "bare to open view," but "expose" would have been much better.

P. 268. "Seven-oared." This is not the proper translation of *Septiremes*, which is the word in Curtius: it seems to imply only seven oars; whereas, such galleys had seven banks of rowers. Curtius is probably mistaken or false, as is usual with him, in naming *Septiremes*; but the plan of having timber brought from Phœnicia is likely to have been practised. Nadir Shah was attempting the same thing at the time of his death. The reasoning in the next page, which makes such seven-banked galleys equal to modern three-deckers of 100 guns is perfectly erroneous.

Of the whole third section of this work, respecting the private life of Alexander, it must be observed, that it is strongly tinged with prejudice. The evidence is not weighed, the deductions and reflections generally sarcastic, or satirical, and often false. A King, in the eyes of Baron de St. Croix, can have no virtues. The fourth section, on geographical questions, is full of matter calculated to display reading, but it is a learning which sometimes runs to waste. The Baron, however, has merit in making Alexander enter India from Candahar. Some of his countrymen have carried him to Caboul.

"After his conquest he quitted Taxila, and entered into the country now called Pen-jab, which in the Persian tongue signifies five rivers, and crossed the Hydaspes. The banks of this river were celebrated for the defeat of Porus, and the conqueror then advanced to the Acesines, and afterwards to the Hydroates (Hydraotes) or Heraotes, and at last to the Hyphasis, as it is termed by Arrian, or the Hypasis of Pliny and Q. Curtius, and Hypanis of Strabo and Diodorus Siculus. It would be at present difficult to ascertain these rivers, but it is probable, that by the Hydaspes we are to understand the Shantrow, by the Acesines the Ravei, or the river that passes by Lahour, by the Hydraotes the Biah, and by the Hyphasis the Caul."—P. 388.

The Baron de St. Croix has before said, that the Hydaspes, where Alexander defeated Porus, was the Chelum; he now says, that the Hydaspes is the Shantrow, a name used by D'Anville, and one of the causes of his errors. The Baron's error is not the same. For D'Anville supposes the Hydaspes, or Chelum, to be the Indus of Arrian, and consequently misnames all the other following rivers of the Penje-ab. The five rivers are, 1. The Chelum. 2. The Genave, or Chin-ab. 3. The Kavi. 4. The Biah. 5. The Settedge, or Suttuluz.—These names,

names, we apprehend, may be proved to correspond with the Greek in the following manner :

1. Chelum - - - Hydaspes.
2. Chin-ab - - - Acesines.
3. Ravi * - - - Hydraotes
4. Biah - - - Hyphasis.
5. Suttuluz - - - Zaradrus, or Hefudrus.

Now the Baron brings Alexander over only four of these rivers, and yet has asserted before, that Alexander's Hyphasis is the Suttuluz, which he he now names the Caul. † It is then demonstrated, that if there are five rivers, and Alexander crossed only four, the Hyphasis of Arrian is the modern Biah, or Viab. The translator says on this passage (note p.) that "Major Rennel supposes the Hydaspes to be the Behut, or Chelum," &c. The Major does more than suppose, he proves it.

P. 393. "The great mountain, Merou, is lighted during six whole months by the Sun ; in the six others there is continual night." It is evident that this Merou of the Vedam is the North Pole. From fables of this kind, shall a Geographer dare to fix a position for the Meros of Alexander? The fables of the Indians are, perhaps, as respectable as those of the Greeks ; but the latter, concerning Nyfa and Meros can never be rectified by having recourse to those of India. By tracing the marches of Alexander with care, the situation of these places may be nearly ascertained.

Note (k) in p. 395 does great credit to the accuracy and attention of the translator, in correcting very material errors of his author.

P. 399. The Tchenau, about which the Baron doubts, is the same as the Genave or Chin-ab. The Baron changes his names so perpetually, that those who are unacquainted with the country cannot follow him. The whole of this part is confused and perplexed from one original error. But the Baron's defence of Nearchus, in p. 406 et seqq. is just and able.

We are sorry to mix our commendations of this translation with any alloy of censure, but it must be observed, that to the numerous Greek quotations in the notes, sufficient attention has not been paid in the printing, to preserve them from many and very gross defects. One systematical fault prevails

* The Ravi is the river of Lahore, by the testimony of all travellers, by the course of all marches ; but D'Anville makes the Biah the river of Lahore.

† The Caul is a name of the Suttuluz, in a particular part of its course. We believe, after it joins the Biah.

throughout,

throughout, which is the omission of the Iota subscribed to the Datives of Greek nouns, &c. This is not connected with the omission of accents, but is the omission of a necessary grammatical mark, the want of which tends to create confusion. In page 9 we have *ῥαυη* and *ῥαμιοι* for *ῥαυα* and *ῥαμιοι*. But the citations in the early notes are, in general, more correct than those more advanced in the work.

The labours of the Baron de St. Croix and his translator have, it must be allowed, very honourably to those authors, illustrated the History of Alexander: but the subject is not yet exhausted, and we hope to see it yet pursued to a greater extent, by some person who, with competent information, may have considered it without the prejudices of the Baron. One point, which seems of considerable importance, we shall reserve to be discussed in a future number, and then shall take our leave of this work.

(To be concluded in our next.)

ART. V. *Prolusiones Juveniles Præmiis Academicis Dignatæ.*
Auctore Joanne Tweddell, A. B. Trin. Coll. Cant. Soc.
 London, Dilly and Payne; Cambridge, Merrill and Lunn.
 8vo. pp. 248, 5s. 1793.

ON perusing the Catalogue prefixed to the exercises contained in this book, we were not a little struck with observing, that of the thirteen compositions which the volume presents, seven were honoured with public Academical, and three with private Collegiate, prizes, and that two others were also written in consequence of prizes adjudged to the author; and all this within the short period of four years: an instance of individual merit and success, which, we apprehend to have very rarely, if ever, occurred either in the University to which Mr. Tweddell belongs, or in the sister seminary. Whatever arguments may be advanced against the publication of any compositions in the dead languages, and of juvenile productions in any language, (and many, undoubtedly there are, deducible in the first instance from the certain difficulty, and the probable inutility of the productions themselves, and secondly, from the inhibition of high and venerable authority) we feel tempted, on the present occasion, to coincide in opinion with the author's friends, who, as he tells us in the preface, recommended the publication. Our motive to this is such, as Mr. Tweddell could not, and would not avow, yet such, we believe, as his friends,

friends, if they did not urge, cannot but approve. Those young Academicians, who may be inclined to court the same distinction with Mr. T. will receive from the perusal of his book a powerful stimulus to their ambition, as well as an useful acquaintance with the nature of the prize compositions of the University. In this point of view we particularly recommend this collection, being the first and only one published (we are induced to think) that comprehends every different species of exercise, in which the young candidates for classical honours can enter the lists of competition. Our review of the book will be partly conducted under this impression, and partly (as the nature of the compositions precludes a regular combat with the opinions contained in them) with the intent to appreciate the different merits of the author's style in the various languages and subjects before us.

Mr. Tweddell commences with a Latin preface of thirteen pages, correct, and classical. In this he enumerates the motives which impelled him to publish, and being at the same time aware of the singularity of such a publication, sanctions his undertaking by the usage of certain accomplished prize-writers, his predecessors. He more particularly mentions Dr. Roberts, late Provost of Eton College, and Dr. Hallam, the present Dean of Bristol. He then prepares himself to obviate the attacks which he professes to foresee from those who dissent from the opinions he has advanced in his political exercises; and with an energy somewhat premature, and with more warmth than seems to be either judicious or requisite, inveighs against conjectured abuse, and anticipated illiberality. He adds, "*Etenim in raram illam temporum infelicitatem nos Angli nuper incidimus, cum nec sentire nobis integrum sit, quæ similia verò videantur, nec loqui quod sentiamus, sine gravissimâ offensione improborum & insulforum homunculorum.*" This we deny: being of opinion that the times are sufficiently favourable to all free discussion, which is unconnected with party rage, and the spirit of indiscriminate innovation. But this is not the only passage where we discover the author's impatience under the controul of present opinions, and his unwise contempt of sentiments inimical to his own. Radically disapproving, as we do, of some positions maintained in his first English Oration upon the merits of Henry VII. of many in his English Speech on the Revolution of 1788, of many in his Latin Panegyric upon Locke, and of nearly the whole tenor of his last Latin Oration upon Equal Liberty, yet we must refuse to confirm his expectations of a general censure, founded in the single reason of an opposite conviction. Whatever may be our private opinions, and our public engagements, they shall never lead us
astray

astray from the path of equal and impartial criticism. The lucubrations of philosophical and literary men, calmly addressed to the understanding, however dissentient from truth they may appear to us, shall not, *therefore*, be stripped of their just pretensions to style or ingenuity. Mr. Tweddell above all other men might, surely, have been taught to expect a more liberal judgment from the very circumstance which he records in his preface, and which is sufficiently evidenced in the production to which he alludes. We mean that impartiality for which he has bestowed his praise on the Heads of Houses concerned in the adjudication of his last prize.

The passage is not unworthy of being quoted, as a specimen of his manner :

“ Mecum igitur actum est preclarè, quòd arbitros illos nactus fu-
rim, qui cùm toto cælo a meâ de rebus politicis sententiâ discrepant,
nullâ tamen irâ, nullo odio, nullis præjudicatis opinionibus, passi sint
se transverfos abripi. Enimverò, cùm ad proluisionem illam, quæ de
æquâ in magno imperio libertate stabilicndâ agit, primò me accinge-
rem, ne labor iste meus omnis effunderetur, vehementer extimui. Præ-
mia quidem ipsa haud nescius fui ita in medio posita esse, ut Latinitati
& argumentis scribentium, non sententiis, quas de quæstione sub-
obscurâ amplexi essent, deferenda viderentur. Sensi porrò, opus,
quod esset periculosæ alexæ plenissimum, & mihi & aliis fuisse ab ipsis ar-
bitris consultò propòsitum. Huc accessit, quòd veritatem pro com-
perto habui nullis unquam partibus famulari, nulli magistro se addix-
isse, nullis vel regibus, qui superbè dominarentur, vel civibus, qui
temerè turbulenterque novis rebus studerent, fædè & abjectè inservire.
At verò in mentibus hominum tot sunt latebræ & recessus, tam pro-
clives sunt ii, qui “ metuunt cupiuntve,” ad deteriora quæque arripi-
enda, tanta in libertatis vindices jam diu inveteravit invidia, & in
dies gliscit, ut qui suas aut aliorum opiniones ad veritatis normam exi-
gat, unum & alterum ægrè reperiatur. Quocirca, vitio mihi nemo de-
derit, quod in animum induxerim, fieri vix potuisse, quin is, qui se
ab Harringtono aut Lockio stare profiteretur, ad certamen parùm
æquis conditionibus comparatum descenderet. Quod igitur præmium
ne in somniis quidem aptare (*lege, optare*) ausus fuisssem, id ego ut re-
portarem, fortunæ meæ, vel potius obstinatæ aliorum ad officii sui ra-
tionem tuendam sententiz, acceptum refero.”

So much for the Preface.

Mr. Tweddell's first exercise is a Greek Sapphic Ode writ-
ten in 1788, on the subject Batavia Rediviva, No. 2. A Latin
Alcaic Ode on the same subject, and No. 3. contains a
Greek and a Latin Epigram on the thesis of Quid novi ?
We mention these three together, because, as we are informed
in the index, they were honoured at the same time with the
three gold medals left to the University by Sir W. Browne for
the annual reward of the three best specimens of poetry in the an-

cient languages, and the afore-mentioned measures. From the Latin Ode, which is the only one of the kind in the whole collection, we shall quote the following stanzas :

——— “ Sed iris fige modum tuis
Sed parce victis, Musa ; Jocus tibi,
Lususque rident, & lepores,
Et tacitâ requies in umbrâ.

Fruaris ergo quæ dederint tibi
Optata Parcæ munera. Nam neque
Per dirutas jam sævit urbes
Sanguineis rabies in armis :

At fidus auras per liquidas amor,
Unâque nexis Pax manibus, jugum
Cæleste, labuntur ferentes
Compositæ studia alma vitæ.

Quin & sodali nunc vacuus puer,
Inter Lyzi pocula, Lesbiz
Dolosque, risusque, & loquacis
Mille refert veneres ocelli.”

No. 4. is an Oration against Lucius Corn. Sylla, about which the author says in his Prolusionum Catalogus. “ Ora-
tiunculam hancce in sacello Coll. Trin. habitam, A. D. 1788,
præmio librorum, quod alumni ejusdem Collegii, singulis an-
nis dari solet, amplificavit Prælector illius anni Primarius, Tho-
mas Jones, vir apprimè doctus, & a bonis omnibus nunquam
nisi perhonorificè memorandus.” In p. 19, immeritè is printed
for immeritò.

No. 5. is a Panegyric upon Locke, whom the author seems
to have selected as the subject of his fond encomium ; princi-
pally for his zeal in the cause of civil and religious liberty, and
to whom, as a sort of guide and preceptor, he confesses his ob-
ligations for his own early attachment to the same principles.

No. 6. is an investigation of the the merits and demerits of
Henry VII. from which we select the following specimen of
language .

“ I cannot be induced hastily to pass over this grand consideration.
Among all the mysteries and anomalies in the moral world, which at
different times have led presumptuous man to question the benevolence,
and distrust the dispensations of Providence, there is none which so to-
tally baffles conjecture as the system of carnage and of war. That na-
tion shall confederate against nation, to sooth and gratify the disem-
per of a solitary madman ;—that the happiness of empires should be
dependent, as it has been, upon the smiles and frowns of a capricious
harlot, or the sordid treachery of an ambitious Minister :—that the
great

great mass of mankind, the reputed pride of the universe, the nominal Lords of Creation, should themselves be as toys and play-things, to be broken and destroyed by the mischievous hands of an ideot, or an infant;—that all this should happen, day after day, and year after year; that it should happen, too, unheeded and unrepented by the sufferers, appears, to the view of a superficial observer, as the act of some over-ruling necessity, unpropitious to the interests of man. Yet, let not man impiously inveigh against the order of the universe, but rather search for the cause of this evil in his own persevering indifference to the means of good:—rather let him consider the calamities of war as a just punishment for his voluntary acquiescence in it, as a merited return for his own share of a conspiracy against his own happiness."

No. 7. is a Metaphysical Enquiry, in Latin, into the Nature of Obligation, on which subject Mr. T. maintains on the dangerous principle of Mr. Paley, unless very carefully limited, that nothing is obligatory on man, to which his interest does not prompt him; or, in other words, that expedience alone constitutes obligation. He offers also replies to the very solid objections of Mr. Gisborne.

No. 8. is a second Greek Ode on the subject of "Juvenum Curas," and this, we do not scruple to affirm, is by far the best of Mr. T.'s poetical pieces, and, perhaps, is equal to any exercise in the whole book. It describes, with glowing enthusiasm, and at the same time, with much ease and poetic elegance of expression, first, the charms and graces, and then the various pursuits of youth. Health, pleasure, strength, warm emotions, hope, friendship, and love, are in turn celebrated as the blissful accompaniments of that joyous period of life.—

"*Ἄλλα μὲν ἄλλοισιν ἀρεσκουσιν*" and some pursuits he reprobates as coarse and unworthy, false in point of taste, and ultimately productive of unhappiness. Immoderate love of wine, of gaming, of hunting, of charioteering, &c. &c. he either despises as silly, or laments as calamitous. The joys, on the other hand, which he celebrates, are chiefly centered in, or connected with, love; a subject, by the way, upon which our author never loses any opportunity of expatiating. Besides this Ode, the Prolusions 1, 2, 12, and 13 attest the truth of this observation. We cannot refuse to make the following extract:

Ἔστι δ' ὁ γρίφων ἀπαλώτερόν τι
Ἥδιον ἐν γήϊσιν, ὃ θεομαίαι
Εὐπρότερον δίνει ποδοῖ, ὃ λύρας με-
λίαντος ἰμῶν

Μαλθακὸν δάκτυλον χάρις!—Τίς ἔχον
Θηλύκην, σφραγὶν παύ' ἑσέως κἀκείν',
ὧς ἴδ', ὃ μέμνηται ἰδὼν, ὅτ' ἐν γῇ
Τὸν βλάπτει ἀδράκεια,

Μακάρεσ' ἱμεῖον, κροῦνται
 Χρυσία κόμην; σὺν δ' ἀντίαισι
 Τὸ καὶνὸν εὖχ' ἱερὸν ἔλκεν
 Κῆρα πᾶσι

Χάρε' αὐγαῖντα φέτας Ἀφροδίτη
 Θύξω δάκρυα; κραδίαν φίλον τι,
 ἔφ' ἐν μᾶλλον ἢ φίλον, ἀδύναμις ἴ.
 Ζῶντι δόρυ γαίης

Μίκκυλος γὰρ μίκκυλος ἔτι τραῦμα
 Ἐκ χιρῶν ἴσθι δ' ἐσθλὸς πᾶσι
 Σφάρα τι σθίσι παρὸν τὸ δῶλον
 "Α, ῥῶ ἴσθιναι·

ο'! ἂ, μέθυμα χάλας! αἶδι ε', ἵσθαι
 Εἰσπύσας φιδρὸν σίλας! Εἰλαπῶ τὸν
 "Ω τίθ', Σικρῶν ἰλίσταται· ἴσθαι
 Γὰρ πόντος φιδῶ.

The imitation of Gray, in the last stanza, is admirable; and Milton's "Laughter holding both his sides," is very happily rendered,

Κά φίλος φίλῳ Σ', ὁ χέρισι πλάττει
 Σχῆν μέγας διπλῆν·

Perhaps, the addition of *μέγας* improves the original idea. But, the whole of this Ode is of nearly equal merit. We cannot praise any part of it too much. We particularly admire the fourth stanza, where *Sleep, the brother of Health, indulges airy dreams, and reposes on the down of the cheek*. We refer the reader to it. No. 9. contains two epigrams—a Greek one, on the subject, "Ludentis speciem dabit, & torquebitur," and one in Latin hendecasyllables, "In Ventriloquum." This, as another specimen of our author's poetry quite in a different line, we shall quote:

"Salve! magna Tui, Britannique,
 Salve! gloria temporum tuorum!
 Qualis nemo fuit, neque est, eritve
 Posthac — O utinam repente voces
 Sint centum mihi, sint & ora centum, ut
 Te, Tui similis, poeta laudem!
 Audin'? Nunc hominemve, feminamve,
 Juxta, nunc procul & remotiores,
 Hæc illac, puerumve ineptientem,
 Credas multa loqui, simul diferta
 Ac vox parturit sonos in alvo.
 Atqui nil tremit os loquentis. Atqui
 Nil motum est labium. Quid ergo? Fallor?
 An verum est? Loqueris, tacesve? Certè
 Et nusquam tua vox & est ubique."

No.

No. 10. Is a Latin Dissertation on the subject "Utrum ad magnum poetam effingendum magis accommodata sit ætas omnibus elegantis ornatissima, an ætas elegantiarum rudis?" Mr. T. contends for the former; but he tempers and qualifies his opinion. V. p. 80.—We extract what he says of Mr. Pope.

"Te verò, Popi, te, inquam, amicum Musis, te comitem Musarum, hac in causa per honorificè a me gratoque ac pio animo nominandum censeo. Neque enim, si belli quidam & putidiusculi ardeliones censoriam illam virgulam suam in scripta tua distinxerint, tibi ego unquam defuerim vel patroni vel laudatoris loco. Nunquid auditis, Academicici, ut infelix illa Eloisa miserabile suum carmen integret, & læsos amores quodammodo præsens lamentetur, & inauspicatum Abelardi nomen queribunda invocet? Nunquid raptis Belindæ crinibus cecidit coma Berenices? O lautam illam sententiarum suppellectilem, & flexanimos vocum concentus illitarum mystica dulcedine, & vix hominem sonantis loquelæ succum atque sanguinem! O querelas gemitusque, qui vel ex ferreis legentium præcordiis lachrymulas eliciunt! O sales illos urbanos, & facetias non tam in singulis dictis, quàm in toto colore dicendi, redolentes ipsarum Athenarum proprium saporem!"

We find a note subjoined to the end of this composition, which, from its allusion to local circumstances, we do not entirely comprehend. It conveys an attack upon some person, whom we conceive to have been principally concerned in the adjudication of this prize, from the manner in which Mr. Tweddell explains the occasion of this exercise in the *Prolusionum Catalogus*, p. xvii. This person is ludicrously termed *ARBITER ELEGANTiarum*, in allusion, as we conceive, both to his being *Arbitrator* of the prize, and to the subject itself, which treats of *elegances*. We understand, that a man of great eminence and respectability is pointed at. However, not being in possession of all the circumstances, we shall not either censure or applaud the author for this satirical and farcastic note.

No. 11. is A Speech delivered in the Chapel of Trin. Coll. 1790, upon the character and memory of William III.—This Speech commences with the temper of history, and ends with the violence of declamation. Its outset treats of absolute facts; its close speculates upon imagined probabilities. The author artfully endeavours, first, to establish a character for moderation, that he may afterwards more securely indulge in the latitude of alternate innovation and invective. The style, however, is far more vigorous and eloquent than is usually formed by an author of so unripe years. The paragraph upon Standing Armies; upon the Origin, Continuance, and Increase of the National Debt, the marvellous Reverse of Fortune which beset

befel James ; the Personal Character of William III. seem to us the most brilliant specimens of the style of this Speech ; to which we may add the author's concluding Reverie upon the Progress of Liberty, and his long note on the Subjugation of Poland. Whatever progress Mr. Tweddell may make in polite literature in the space of the next twenty years, he need not blush, even then, to look back upon and to recognise these rich first fruits of his youthful muse.

No. 12. *Quid purè tranquillet ?* We are now arrived at a subject, where we find the author's mind cool and dispassionate, soberly and philosophically treating of the objects of tranquillity, and the means of their attainment. To the sentiments of benevolence, of religion, and of virtue, which Mr. T. avows, to his ideas of that happiness which he warmly and energetically professes to draw from the exercise of the social affections, to his alternate love of a learned ease, and an active and vigorous interference in the promotion of the public welfare, to his opinions of the true use of retirement and study, to his ardent admiration of Epicurus, and to his vindication of the unadulterated system of that Philosopher, we are most ready and happy to subscribe. In several parts of this exercise the reader will be struck by a resemblance to the simple pathos and tender eloquence of Rousseau, with whose taste, upon such subjects, that of our author seems quite congenial. We must not omit to notice, in an especial manner, the very elegant and cultivated compliment, which, in enumerating the blessings of philosophical retirement, he takes occasion to pay to his own university (p. 176), expressing his grateful sense of the benefits he has derived from it, of the encouragement it has given him, of the honours it has conferred upon him, of the sacred and invaluable friendships it has given him an opportunity of forming. We esteem pp. 183 and 184, on the subject of love and friendship, to be the purest specimens of Mr. T.'s beauty of diction, and of his taste in morals ; but they are too long to be extracted at length, and too good to be abridged. Of his power and strength of thought, the following extract will furnish such a test, as cannot often be selected from the compositions of Bachelors in either University.

“ *Hominem quidem ad felicitatem, quæ ex omni parte absoluta fit, natum non esse, mihi vel exinde constat, quòd res ipsa animorum nostrorum captum superat. Si Tartarus nobis, aut alius quispiam ultimarum pænarum locus, ad depingendum datur, mentibus statim nostris oboriuntur vivida, pertritesque, et horrore plenissimæ, imagines malorum. Cœlestium verò beatitudinem quis dignè scripserit ? An*
magnificum

magnificum tibi quiddam splendidumque videtur, Elysi poetici pastoritia tranquillitas? An in Mohamedanâ Paradiso sensibus mortuorum honestius blandiuntur lasciva & mollia amoris gaudia? Hisce autem rerum ineptiis et verborum cincinnis ac fucis, Religio Christiana penitus caret. Quam enim rem ne animo quidem complecti possumus, eam oratione consequi Christus haudquaquam conatus est. Hâc de causâ, præmia piorum non vivis pinguntur coloribus, non disertis verbis proponuntur, sed per quædam integumenta & involucra raptim et turbatè a nobis perspecta, præ ipsâ illa obscuritate majorem sui admirationem habent."

Perhaps the author is rather unwarrantably severe upon the school of Zeno, which he reprobates and derides with as much zeal, as he exhibits in his defence and praise of Epicurus.

No. 13. This Latin oration, which Mr. T. entitles *Oratio pro Æquâ libertate*, has, for its subject, "Utrum magnum imperium cum æquâ omnium libertate constare possit?" And of this Latin Oration we are at a loss what to say. It contains such a mixture of soberness and enthusiasm, so much artificial moderation, and so much natural impetuosity, so much true, and so much false argument, so much reason, and so much passion, that our criticism must be divided, like the subject of it. We think, then, that this composition displays more mind, but less truth, than any of the rest, more of reflection and of eloquence, but more also of artifice and perversion. The principles of the author appear, in one place, to extend almost as far as Mr. Paine's, and he must excuse us, if we add, that he is now and then betrayed into nearly the same violence as that *fugitive* reformer. Mr. T. commences his harangue by soliciting the indulgence of his academical audience, in delivering his sentiments, whatever they may be; lest, says he, whilst I am defending the liberties of others, I should appear to have lost my own. He then avows his determination, that, as he will, on the one hand, say nothing which he does not think; so, on the other, whatever he does think, that he will say. This sort of prelude, he says, he feels it incumbent on him to make, to prepare the minds of his hearers for what may follow, in order that he may not be overwhelmed by the sudden clamours of inveterate abuse, and of antiquated prejudice; for he knows the *invidia* which is wont to attach itself to the character of a defender of liberty, especially should he be numbered among those who are *guilty of being young*. He knows that the slaves of interest, and the tools of power, talk to the young of prudence and discretion, meaning only by those words the means of lucre and preferment. But our author's blood seems to boil unusually against such advisers and such considerations; and he appears to entertain, in common with

Dean

Dean Swift, the notion, that *discretion is but an alderman-like virtue*. And what, asks he, with most unqualified contempt, is the nature of their arrogance, who deny to others that privilege of thinking, which themselves neither dare to exert, nor understand the use of? In short he professes—but hear himself: ‘*Hæc de causâ nomen ego meum nequiquam soleo in his profiteri, qui occasionibus insidiantur, seque ad tempus flectunt, & potentiore cuique omnia omniâ annuunt. Quin illud longe longèque malim, magna quædam & præclara, & in animo alie infixâ principia complecti, quæ honestum deceant sapientemque, quæ sint omnibus & locis & temporibus accommodata, quæ denique nec flecti opinionum auris, neq; impetu ipsius fortunæ debilitari & frangi possint.*’ This is the substance of an introduction of four pages, in the writing of which Mr. T. has sometimes dipped his pen in the gall of Hipponax. That the general principle of it is highly good and virtuous, that to prefer conscience to profit, and real honour to artificial, when they come in competition, is truly laudable, we most readily agree; but Mr. Tweddell is too fond of attributing that opposition which his principles meet with, to base and unworthy propensities, when his natural candour ought rather to suggest, that it may be founded in motives as pure as his own. We applaud, from the sincerest conviction of its wisdom, that general discountenance, which has been, and still continues to be given to schemes of untried reform, and of perilous innovation; nor does Mr. T. seem to be aware, that he is guilty of the very same fault of which he plentifully accuses others, when (in pp. 203, 210, and 230) he vomits forth all his store of invective, “*omne virus acerbitalis suæ,*” against a man, whom (whatever be his politics) a wonderful compass of learning, and “the distinguished place which he has long filled in the eye of mankind,” should have protected from such a bitter and merciless assault. Mr. Burke, however, does not stand alone; he is co-partner in abuse with Æschines and Jack Cade, with Maximilian and Julius Secundus, with Numa and with Mahomet, with the Prussian Monarch, and the Empress of all the Russias. Should the two latter courts prefer a complaint against our author’s *rudeness*, it appears to us that Mr. Tweddell might be glad to take advantage of a concession, made in favour of the ancient languages, by the learned and very honourable member for Norwich, who was willing to exempt from prosecution all publications, which, being written in tongues unintelligible to the multitude, could not inflame their passions, nor agitate their minds.

The

The peroration is on the visionary subject of universal peace, and a sort of golden age, predicted from the improving prospects of mankind; impartiality, however, obliges us to admit that this speech, like the greater part of this volume, discovers talents, from the use and improvement of which much may in future be expected; and which, if exerted with the same ardour and energy, in the cause of order, and the maintenance of our present happy constitution, might enable the author to become a conspicuous and serviceable friend of his country. In our judgment, Mr. T's Latin prose compositions, for which sometimes Cicero, and sometimes Quintilian, should seem to have been his model, stand first in point of merit; his Greek Odes next; his English Orations claim the third place in the scale of comparative excellence; his Epigrams the fourth; and his Latin Ode the last: but, in each of the various species of composition, in each of the various languages in which they are composed, we find, distinct from all comparison, much positive excellence; and when, in addition to this, we contemplate that versatility of talent requisite to shine in so many divers ways, we cannot conclude our remarks upon Mr. Tweddell's productions, without congratulating Alma Mater, "*quod natum habeat tali ingenio præditum.*"

One final observation is, however, suggested to us by one of the subjects of these exercises (No. 13), and that is, that we were somewhat surprised to see such a subject proposed by the heads of the university, as a fit theme of discussion for the young candidate for academical distinction. The universities, in a certain degree, are answerable for the sentiments of their nurslings, and it, surely, cannot be either wise or safe in the older members to endanger their reputation for prudence and discretion, by encouraging the discussion of subjects, which call forth, in general, more of passion than of argument, and which sometimes interest the feelings at the expence of the judgment. Nor is it quite fair voluntarily to give a young man the opportunity of committing himself as the favourer of opinions, which it is indeed possible that he might otherwise have embraced, and publicly have declared, yet which it is also possible that his maturer understanding might have disapproved, and his experience have forced him to condemn. In the multitude of topics, which present themselves for discussion, it never can be necessary to have recourse to those which involve political speculation; and it will always be the more discreet measure not to invite inquiry, where you may be compelled to reward sentiments, which it is probable that you personally disown.

ART.

ART. VI. *Poems, by John Bidlake, B. A. Chaplain to His Royal Highness the Duke of Clarence.* 4to. 2c6 pp. 8s. 6d. Haydon, Plymouth; Law and Faulder, London. 1794.

THE first and most important of these poems is, *The Progress of Poetry, Painting, and Music*. The fable of this poem is constructed with some ingenuity. In Canto I. *Fancy*, a beautiful nymph, straying in the month of May from her sweet retirement, meets with *Genius*, the eldest-born of *Light*. A mutual passion soon brings on an union, from which spring three daughters, *Poetry, Painting, and Music*. In the second Canto, these nymphs continue for some time single :

“ Respondent love their bosoms never knew,
No rural courtships could their hearts subdue,
Till three congenial youths at length appear'd,
For *skill and wond'rous excellence* rever'd.” P. 14.

These fortunate youths are *Art, Industry, and Necessity* ; but,

“ Soon as the *days* of transport could subside,
And love flow'd equal in a smoother tide,
They all resolv'd in wider space to rove,
To wander far, and natural taste improve.” P. 17.

After a short wandering, of *Art* with *Poetry, Painting* with *Industry, and Music* with *Necessity*,

“ They met ; but in their looks was anxious care,
And o'er a joyless banquet reign'd despair ;
And many a future plan they form'd in vain,
For in each scheme they read *but only* pain :
At length it was propos'd to visit *Fate*,
To learn their fortunes, and their woes relate.” P. 18.

Fate informs them, that they would never have success while apart ; and (in Canto III.) displays a magic glass, in which they survey their future fortunes. *Poetry* here sees, in a fine landscape, the vision of the Worthies who are to adorn her art, and first Homer—

“ Conspicuous one, and bright above the rest,
The Father of his art by all confest :
Blind as he was, the Muses by his side
Whisper'd kind words, and deign'd his steps to guide.
Grand was his port, and as he boldly trod,
With smiles assenting Heav'n *was seen* to nod.
Before his steps created forms arose,
Arms frown'd on arms, and marshal'd foes on foes.

The

The Gods contending fill the thund'ring skies,
Till Troy, unhappy Troy, in ruin lies." P. 23.

Then appear the Prophets Isaiah, Ezekiel, and Jeremiah, who are characterized with some spirit; afterwards the Poet Pindar; and then, in a very weak and inadequate strain, Sophocles and Euripides.

"A theatre its noble pomp displays,
And two before the scene demand the bays:
Applause alternate gives the Tragic crown,
While *million bearers lift to fair renown.*
For majesty the one and fire is *rais'd*;
The next for nature and for moral prais'd:
The first exalts and dignifies the *soul*;
The last brings frequent tears at pity's call." P. 27. 1

The nymph then sees Anacreon, Theocritus, Virgil, Horace, Ovid, Shakespeare, Milton, Dryden, Pope, and Thompson, and, lastly, a troop of Patrons, and another of Critics, a formidable band, and in part satirically painted; among whom, however, our ambition is to rank in the class described in the four last lines. Disappointed authors, of course, will place us in the former part of that group.

"What means that troop? said Poetry to Fate,
In whose proud train the sons of Genius wait?
Some Poets, as they pass them, humbly bow,
While some refuse their proffer'd help to *know.*
Thus Fate replied: Poor merit must demand
The favouring help of Fortune's pow'rful hand:
Those then are patrons.
Those next are men, the pest of future days,
Who, by condemning, only hope for praise.
Conscious, that they the prize can ne'er attain,
They see all excellence with secret pain.
These are false Critics call'd—tremendous name!
They sicken at the softest breath of fame:
Hating all living worth, no praise bestow,
And credit only to the dead allow.
Yet some true Critics shall indeed arise,
Try by just laws, judge with impartial eyes.
By native, unaffected taste be known,
And from congenial feeling merit own." P. 34.

The Prophets and Poets are severally characterized, with a sufficient degree of discrimination; and, therefore, the aid of notes, to express their *names*, was hardly necessary; but it is certain that readers in general are fond of notes, though sometimes not very flattering to their sagacity.

O o

"Then

" Then *Painting* look'd ; Joy sparkles in her eyes,
In semblance as her future actions rise." Canto IV. p. 36.

Apelles and Zeuxis are here celebrated. The next topic is the use of Sculpture, and the impression which it is adapted to make on the minds of spectators is expressed in two lines, of which the first is, though terribly inharmonious, poetical, and the other most injudiciously antithetical.

For motion inert stone appears to strive,
Tho' speechless speaking, and though dead alive." P. 37.

Some of the most celebrated painters are then briefly characterized ; but not with the vigour and enthusiasm we were prepared to hope for.

" Titian's tints *look clear, in rich attire.*" P. 38.

" Claude *delineates classic views.*" " Pouffin in *learning rich his scenes describes.*" The next line is somewhat less flat ;

" In deserts stray Salvator's plund'ring tribes."

Ryfdael is

" Led by Simplicity to *fair applause.*"

Church-images and windows, and some of the most celebrated pictures on Scripture-subjects, are then noticed. Critics are seen,

" To modern merit blind, to beauties cold." P. 41.

And the Canto concludes with a censure of the custom of receiving money for admission to view *private* collections of paintings.

" Then *Magic*, in her turn, inspects the glass,
And sees imperfect visions quickly pass." Canto V. p. 43.

The poet rises here in spirit ; yet we cannot but wish, that the stale fictions of monsters made tractable, and *conversably* mild, rocks and trees dancing, and stones formed into walls by the power of music, had been omitted. The powers of music are then exemplified, in church-music, Jewish and Christian ; in martial sounds, and in its effects of soothing grief, in which part the following lines are worthy of selection :

" A dungeon next its gloomy shadows spread,
And there a captive lean'd his weary head :
One grated window gave a doubtful ray,
And more than half shut out the niggard day."

With hope deferr'd the victim's cheeks were pale,
And his grey locks were *scatter'd* in the gale.
Age premature had plough'd his furrow'd face,
And every touch of sorrow left a trace.
Full oft he sigh'd ! full oft he wept aloud !
Then mus'd awhile ! and then in silence bow'd !
Then seiz'd his lute, and struck the trembling strings,
And consolation spread her lightsome wings.
His eyes with novel expectation gleam,
And hope shot o'er his face a meteor's beam."

The last of these lines would atone for many bad ones. The poem closes with a charge from Fate to the three sisters, to join their powers, and move hand in hand.

We come now to *Sacred Poems*; in which we find many passages worthy of commendation, and many very unequal. Of this description, is the first of these poems, on the Crucifixion, in which are some fine lines. We may give these, though not faultless, as a specimen :

" Thy reign, O Great Messiah, shall be peace !
Fury shall sleep; slow-wasting sorrow cease !
The world, no more by passion's rage distressed,
Shall feel external ease, and mental rest.
The soul shall to an higher rapture move,
And change all human into heav'nly love." P. 62.

The " Meditation on a New Year," is full of good instruction, and (except the similes) more uniformly poetical than any of the pages which precede it.

The paraphrase of the 104th Psalm has some beauties, and considerable defects.

" The Widow of Nain" begins in a very unpromising manner; but, after the first eight lines, we find elegance and vigour; which, however, are quickly exhausted, and scarcely are found again in the poem.

" The Resurrection of Lazarus" can hardly be commended in any part of it.

The remainder of the volume consists of Elegies, Odes, Sonnets, Miscellaneous Verses, and Songs, which we can notice but slightly,

The second and third Elegies have many pathetic touches. The third (the *Female Penitent*) with a few slight emendations, would appear with credit in any collection of poems in which it should be placed. He that could write these verses ought to have expunged many which are found in this volume. The Ode to a Red-breast is pretty. The Verses and Songs have little in them that can be commended.

Of faulty rhimes, occurring in this volume, a very long list might be produced; in which are—"saw, grow; draw, below; soul, call; sea, play; speak, leap; revives, lives (*the verb.*)" &c. &c. The smaller pieces have some lines, wanting a syllable in measure. The first syllable in *énervates* is accented, and the second in *mercántile*, contrary to all usage.

In our extracts, we have pointed out many flat, prosaic, expletive parts of lines; and faults of this sort * occur in almost every page; they seem, however, to be faults, not of incapacity, but of haste or negligence; and the critic, who fairly animadverts upon them, will, probably, be considered by the author as a friendly monitor, solicitous for the greater excellence of his future performances. Indeed, a more unequal writer cannot often be met with; for, with all his striking blemishes, he has a lively fancy, a classical taste, a poetical turn of mind, and, in many instances he has set before us, and has our thanks for, an elegant and agreeable entertainment.

ART. VII. *Observations on the Disease of the Hip Joint. To which are added, some Remarks on White Swellings of the Knee, the Caries of the Joint of the Wrist, and other similar Complaints. The whole illustrated by Cases and Engravings, taken from diseased Parts. By Edward Ford, F. S. A. Surgeon to the Westminster General Dispensary. 8vo. 10s. 6d. Dilly. 1794.*

THE disease of the hip joint is of an alarming nature, frequent in occurrence, and attacking by such slow and almost insensible degrees, that it has often made the most tremendous ravages, before it is discovered to exist. The public are, therefore, very much indebted to this author, for pointing out the discriminating marks, by which it may be detected in its incipient state, as well as for the judicious mode of treatment he has recommended, in its different stages.

* And other kinds also. In page 4, we have the common, but vulgar mistake of the verb *to lay* for *to lie*.

And on the ground to catch each sound would *lay*.

The language of poetry should be above common elegance, not below it.

This disease occurs, he observes, at every period of life ; but is most frequent from infancy to the age of fourteen, which is the period most incident to other scrofulous affections. It often derives its origin from accidents apparently trivial, and such as in sound constitutions would produce no material effects. But the scrofulous virus being determined to the joint, if the disease is not stopped in the beginning, gradually erodes and destroys the head of the femur, the bones that form the acetabulum, with the investing cartilages. While this process is going on, the complexion of the patients becomes pale, and they are affected with occasional languor and heaviness, succeeded by proportional flows of spirits, and temporary exertions. They have a sort of limping gait, or a lameness scarcely discernible, and a slight weakness of the leg and thigh.—These, on a close inspection, are found lessened in their circumference, and the whole limb, more or less, elongated. In the morning they walk stiffly and with difficulty ; this is less apparent in the day, but recurs early in the evening with unusual weariness and pain. In quick exertions, and in running, they are apt to fall. At length the lameness increases, and they are obliged to grasp the affected thigh with their hands, in order to give it a greater progressive power. They are not unusually affected with a pain in the knee, at times so violent as to disturb their repose, and occasion the most agonizing screams. This frequently misleads the Surgeon, and induces him to apply fomentations, cataplasms, &c. to the joint ; but, on examination, no disease is found in that part ; the caries in the hip joint, the cause of the pain, thus continuing undiscovered. In bed, the thigh affected is ordinarily bent forward, and any attempt to alter that position, or to extend the limb, is attended with great pain. The parts surrounding the joint, even at this period, betray no great degree of painful sensation on pressure ; but some tenderness is observed behind the great trochanter, where there is not much cellular membrane or muscle to cover the joint ; and in the glands of the groin, which are frequently enlarged.

These symptoms are frequently suspended for a considerable time, but generally return with increased violence. The limb, which was before elongated, becomes shorter, the parts round the joint more tender, and there are evident signs of approaching suppuration. The thigh becomes more shortened, and less capable of motion ; the leg wastes more apparently, the patient supports his body on crutches, and on his sound leg, the diseased limb hanging a burthen some and painful appendage to the trunk. The abscess at length bursting, profuse night-sweats

and colliquative purging succeed, which generally close the scene.

If the patient recovers after suppuration has taken place, he is confined for a long time to his bed, from which he rises with a distorted hip, and an emaciated limb, which has either formed an insecure connection with the os innominatum, or becomes ankylosed in the hip joint. The reader will perceive, from the above account of the symptoms, which are detailed much more at length in the work, the accuracy with which Mr. Ford has marked the progress of the disease. He next proceeds to investigate the cause. As on examining the parts after death, matter is usually found in the joints, this has induced practitioners to imagine, that the affections of the bones and cartilages are consequences of the disease; but our author thinks the contrary, and contends, that caries of the bones is an original symptom. This goes on quietly by giving little disturbance to the constitution, until the bones are so far injured, or such a portion of them is destroyed, as to impede the motion of the limb, and affect the neighbouring parts.

That bones may be greatly diseased, and much of their substance destroyed, without giving any alarming disturbance, is manifest, from cases of incurvated spines. In these we find the body of the vertebræ so much eroded as to fall in, before the disease which attracts our notice (the palsy of the lower extremities) takes place. That the disease of the hip joint has the same origin, is made further probable Mr. Ford thinks, from the success of a practice similar to what is known to cure that disease; and he was confirmed in his opinion, by having had opportunities of examining the joint, in persons who died of other casual complaints in the early stage of this disease, in which the bones were found to be carious. He relates two cases; but although the disease was not advanced so far in either of them, as to occasion the death of the patients, it had made too great progress in both to allow any decisive opinion to be drawn from them in favour of his doctrine.

The author next delineates the discriminating symptoms that distinguish this disease from paralysis of the lower limbs, psoas abscess, &c. but for these we must refer to the work. He then recites the different methods that have been recommended for the cure of the disease of the hip joint, in its incipient state. Mercury and antimony, in various forms; the extract of hemlock and bark, have all been repeatedly tried, not only without any material beneficial effect, but often with manifest disadvantage. The cold-bath is uniformly injurious; and though bathing in the sea is remarkably useful in correcting a scrofulous taint in the constitution, and is singularly serviceable

serviceable in the very first stage of this, and other similar local affections, yet it never fails to do mischief, when had recourse to in a more advanced state; when pain and fever point out a disposition to suppuration. Warm bathing, however, either in sea-water, the Bath, or simple tepid water, is frequently found to be a powerful auxiliary, if used before matter is formed. Mr. Ford strengthens his opinion on this head, by the sentiments of Drs. Charlton and Oliver, of Bath, from whose works he extracts a description of the disease, and a method of treating it, which they found frequently successful. He next considers the effects of topical bleedings, blisters, setons, &c. These are all known to be eminently useful in enlargement and caries of those bones that lie near the surface, as of the fingers, wrists, &c. and he makes no doubt but they may all in their turn have contributed to remove this disease, when very slight, but when it is inveterate, they cannot, he thinks, be relied on. In this case, we can only hope for success from large and deep issues, kept open for a considerable length of time. Of the powerful assistance to be obtained from these he has had repeated proof.

This practice, he observes, is not new; Hippocrates, Celsus, Ætius, Paulus Ægineta, and, more lately, Prosper Alpinius, Ambrose Parey, Scheuchius, Boerhaave, and De Haen, bear testimony to its efficacy. "*Sumatur cauterium,*" says Boerhaave, "*valde ignitum cum annulo, a quo annulo profunditas inustionis determinatur, et hoc applicetur coxendici; hac ratione omnes hi ægri curantur, et puto, quod si hæc methodus semper in hoc casu esset adhibita, ex centum hominibus qui nunc claudicant, non unus claudicaret.*"*

When the disease is further advanced, and suppuration has actually commenced, in this dangerous state, the author says, we are by no means to open the abscess, but leave it to burst spontaneously. The advantages attending this method, and the fatal consequences almost invariably following a contrary practice, are clearly proved both by argument and facts. As this process is always tedious, sometimes extending to several years before a complete anchylosis is formed, and all danger of inflammation and further injury removed, great attention must be paid to the management of the patient. All motion of the joint is to be avoided, as far as that is possible; for which purpose, it is of the utmost importance that the patient be supported on crutches, which must be used till the cure is completed. If these are thrown aside too soon, the most fatal con-

* *Praxis Med.* p. 380.

sequences, Mr. F. observes, may be expected to ensue. The advantages of breathing a pure air in these complaints is so generally acknowledged, as to need no recommendation. The patients must be allowed a liberal diet, and bark, and other tonic medicines occasionally administered. But for the treatment of the disease in this stage, we must refer to the work, in which the whole is arranged in a clear and systematic manner. This is preceded by a Discourse on Abscesses in general, in which the author examines how far the practice of opening them indiscriminately is proper; and, after a minute and ingenious investigation of the subject, decides against that custom; and concludes with laying down some general rules to guide the Surgeon in his determination when an operation should be performed, or when it is more eligible to leave the abscess to burst spontaneously. The arguments in this Chapter, which appear to us perfectly conclusive, deserve the most serious attention of the practitioners in Surgery.

The volume concludes with a series of cases, illustrative of the practice recommended above. We shall lay two of these before our readers.

CASE II.

Disease of the Hip Joint, cured by an Issue made by Caustic.

“ Abraham Lewis, a boy, seven years old, was recommended to the Westminster General Dispensary, September 16, 1790. He was of a pale complexion, and appeared greatly emaciated; he had not been able to get out of bed for the last three weeks, without assistance, and when taken from the bed, he could not walk for the first hour. After walking, he soon became tired, he was frequently sleepless during the whole night, and cried out incessantly from pain in his thigh and knee: the thigh and leg were wasted considerably, the lymphatic glands in the groin were swelled, and he felt much difficulty in moving the limb. On measuring the two lower extremities, the diseased one was found to be half an inch longer than the other: it was very manifest that he could not support the trunk equally on both the extremities, for, in attempting to stand in an erect position, the body was inclined to the left side, and principally supported by the left leg, which was in a firm and rigid state of extension, whilst the right knee was bent, and partially relaxed. On the 17th I applied the caustic, rubbing it on the skin, so as to produce an oval eschar, an inch in length, and half an inch in breadth, behind the great trochanter of the thigh bone. On the 22d, I saw the patient again and was informed that the pain in the knee was lessened, and that his health was somewhat mended. On the 30th he was much stronger, walking without any assistance, and the issue discharged freely. On the 18th of October he was free from pain, his health was much better, and from that time he continued mending visibly in every respect. He kept the issue open for two years, its surface being frequently

frequently sprinkled with powdered cantharides, but no other external applications were used to the part, nor any internal medicines given, excepting small doses of powdered jalap to keep his bowels open. On the 18th of October, 1793, I saw this patient in the enjoyment of perfect health."

CASE III.

Disease of the Hip Joint, attended with an external Suppuration, and terminating in Anchylosis of the Joint.

"On the 28th of September, 1785, a gentleman from Great Marlow, in Buckinghamshire, called on me with his daughter, who had a violent pain and swelling from the hip joint; the limb was contracted and wasted, and she complained much of frequent pain in the knee; she was eleven years of age, had no complaint but what proceeded, apparently from the local disease. She had no pulmonary complaints, no scrophulous enlargement of the extremities of the bones, nor any other symptom which indicated a stumous constitution.

"The caustic was applied in the usual manner; a suppuration, however, from the joint soon followed, but was not attended with any dangerous symptoms. The abscess was suffered to burst spontaneously, and continued discharging near two hours, when the fistulous sore healed without any particular treatment.

"I did not see this patient above three or four times, but the result of the cure was, that she kept the issue open for several years, and, at the present period, October, 1792, she is grown a tall healthy woman, free from any inconvenience, but what arises from the limb affected being about half an inch shorter than the other."

The author has enriched the volumes with eight beautiful engravings, shewing the state of the integuments, cartilages, bones, &c. in the different stages of the disease,

We cannot take our leave of this very useful performance, without recommending to the author, when he shall be called upon for another edition, which we have no doubt but he very soon will be, to print a sufficient number of copies in a less magnificent and expensive style, that they may come within the reach of many hundreds of practitioners in Surgery, who, we are afraid, are at present precluded from being purchasers,

ART. VIII. *The Natural History of Birds; containing a Variety of Facts selected from several Writers, and intended for the Amusement and Instruction of Children. With Copper-plates. In Three Volumes. With the Plates plain, 12s. with the Plates coloured, 1l. 1s.; and a fourth volume, with the Plates plain, to serve as a Drawing-Book, 1l. 8s. bound, Johnson.*

ALTHOUGH this very entertaining and useful publication was commenced so long ago as the year 1791, yet it was not

not finally completed till 1793, so that no apology is necessary on our part for noticing a work which may not, at first sight, appear to be within the limits we found it expedient to prescribe for our critical labours. This History of Birds, indeed, has so much real merit, and is so very superior to most publications whose object is professedly the same, that we would willingly step a little out of our way to recommend what so essentially combines ornament with instruction.

It is professedly a compilation ; but it is a compilation from Linnæus, Buffon, Pennant, and Latham. The Birds are represented in their six different orders, and arranged according to the system of Linnæus. A spirit of piety, free from superstition, breathes through the whole ; and the only matter of surprise to us was, that a work which contains a great deal of the science of Natural History, which, without being abstruse, comprehends so much, and unfolds so great a variety of information, should be represented in the title as intended for children.—We are happy to declare, that adults, who have any curiosity with respect to the works of Nature, which all, we should imagine, must, in some degree, possess, may peruse this History of Birds with real advantage and improvement.

The following specimen may give an idea in what manner the work is conducted :

GENUS XXXI.—DIOMEDEA.

“ The Albatross has long wings and three toes, all placed forward. It is found at sea in all the warm and temperate Southern climates. It flies exceedingly high, and feeds on flying-fish, which, when pursued by dolphins, rise into the air and escape their enemy. The tail of the Albatross is round and short, not forked ; its thighs are naked, and its wings exceedingly long. The Albatross is larger than a swan. Towards the end of June, Albatrosses are seen in great flocks in Kamschatka, and the Kurile Islands, a little south of Kamschatka. They come there for fish ; and when they appear, the people know that there will be abundance ; for large shoals of fish are always observed to come soon after the Albatrosses. When they first come, they are very lean, but they soon become fat. They are very devouring birds, and destroy large quantities of fish : they will often swallow a salmon of four or five pounds weight ; but as they cannot take it all at once into the stomach, the tail will frequently hang out at the mouth. The bird, in this situation, cannot well fly away, and so is easily destroyed.

“ The Albatrosses are often taken with a hook baited with a fish, but not for food, because they are very bad tasted ; but for their intestines, which are blown up like bladders, and used as floats, to prevent the upper part of the fishing nets from sinking. The bones of the Albatross are made into needle-cases and tobacco-pipes. They breed

breed in Falkland's Islands, and in Patagonia. Patagonia is the most southern part of the Continent of South America. Their nests are made of earth, upon the ground: they are round, about a foot high, and with a cavity or hollow upon the top. The eggs are very good food. It is remarkable, that the whites of their eggs do not grow hard with boiling.

"While the female sits, the male is constantly on the wing, and supplies her with food; they are then so tame, that they will suffer themselves to be pushed off the nest, whilst the eggs are taken from under them. Their eggs are often destroyed by a hawk, who darts down upon the nest, the moment that the female Albatross leaves it, and flies away with an egg. The Albatross is often persecuted by the Skua Gull. As soon as the young Albatrosses leave their nests, the Penguins take possession, and hatch their young in the same nest."

ART. IX. *Objections to the Continuance of the War Examined and Refuted.* By John Bowles, Esq. Author of the "*Real Grounds of the present War*," &c. &c. The Second Edition, with considerable Additions. 8vo. 76 pp. 2s. Debrett. 1794.

THE first edition of this pamphlet, published without the name of the author, was said, in the title-page to be "By a Friend to Peace;" and we have no doubt that the distinction was justly assumed, since the most ardent love of peace is perfectly compatible with the desire to see the present war pushed vigorously on to a just and honourable conclusion. For this war, as the author justly observes in his introduction, is to be distinguished from all others. "An enemy of a new kind has risen up—one who fights, not merely to subdue States, but to dissolve Society—not to extend Empire, but to subvert Government—not to introduce a particular Religion, but to extirpate all Religion. In the natural impulse which leads to resistance for the sake of preservation, and in the union which arises from a sense of common danger, may be found the true principle of the war, and of the extensive alliances by which it is supported." Citizen Genet, in his remonstrance to the Secretary of State to the American Government, thanked God, that he had forgotten what Grotius, Puffendorf, and Vattel, have said upon the Rights of Nations: but the world in general, not quite so sublime as the Citizen, will take as a strong testimony in favour of the principle of the present war, what Mr. Bowles has quoted from Vattel in page 68 of his pamphlet, and has also taken as his motto, "If, then, there be any

any where a nation of a *restless and mischievous disposition*, always ready to injure others, to traverse their designs, and to *raise domestic troubles*; it is not to be doubted, that all have a right to join, in order to repress, chastise, and put it ever after out of its power to injure them." Vattel. B. ii. c. 4.—This motive of self-preservation, without maintaining any right in one nation to interfere in the domestic regulations of another, will sufficiently justify the present war in the eyes of all who are real friends to justice.

In this publication, Mr. Bowles ably considers the several objections urged against the war, by those who are *seditionously* in love with peace. We cannot undertake to go through the whole of his arguments, but shall prove, by the following specimens, that he is neither a luke-warm nor a weak advocate in the cause he has espoused. Speaking of the advice given to this country to abandon the war, he says, with the spirit of a true Briton,

"Such a proposal, if addressed singly to great Britain, involves a greater insult on common sense, and a grosser violation of sound policy, than even that of negotiation. Shall we calmly look on, as indifferent spectators, while a Power which is acknowledged to be unfit for alliance or amity with any civilized State, is establishing and extending its dominion, and acquiring a degree of strength which we may hereafter find irresistible? To do this in any case would be egregious folly: but to do it after the experience we have had of the evils inseparable from the existence of such a Power, would be a degree of folly for which it would be impossible to find an adequate name. Nor could this country inflict a deeper wound on her honour, nor more effectually sacrifice that reputation for good faith, and punctual adherence to her engagements, by which she is so eminently distinguished, than by abandoning the connection which she has formed with so many States for their common security. Could she, after such a conduct hope for assistance in a moment of distress, even if any State should continue able to assist her? or, could she expect, as heretofore, to supply the want of external assistance by the aid of internal fortitude and energy, when each of her legitimate sons would blush at the name of Briton? We have witnessed, indeed, the shocking spectacle of a people becoming alike dreadful and detestable, by the debasement of character, and the extinction of moral sentiment;—but the natives of this renowned isle, invincible as they have often proved themselves, would lose their spirit with their dignity—and hide their blushing faces, if they could not look on with conscious rectitude and un sullied honour." P. 19.

He afterwards shows, that it would be equally impolitic for the allies in general to give up the contest.

On the subject of the attempts made to subvert the Constitution of this country, Mr. B. writes thus forcibly:

"No

"No pains are spared—no artifice is neglected—to subvert the ancient and noble edifice of British greatness and felicity. There is no shape which Sedition, the Arch-Fiend of Society, does not assume, to effect this destructive purpose. Proteus-like, he varies his form with the greatest facility. Now, the daring Conspirator, defying the Laws, braving the Legislature, and courting prosecution;—then the wily incendiary, inflaming the passions of the profligate, deluding the simplicity of the young, the ignorant, and unwary, and infusing, by every channel that malicious ingenuity can discover, restlessness and discontent;—next, the specious Reformer, professing an enthusiastic regard for the Constitution, but calling for reform with a view to subversion;—and anon, the bold Innovator, displaying ideal forms of speculative perfection, to ensnare us to quit our solid hold of substantial felicity." P. 61.

Nor should the following warning, on any account, be disregarded by those whom it more immediately concerns.

"Several recent verdicts have intercepted the progress of justice against offenders who had published libels of the most flagrant kind, of the design and tendency of which to excite a spirit of disaffection to lawful authority no man in the country entertains the least doubt.—Such verdicts are alarming mementos of the insecurity of every thing that is, and ought to be dear to Englishmen; for they prove, that the existence of the State cannot depend upon the protection of the laws. They afford triumph to sedition, and encouragement to revolt. Every such verdict is infinitely more alarming than a defeat either by sea or land. In vain shall our fleets and armies defend us against foreign enemies, if the laws be impotent against domestic traitors. If Juries will not support the Constitution, of which they form a main pillar, it certainly must fall; but they ought to consider, that they will be buried in its ruins." P. 63.

From such specimens our readers will easily judge, that it is no undeserved partiality of the public which has called this pamphlet to a second edition, before we had found an opportunity to announce the first, and probably will be inclined to be more intimately acquainted with so respectable a monitor.

ART. X. *Polwhele's Historical Views of Devonshire.*

[Concluded from our last, p. 405.]

HAVING already snatched the Saxon Chronicle from under the feet of Mr. Polwhele, and thus left him standing without one inch of historical ground to rest upon; we shall now go on to attack the collateral props of his hypothesis. To do this, is an act of justice due to history, to the celebrity of Mr. Polwhele's

Polwhele's name, and to the fair exhibition of his principal reasons. Mr. Polwhele, in his very first page, refers us, in proof of his hypothesis, to "the religion of our first colonists, as well as their language, their manners, and usages, and several other particulars, in which they bore not the least resemblance to the Celtic race that peopled Europe." Upon some of these, therefore, we will dwell, and to avoid all seeming partiality or prejudice, take the three that first occur in order of position.

RESEMBLANCE THE FIRST.

"The Patriarchs in elder days, and the Arabian princes at the present hour, are described as traversing extensive tracts of country; and, as removing with their dependents and their cattle, from one spot, where the pasture was exhausted, to another which had been hitherto unoccupied; and the *Danmonii* are commonly represented, as a wandering people, and as feeding their flocks at one time in Devonshire, and at another in *Hampshire*," which did not belong to them, but to the *Belgæ*, and was disjoined from them by the whole body of Dorsetshire interposing. Such a trip in *our own* geography can be referable only to a blunder of the press. Mr. Polwhele alludes, we believe, to one writer, the only one (we apprehend,) who ever spoke of the rambling life of the *Danmonii*, and one who is sure to be a favourite with a young antiquary, but to be rejected by an old one, Mr. Baxter, in his Glossary of British Antiquities, who there supposes *Cornwall* to have been the *winter pastures* for the cattle of the *Dumnonii*! "But this, from the nature of the island, and the populousness of it, was *impracticable*." The resemblance, therefore, between the *Danmonii*, the Patriarchs, and the Arabians, in this point, cannot be maintained; and Mr. Polwhele's argument confessedly fails in its aim. "Their origin, however, is sufficiently pointed out by their disposition to wander, which they discovered, as far as their situation would permit them. Within the circle of his territories, the British chief was, undoubtedly, accustomed to shift the scene; sometimes attending his flocks on the cultivated hills, sometimes in the fertile valleys, and sometimes driving them to the downs, at a considerable distance." The Arabian, the Patriarchal mode of "traversing extensive tracts of country, and removing—with their dependents, and their cattle, from one spot, to another," all dwindles down into what is practised by all our farmers at present, each of them in person, or by his servant, attending his flocks on the cultivated hills, if he has high fields

fields of grafs, or turnips, for them, and, when thofe fail him, driving them to his fields, “ in the *fertile vallies*,” and, when both fail, “ driving them to the downs,” or commons, “ at a “ confiderable diftance.” Why, then, was the refemblance instituted, when it was to end in fuch a mockery of likenefs ?

Quando *amphora* coepit
Inftitui, currente rotâ cur *Urceus* exit ?

But a worfe kind of legerdemain, in logic, is here played upon us. The design of the refemblance is to prove the “ origin” of the *Danmonii* immediately oriental, and therefore very different from that of all the other Britons ; yet, to our aftonifhment, it proves the very point of this oriental refemblance, not from the *Danmonii* excluſively, but from the *Britons* at large. “ *Their* origin is fufficiently pointed out by *their* difpofition to wander ;—the Britiſh chief was, undoubtedly, “ accuſtomed to ſhift the ſcene.” We have thus fuch a ſubſtitution of *quid pro quo*, as is often uſed for the purpoſes of deception ; but is much oftener, as here, the reſult of mere confuſion of ideas. There is much more of bad logic, than of bad design, in the world. “ Even, in the time of Cæſar, the “ Aborigines, who had fled into the centre of the iſland, “ were diſcriminated by this roving genius from the tribes of “ Gaul : to Cæſar’s own obſervation, this formed a ſtriking “ part of their character.” We thus ſee Mr. Polwhele proceeding to prove the origin of the *Danmonii* excluſively, as different from that of all the other Britons, by a refemblance *not* excluſive, but common to the *Danmonii* and other Britons ; common even to them and the “ Aborigines.” So loſt is Mr. Polwhele in the cloud of his own raiſing, and ſo involved in the web of his own weaving ! But the *Danmonii*, we *now* find, are not the only tribes of Britain, derived immediately from the Eaſt, and not “ from the tribes of Gaul,” as we are told that even the “ Aborigines” themſelves were “ *diſcriminated*” by this roving genius “ *from the tribes of Gaul.*” The *Danmonii* therefore, according to Mr. Polwhele’s own argument, either had the ſame origin, as they had the ſame genius, with *all* the Britons, or had the ſame with all the “ Aborigines,” at leaſt. Either way, Mr. Polwhele *annihilates his own hypothesis* ; but where, where does Cæſar ſpeak of the roving genius of the “ Aborigines ?” We have ſuffered Mr. Polwhele’s, “ undoubtedly,” to paſs unnoticed before, concerning the Britons at large, as conſidering ſuch *general* affirmations of authority in hiſtorical ſubjects, like general aſſertions of ſincerity in polite life, to mean only a kind of innocent ſelf-deception : but when an author is appealed to by name, we expect a ſpecific reference

reference to the passage. Why is this not made here? For one plain reason, *there is no such passage*. In all the account given by Cæsar of the "Aborigines" of the "Belgæ," there is not one clause, one word, one syllable, expressive of their roving genius. So thoroughly has Mr. Polwhele contrived to impose upon himself! "Nor could the airiness of "an Asiatic temper, so opposite to the European mind, that "loves its accustomed habitation, be more clearly manifested, "than by their breaking up their establishments, as they repeatedly did, at the appearance of every invader." We have thus the "Aborigines" made "Asiatic" expressly, either *instead* of the *Danmonii*, or *with* them, and either way to the destruction of Mr. Polwhele's own hypothesis; and those Aborigines are said to have repeatedly broke up their establishments at the "*appearance* of every invader," when not a fact is produced, or can be found, to prove the assertion; when the very populousness of the island, and the fixedness of property, among the islanders, precluded it; and when Mr. Polwhele himself has previously, concerning his own *Danmonii*, affirmed, that all roving out of one country into another, "from the nature of this island, and the populousness of it, was impracticable." Such an amazing display of confusion have we here! "Though *gens omnium validissima*," words applied by Mr. Polwhele himself to his *Danmonii*, only two pages before, and now applied by him, evidently, to the Aborigines exclusively, "and well able to repel an enemy, "yet so slight was their attachment to their native soil, that "they abandoned it on the first attack, and either rushed from "the sea coasts *into the central woods of Britain*, or rapidly "embarked for other islands." We thus began with the *Danmonii*, and thus end with the *Aborigines*. We were to prove the roving genius of the *Danmonii*, in opposition to that of the *Aborigines*, and that of the *Belgæ*; but we actually prove, as far as assertions will prove, the roving genius of the *Aborigines*. The truth is, we believe, that Mr. Polwhele's ideas are all thrown into a maze of confusion here, by his own double acceptance of the word *Aborigines*, using it as his reference to Cæsar shows, for the interior or original Britons of Cæsar; yet having an imperceptible fascination upon his mind, from his own hypothesis, and thus confounding his own *Aborigines* with Cæsar's; speaking apparently of *these*, yet alluding secretly, at times, to *those*; this at least is the only way in which we can account for a confusion, that spreads out the troubled lap of chaos before us, and is not to be equalled in any scene of regulated creation.

RESEMBLANCE THE SECOND.

"They," says Mr. Polwhele, immediately after the last passage, grammatically meaning the *Aborigines*, but really the *Danmonii*, "resembled the Arabs also, as nearly as their situation would allow, in the distinctions of rank and station." Mr. Polwhele ought, in strictness, to prove the resemblance between them and the *Armenians*, as their origin is asserted to be Armenian specifically; and not to put us off, as he here does, with a resemblance merely *Arabic*. "But let us dismiss, for the present, the idea of these resemblances, and pass to a consideration of the *British*," not the *Danmonian*. "government." Mr. Polwhele then delineates the form of the *British* government, from Mr. Whitaker and Dr. Borlase, at some length; makes many applications of all, (very properly as the Historian of Devonshire, but very improperly as endeavouring to prove his main point) to remains in the county; and what is very astonishing, loses himself so thoroughly in all, as to forget the design of his argument, to drop the course of it entirely, and never carry it to a conclusion. "Such, then, are my conjectures on the subject of our *Danmonian* government," he says, at the last, when the government itself is confessedly *British* in its nature, and when the incidents alone are *Danmonian* from their locality. "Who our governors were, it would be vain to enquire." He instantly passes off to the fabled kings of Devonshire, and so concludes the chapter. Mr. Polwhele has thus professed to show a resemblance between the *Danmonii* and the Arabs, in the distinctions of rank and station; but has not even attempted to show it. The rainbow bends its ample arch, and displays its lively colours to the eye, but ends in air and vapour. The fact is too obvious in Mr. Polwhele, and we are exceedingly sorry to note it. But let us advert to what we would rather observe, the strange mode of reasoning from the *British* form of government to the *Danmonian*, a mode very proper in all those, who consider the *Danmonii* as equally Gallic with the other Britons, but highly improper in him, who considers them as different in origin from all the rest, and who is now labouring to prove them (though he seems to have forgotten his own purpose) equally different in manners. In "manners and usages," he has told us before, the *Danmonii* "bore not the least resemblance to the Celtic race, that peopled Europe; with the Celtic race, indeed, they had no communication; and to the Celtic race

P. p

they

"they were *not known*." Yet he is aiming, we see, to prove the resemblance to the *Danmonii* to the Arabs, by proving the resemblance of the *Danmonii* to the *Britons*; is thus undermining his own structure, even while he fancies he is raising it; and is actually proving, as far as such resemblances can prove, the *Britons* and the *Danmonii* to have had the same origin, in direct contradiction to himself.

RESEMBLANCE THE THIRD.

"The various singularities, that so strongly marked the *Danmonians*," says Mr. Polwhele without authority, without probability, either real or pretended, "must have stood forth prominent and bold, in contrast with the general European feature. Among these national peculiarities, the religion of *Danmonium* was also new.—This religion differed widely from the religion of *Europe*. We shall find that it bore a strong resemblance to the religion of *Asia*, which was Druidism." Thus is the religion of all the island confined by a sort of art magic, to the two counties of Devon and Cornwall; and the blessed Sun of Heaven, taken from all the rest of the island, to illuminate only that province which happens to be the subject of Mr. Polwhele's pen; yet he instantly undoes his own doings, and throws the lustre of Druidism exactly as it shone, over Britain at large. For "Cæsar's report amounts to this," he adds, "that Druidism was the religion of *Britain*," not of two counties in Britain, but the whole of it. How then, among the "various singularities, that so strongly marked the *Danmonians*," amongst these national peculiarities, "could the religion of *Danmonium*" be "also new," as Druidism? It must, as "the religion of Britain" at large, have been common to them and the other Britons. From the direction of Mr. Polwhele's argument he should endeavour to prove, that the *Danmonii* were different in religion from the other Britons; but he studies to prove them the same with the other Britons, and different only from the rest of Europe. So widely does he wander from his point, and so incautiously does he pull down what he is attempting to build! Mr. Polwhele then enters into a long account of the Druidical religion, and concludes thus: "From all these views of the Druid religion, I have no doubt but it derived its origin immediately from Asia." If it did, then, as "the religion of Britain" at large, it proves the religion of the *Danmonii* and the other Britons to have been the very same; "and

and, upon Mr. Polwhele's principles of reasoning, proves the origin of them and of all to be the same. Where, then, is his fairy dance of the *Danmonii* out of Armenia into Devonshire? The dance is over, and the fairies are vanished, because the foot of Truth is intruding upon the scene of Vision. Yet Mr. Polwhele endeavours to prolong the dance, by asserting boldly, without any pretence of authority or reason, that Druidism was "originally existing in Devonshire and Cornwall," and that "the Belgæ, invading our coasts, drove the *Britons*," he means the *Armenians* of *Danmonium*, "into the central parts, and thus contributed to spread the Druid religion over the rest of the island." Mr. Polwhele indeed had nearly forgotten to notice these two points, though such important links in his chain of reasoning, only just stopped to *aver* them, because he could not *pretend to prove* them; and has grossly contradicted by the averment what he had said before, of his *Danmonii* in "religion—bearing not the *least* resemblance to the Celtic race that peopled Europe," as "with the Celtic race indeed they had *no communication*," and "even to the Celtic race—were *not known*" at all. So defective in memory is this author. And, after all, he has forgotten the most important link of the whole, that *for* which the long argument was drawn up, and *from* which it derives all its intelligence and meaning, the origin of the *Danmonii*, concluded from their religion; and has thus left the origin just as little proved, or attempted to be proved, as it was when he commenced his argument.

We have thus gone over the work, as circumstantially as a review will permit. Nor can we hesitate to pronounce it at the last, unfortunate in the design, unfortunate in the execution. The one pillar of history, on which the whole building rested, gave way as soon as touched, and drew the building in ruins to the ground. We then considered those moral arguments, the resemblances; which we expected to resemble only some of the shadowy appearances, which the fanciful eye often catches in the morning twilight of antiquarianism, presenting the figures of mountains, and exhibiting the images of castles, but which always melt away as the daylight advances. But we found them less moulded into form, than we expected; slight and flimsy in themselves, but more flimsy and more slight from the mode in which they are managed. We say this with real pain, because it will give pain (we fear) to a man of genius, taste, and sentiment. But Homer has his noddings, Milton his flatnesses, and even Shakespeare his plays that nobody reads. The grand misfortune of Mr. Polwhele indeed is this, that he

has attempted to maintain an hypothesis, which no possible powers of genius could maintain. He has thus found himself entangled in his own learning, confounded by his own reasonings, and lost to his own designs in the very middle of them. Yet, in a just tenderness to Mr. Polwhele, we cannot leave him under the stroke of this gentle censure. We must produce some passages from his work, that exhibit him in his true and natural colours, as a writer of genius, taste, and sentiment. We can indeed produce only two or three, because we have dwelt so much upon the general aspect of the work.

"I have scarce a doubt," says the author, with great probability on his side, "but the stannary parliaments at this place," in Dartmoor Forest, "were a continuation to our own times, of the old British courts before the time of Julius Cæsar. Those stannary parliaments were similar, in every point of resemblance, to the old British courts. Crockern-torr, from its situation in the middle of Dartmoor Forest, is undoubtedly a very strange place for holding a meeting of any kind. Exposed as it is to all the severities of the weather, and distant as it always hath been within our times, or within the memory of man, from every human habitation, we might well be surprised, that it should have been chosen for the spot on which our laws were to be framed; unless some peculiar sanctity had been attached to it, in consequence of appropriation to legal or judicial purposes, from the earliest antiquity. Besides, there is no other instance that I remember, within our times, of such a court in so exposed and so remote a place. On this Torr, not long since, was the warden's or president's chair, seats for the jurors, a high corner-stone for the cryer of the court, and a table, all rudely hewn out of the rough moor-stone of the Torr, together with a cavern, which, for the convenience of our modern courts, was used in these latter ages as a repository for wine," and in former ages probably for *Curmi* or ale. "Notwithstanding this provision, indeed, Crockern-torr was too wild and dreary a place for our legislators of the last generations; who, after opening their commission, and swearing their jurors on this spot, merely to keep up their old formalities, usually adjourned the court to one of the stannary towns. From the nature of this spot, open, wild, and remote, from the rocks that were the benches, and from the modes of proceeding, all so like the ancient courts, and so unlike the modern; I judge Crockern-torr to have been the court of a Cantred, or its place of convention, for the purposes of the legislature."

To all this the writer of the present article replies with cordiality, *Do manus lubens, Plato.*

"The Logan or Rocking-stone must also be noticed," adds Mr. Polwhele in another place, "amongst the rude stone-monuments of the Druids. Pliny hath evidently the Logan-stone in view, when he tells us, that at Harpasa, a town of Asia, was a rock of a wonder-
"ful

"fal nature. "Lay one finger on it, and it will stir; but thrust at it with your whole body, and it will not move." There is another passage in Pliny's Natural History, extremely apposite to the present subject; yet I have never seen it quoted, in any account of these natural or artificial wonders. "Falis [colossus] et Tarenti factus a Lysippo, xl cubitorum. Mirum in eo, quod manu (ut ferunt) mobilis, ea ratione libramenti est, ut nullis concvellatur procellis; id quod providisse et artifex dicitur, medico intervallo, unde maximè statum opus erat frangi, opposita, columnna. Itaque, propter magnitudinem difficultatemque movendi, non attigit eum Fabius Verrucosus, cum Herculem qui est in Capitolio inde transferret." In Wales this stone is called, *Maen Sigl*, that is, *The Shaking Stone*. "But, in Cornwall, we call this stone *Logan*," says Borlase; "the meaning of which I do not understand." This is singular. "In the language of the vulgar, to *logg* is to *move to and fro*: it is a frequent word both in Cornwall and Devon, at the present day; and it always implies this kind of vibratory motion."

"In discriminating the character of a nation as of an individual," subjoins Mr. Polwhale in a third place, "there are vices which must ever be opposed to virtues. But Disdorus has not ascribed to the Danmonians a single vice: his portrait of the ancient Britons is too luminous to be just. It is imperfect; we want the relief of shadow to finish it. The truth is, that the Danmonians, like other nations, not arrived at the acme of civilization, were resentful, and too frequently cruel. Their resentment was chiefly discoverable in their family-feuds, which were frequently transmitted from generation to generation. The Highlanders and Arabs cherish the same animosities; and, among the latter, the war of tribes is often entailed, in all its horrors, on a long posterity. The cruelty of the Danmonians might be instanced in several circumstances; but it was most conspicuous in their treatment of the ship-wrecked mariner. The people of Devonshire and Cornwall have been addicted, from the earliest days, to a species of plunder little accordant, and apparently incompatible, with their hospitality to strangers. If a vessel be wrecked on their coasts, they consider it as marked by Providence for their own; seize it as Heaven's blessing; and sometimes, in the phrenzy of rapaciousness, commit the most inhuman outrages on those, whose sufferings loudly call for pity and protection. And, what is very extraordinary, the same evil genius of plunder hath ever prevailed among the Arabs;" aye, and among the natives of *Suffex* too, ages before it appears among the Devonians and the Cornish. *

* See Eddius's Life of Wilfrid, c. xiii in Gale's *Scriptores Quindecim i. 57*, for an attack upon a wreck by a *Suffex* mob, so early as the *seventh* century. We thus vindicate the character of Mr. Polwhale's own *Danmonii*, better than he does himself.

We should thus take our final leave of an author, ingenious though unfortunate, successful in many modes of writing before, but baffled in this; if it had not been suggested to us, that we ought to have laid his own reasons for this publication, *as stated* by himself in a *Prospectus* relative to this work and his History of Devonshire, in his own words, before our readers. We should be very sorry to do the slightest injustice to any author, but especially an author of Mr. Polwhele's reputation; for whom we feel the friendship, that all Critics ought to feel for true genius. But, in fact, we considered the *Prospectus* as having no relation to the *Historical Views*, *because* it was merely a *loose* sheet, and *because* we saw it, as far as we perused, all referring only to the history. In the work itself, we found a reason stated for the publication, which, in justice to the author, we produced at full length; and in the *Prospectus* we now see another, which it is not in our power to reconcile with the preceding, but which, further to prove our candour, we shall produce also at full length.

"With respect to the smaller work," says Mr. Polwhele, "I beg leave to observe, that it interferes not in the least with the main undertaking. Yet it will probably be deemed a repository of curious notices. Here may be introduced at large a multiplicity of papers, to which references only can be made in the history. And here I may be at liberty to throw out conjectures on subjects of antiquity, and submit to consideration a variety of points that seem ambiguous, but which, when elucidated, may be worthy attention for the larger work. In this light, the *Historical Views* may become subservient to the History of Devonshire. And I flatter myself my correspondents, particularly in this county, will favour me with their remarks on the *Historical Views*, either to correct error, or resolve doubts, to improve hints, or discuss obscurities, to expand descriptions that are too compressed, or by additional facts render narratives more circumstantial. I should wish to be understood, indeed, that one great object for the publication of *Historical Views*, is to create discussion, suggest subjects for enquiry, and open fresh sources of intelligence; so that every point, worthy notice, may be examined and ascertained; and, in short, that nothing of consequence may be omitted in the history."

On these grounds, particularly that of correcting error, we trust Mr. Polwhele will acknowledge that we have complied with his suggestions; and will candidly give his unreserved assent to the arguments, with which we have encountered his

Armenian

Armenian hypothesis. He may then say, with the late king of Prussia, after a rash attempt, vigorous exertions, and a severe defeat, "we have done wrong in this business, we will do better another time."

ART. XI. *The Retrospect: or, Reflections on the State of Religion and Politics in France and Great Britain. By the Reverend John Owen, A. M. Fellow of Corpus Christi College, Cambridge.* 8vo. 2s. 6d. Cadell.

THIS pamphlet, the author informs us, "he is conscious of sending into the world in an imperfect state, least the delays necessary to render it more worthy of the public patronage, should preclude the uses it was intended to serve." Notwithstanding this apology for its imperfections, Mr. Owen's tract has a claim on our particular notice, and not more from the importance of the subject, than for the ability with which he has discussed it.

Mr. Owen begins with a brief review of the Reformation of the French Monarchy, the failure of which he attributes, in a great measure, to the abolition of the Aristocratic orders, and contends that France exhibited, in this instance, an experiment of impracticable policy.

"The tempers of mankind are," he observes, "varied in a thousand different shades; they are moulded to different habits by the varieties of climate, of history, and of events; their obedience is to be excited by maxims suited to their received opinions, and their allegiance to be insured by expedients adapted to their national character. Respect must be paid to the extent of their knowledge, and the cast of their morals; to the information they possess, and the virtue they discover. In France no such calculations were ever attended to; and such circumstances were never suffered to have weight. The whole mass of their Revolutionary schemes was formed on abstract principles of political science. All the experiments of past ages were, by them, held in disesteem; and wisdom appeared to utter her first oracles in their plans of Legislation. All their intellect, and all their enthusiasm, were absorbed in imagining schemes of immaculate polity, instead of purging the ancient channels of corrupt authority, and giving energy to those regulations which had been already enacted. The consequences of this speculation are now seen; and France will for ever regret the destruction of those civilized distinctions."

Mr. Owen acknowledges himself to be of the number of those who admired with enthusiasm the Reformation of the French Monarchy in 1789; but adds, that he finds motives of abhorrence to the later Revolutions, in the principles that led

led him to applaud the first, and expresses, in terms as strong as language can supply, his detestation of those enormities that have kindled resentment in the breast of every friend to good faith and social order.

"But it is not," he exclaims, "it is not their injustice—it is not their ingratitude—it is not their public violence that provoke the indignation of British sensibility. It is not that tearing up the institutions of antiquity, and violating the ordinances of their own establishment, they are introducing havoc and anarchy into every department of their Empire;—it is not that violating the faith of nations, they are trampling upon all the rights of prostrate humanity;—it is not that proscribing the innocent and the virtuous, they are exalting and dignifying the criminal and the profligate;—it is not for these considerations, powerful as they may be to wound the feelings, that Englishmen glow with generous indignation: the crimes of France are of a still deeper dye, and the enormities of this nation possess still darker shades of guilt and profligacy. It is, that, braving the thunders of heaven, these bold invaders of all that is venerable and sacred in the institutions of the world, have spoiled Society of its hallowed sanctuaries, and destroyed the altars of Christian adoration;—it is, that, rising above the ordinary level of sacrilegious insolence, they have carried the arms of destructive Reformation into the temples of immemorial worship; and not only subverted the shrines of a corrupt faith, but even proscribed, with unrecorded scepticism the universal principle of an acknowledged Divinity!"

Our author now turns his attention to Great Britain; and, in support of the position he had before laid down, first enters into the abstract question of the political utility of Aristocratic distinctions, and of the positive advantages which they contribute in the administration of an extensive Empire, and then applies it to the Constitution of this country. "Equally awake," he adds, "to loyalty and to freedom, the British nation spurns with honest indignation the outrageous doctrines of an equalizing policy. Dear to Britons are those fictitious bounds which mark the gradations of civil life, and preserve the balance of established orders."

Much as we have to praise in this tract, we have something also to condemn.

"Sunt delicta tamen quibus ignovisse velimus."

Mr. Owen's arrangement is not always sufficiently clear, nor his language perfectly chaste and correct. He displays great fertility of fancy, and copiousness of sentiment: but his style is frequently too florid, and too luxuriant for argument, and its force occasionally weakened by too much expansion.—This, however, is one of his first essays*, and we take our leave

* We noticed an excellent Sermon by this author, in our last Number, p. 452.

leave of him by expressing our hope, that we may again have to recommend him to the attention and patronage of the public.

ART. XII. *Reports of Cases argued and determined in the High Court of Chancery, collected by William Peere Williams, late of Gray's Inn, Esq. The Fifth Edition, with additional References to the Proceedings in the Court, and to later Cases; By Samuel Compton Cox, of Lincoln's Inn, Esq. In three Volumes. E. and R. Brooke. 1793.*

THE appearance of the fifth edition of these valuable Reports, within that period of time, which we have prescribed to ourselves for the commencement of our labours, gives us an opportunity of paying that tribute of respect to the learned editor, of this and the immediately preceding edition, which his diligence, accuracy, and knowledge demand.

The original work requires no eulogium from us: it has long been received in Westminster Hall, as a book of the highest authority; and it contains a series of decisions in the Court of Chancery for a period of near forty years. During that space of time, some of the ablest men that ever sat in judgment adorned the Bench. And when it is recollected, that the decisions of Lords Cowper, Harcourt, Macclesfield, Talbot, and Sir Joseph Jekyll, are to be found in the work before us, we do not wonder that such a collection has ever been considered as a material and necessary part of every Lawyer's Library.

But in so voluminous a publication, embracing such a variety of subjects, and many of deep and abstruse learning, it was to be expected (especially as from the dedication to Lord Hardwicke, the original publication appears to have been posthumous), that errors would creep in, that some few of the Reports would be materially incorrect; and that, in a long course of years, many of those cases which were truly reported, would be impeached, or doubted, in subsequent decisions. It was, consequently, a great *defideratum* in the profession of the Law, to have the accidental errors in so valuable a production corrected, and the alterations that had taken place pointed out by some skilful hand; and the present learned editor has fulfilled all that could be expected or desired.

To enable the reader to form an estimate of the labour and difficulty of the editor's task, it may be proper to give, in part, his own account of what he has performed.

“ The

" The principal object he had in view was an examination of the several reported cases, as they are found in the Register's book, or other proceedings in the Court : but in many instances, the result of former researches appearing in printed books of authority, or the importance of the subject at this time, rendered any enquiry at present unnecessary ; in others, the nature of the proceedings themselves, or the neglect of the parties to draw them up, has prevented their appearing on record ; but the Editor cannot take upon himself to say that of those, which he has been unable to find, there may not be some existing under different names, or of different dates,

" Of those which he has met with, he has subjoined such parts as seem material for the purpose of pointing out those few cases, which appear to be materially incorrect or imperfect, or of authenticating those, which have been impeached by the decision, or doubted in the discussion of later cases ; where no such reason occurs, he has only referred to the Record, &c. which may serve, as well to shew that the particular case has been examined, as to save some trouble to those who may wish hereafter to make a more minute enquiry. The Editor has also endeavoured to collect the principal cases, which have been determined since the original publication of these Reports, relative to the several subjects therein considered, and in so doing, he found so much difficulty in making the points of the cited cases distinct and intelligible, by a bare reference to printed books, that he has been induced to mention, in short terms, their principles and general tendency, and has thereby made greater additions, occasionally, than he at first intended, or wished to have done ; but as the positions so inserted are meant only as the result of the cases which they accompany ; and as they are wholly omitted where the authorities so far disagree, as to make such result doubtful, it is hoped they will appear in their proper light, and merely as subservient to the former designa."

To the execution of this part of the editor's plan, we have no difficulty in giving our unqualified approbation. In his selection of similar cases, and his abstract of the principles contained in them, he has proved himself to be a laborious and diligent student, and a man of an accurate and profound understanding ; and in the perusal of a case in these Reports, with the notes by Mr. Cox upon it, the professional man will find, in a small compass, a digest of all the learning that exists, upon the point which was the subject of discussion in the principal case.

This edition is also much improved by a very copious and accurate table of all the cases referred to in the notes ; and when, upon the whole, we pay Mr. Cox the highest compliment that a mere editor can receive, namely, that the work before us is one of the best edited books in the particular science to which it belongs, we believe we deliver the unanimous opinion of the profession.

ART. XIII. *A Sketch of a Plan to exterminate the Casual Small-Pox from Great Britain, and to introduce general Inoculation. To which is added, A Correspondence on the Nature of Variolous Contagion, &c. &c.* By John Haygarth, M. B. F. R. S. &c. 2 vol. 8vo. Vol. I. pp. 259; Vol. II. pp. 311. 8s. Johnson. 1793.

THE destructive ravages of the natural or, as they are here more properly termed, the *casual* Small-pox, have long been deplored: while scarcely a hope was left, that any means yet unsuggested would prove effectual in opposing them; as, from the superstitious terrors of some, and the obstinacy of others, the advantages which experience has demonstrated have hitherto been confined to a very small portion of the community; nor are facts wanting, which shew that *partial* inoculation, instead of lessening, has served to increase, the number of victims, by disseminating the contagion, and often giving rise to the *casual* disease in places which were before entirely free from it.

In what country, or at what period, this distemper had its origin, will probably remain unknown to us; for Rhazes, who is the earliest writer we have, upon the Small-pox, mentions nothing with regard to either. Reiske,* on the authority of an Arabic MS. in the Public Library at Leyden, fixes the date of its appearance in Arabia, to the year in which Mahomet was born, viz, 572.† In 640, the army of the Caliph Omar took Alexandria and nearly extinguished science by destroying the celebrated library: and there is reason to suppose that the contagion of the Small-pox, which followed in the train of the victorious army, was at the same time widely disseminated. The annals of this period, however,

* Disput. Inaug. Lugd. Bat. 1746.

† Dr. Friend conjectures (*Hist. of Physic*) that the Arabians might have received this disease from some of the more distant regions of the East. This idea, Mr. Holwell says, (*Account of the Manner of Inoculating the Small-pox in the East-Indies*) later discoveries have fully verified; for the *Aughtorrah Bhade* scriptures of the Gentoos, which, according to the Bramins, were promulgated 3366 years ago (Mr. Holwell wrote his little tract in 1767), contain a form of worship addressed to the *Genté ka Tagoran*, or Goddess of Spots, to propitiate her during the continuance of the Small-pox.—Mr. H. also informs us, that Inoculation has been practiced in Indostan “time out of mind.”

afford us no information upon the subject, whereby we might trace the further progress of the disease, or ascertain the mortality it occasioned among the surrounding nations. With regard to the former point, we are left to conclude that it attended the Saracens in their Eastern conquests, and was afterwards introduced by them into Spain; whence, probably, it was gradually communicated to the rest of Europe. And, if we may judge of the second by what has occurred in later times,* at least one fourth may be presumed to have fallen victims to this pestilence, on its first introduction.

After seven centuries of intellectual darkness, the light of science began to dawn, when this cruel enemy was every where discovered to have gained such firm possession, as seemed to preclude all hope either of resistance or escape. As the first introduction and long continuance of this distemper may be attributed to an ignorant and barbarous age, so, Dr. Haygarth thinks, the next cause of perpetuating the calamity may be ascribed to the hypothesis taken up by the distinguished Sydenham, in which contagion is quite overlooked, and the Small-pox and Measles are held to depend entirely upon certain states of the atmosphere, arising from occult causes, and varying in different seasons, so that sometimes one, and sometimes another kind of *epidemic constitution* prevailed. Coming from such high authority, the doctrine could scarcely fail of obtaining almost universal belief, and accordingly we find it adopted, with little variation by Mead, Boerhaave, Van Swieten, Hoffman, Ramazzini, Huxham, De Haen, and other eminent physicians since his time. Hence, according to our author, the Small-pox has been long regarded as one of the necessary evils of humanity, and

“ Every attempt to exterminate, or even to regulate and control the progress of this fatal distemper, may be thought too visionary and chimerical to deserve serious attention. I am fully aware (Dr. Haygarth proceeds) that great innovations are generally unpopular, and that men of established character are likely to treat a proposal which contradicts inveterate prejudices, with ridicule and contempt. Awed, but not dismayed, by these expected difficulties, I have delayed, for twelve years, to publish this *Sketch*, though, during that whole period, my thoughts have been anxiously employed on the subject; and not a medical doubt has occurred to me, concerning the propriety and practicability of such a measure. But no opportunity or effort, compatible with my professional duties, have been neglected to forward this important object.

“ As soon as the medical principles upon which the following proposal is founded, had occurred to my reflection, so as to produce full conviction in my own mind, that the opinions which had hitherto fos-

* Crantz's Hist. of Greenland, B. v. § 8.

tered and preserved this pestilence among mankind, were utterly false and erroneous, I instantly communicated the ideas to my friends and correspondents. My arguments gave perfect conviction to some, whose clearness of discernment and soundness of judgment I had, for a long period of my life, regarded with almost implicit confidence.—They made others doubt the pernicious doctrines which had been long and universally established. I have hitherto met with no professed disbelievers, much less any arguments or facts which furnish a solid foundation for such disbelief. The candid disquisitions of all my acquaintance have daily increased my conviction of the truth, and of the importance of the principles which discovered the practicability of extirpating the Small-pox."

These principles are detailed at length in a former work written by our author, entitled, *An Enquiry how to prevent the Small-pox, &c.* and published in 1784: and to this we must refer such of our readers as wish to make themselves fully acquainted with the ground-work of the plan. The two leading conclusions drawn from these by Dr. H. and upon which he immediately founds his *regulations* for extirpating the disease are, 1st. That the effluvia arising from the body of a variolous patient, seldom extends above a yard, in such a degree as to prove infectious; and, 2dly, That the miasms, or contagious particles floating in the air, never adhere to clothes so as to communicate infection. However repugnant to experience these conclusions may at first sight appear, we venture to say, that there are very few, who, after candidly examining the evidence here adduced in support of them, will not have their belief in former opinions considerably weakened: such at least has been the case with ourselves, who have long been in the habit of attributing a much wider sphere of activity to the variolous virus.—The experiments of Dr. O'Ryan, to determine the distance at which the matter of Small-pox is capable of infecting, through the medium of the air, are novel and curious. They are contained in a treatise, entitled, *Dissertation sur les Picures infectieuses & contagieuses, par M. O'Ryan, D. M. Professeur en Médecine agrégé au Collège du Lyon.* 1785.; and appear to have been suggested by a history of the Small-pox, written by Dr. Paulet, and published at Paris in 1768, in which it is asserted, that "The variolous poison is not volatile; that no effluvia are capable of communicating the Small-pox: but that touching the variolous matter is indispensibly necessary to catch the infection; and that the air can never contain this distemper."

In the introduction to the work, Dr. Haygarth observes, that

“ Persons respected for their understanding and humanity, might introduce regulations to prevent the propagation of epidemical disorders in any situation. But the character and function of Clergymen are peculiarly well adapted to promote associations for this benevolent purpose. By a philosophical education they are rendered capable of becoming judges of the principles of these proceedings.— By superior knowledge and respectability of character, they generally possess considerable influence over the opinions and conduct of the inferior, as well as higher orders of people. By authority of reason and revelation, they are best qualified to correct the baneful and absurd superstitions which have contributed to perpetuate the pestilence.”

We entirely agree with our author in these sentiments ; and, therefore, we shall here insert the rules he has laid down ; in the hope that they will thereby become known to many who have both the inclination and the opportunity for inculcating their importance, and encouraging a general and strict compliance with them, but who, perhaps, from supposing that the SKETCH is exclusively addressed to medical men, might never think of looking into it.

“ MANKIND are not necessarily subject to the SMALL POX ; it is always caught by infection from a patient in the distemper, or from the poisonous matter, scabs, &c. that come from a patient, and may be avoided by observing these

RULES OF PREVENTION.

1. “ Suffer no person, who has not had the Small Pox, to come into the infectious house. No visitor, who has any communication with persons liable to the distemper, should touch or sit down on any thing infectious.

2. “ No patient, after the pocks have appeared, should be suffered to go into the street, or other frequented place. Fresh air may be constantly admitted, by doors and windows, into the sick chamber.

3. “ The utmost attention to CLEANLINESS is absolutely necessary : DURING and AFTER the distemper, no person, clothes, food, furniture, dog, cat, money, medicines, or any thing that is known or suspected to be daubed with matter, spittle, or other infectious discharge of the patient, should go or be carried out of the house till they be washed, and till they be sufficiently exposed to the fresh air. No foul linen, nor any thing else that can retain the poison, should be folded up, or put into drawers, boxes, or be otherwise shut up from the air, but must be immediately thrown into water, and kept there till washed. No attendants should touch

touch what is to go in another family, till their hands are washed. When a patient dies of the Small-Pox, particular care should be taken that nothing infectious be taken out of the house, so as to do mischief.

4. "The patient must not be allowed to approach any person liable to the distemper, till every such scab has dropt off, till all the clothes, furniture, food, and all other things touched by the patient during the distemper, till the floor of the sick chamber, till the hair, face, and hands have been carefully washed. After every thing has been made perfectly clean, the doors, windows, drawers, boxes, and all other places that can retain infectious air, should be kept open, till it be cleared out of the house."

These rules, we are told, were submitted to the test of experience in the city of Chester for six years, viz. from 1778 to 1784; and though a public establishment, for so long a period, has supplied more numerous and authentic facts than the private practice of any physician during his whole life, not a single doubt occurred of their being fully adequate to their purpose.—We also find (*Appendix*) that under the direction of the Rev. Mr. Moore, they have repeatedly succeeded in preventing the *Casual* Small-Pox from spreading in the parish of Brodsworth, near Doncaster; and that by similar precautions (*See the Correspondence*), this disease has been nearly extirpated in New England; Dr. Waterhouse says, in a letter to Dr. Haygarth, dated October 1787, "I do not believe that there is at present a single person infected by the Small-pox in all the four New England Governments, that is, not one in about a million of people."

From so many proofs of their efficacy, Dr. Haygarth is convinced, that his rules, properly enforced by an act of the legislature, would exterminate the Small-pox from Great Britain, with as much certainty as the measures already taken against the murrain and the plague, have been found to suppress the one, and prevent the introduction of the other.—The outlines of the plan are briefly these:

That the whole island be divided into 500 or more districts, in each of which a Surgeon and Apothecary be appointed as Inspector, to see that the rules are duly attended to;—that over every ten or more, of these Inspectors, a Physician be placed as a Director;—and that a Commission of five or more Physicians in London, and three or more in Edinburgh, be appointed to superintend the Directors and Inspectors of the respective kingdoms. Lastly, that small rewards be given to such of the poor as have meritoriously observed the rules, and appropriate punishment inflicted on all who neglect or wantonly transgress them. Allowing each Inspector 56l. and each

each Director 112l. a year, the public expense incurred by salaries to Directors and Inspectors in England, would be 33,500l. and in Scotland, probably 10,000l. more, making in all, 43,500l. but how trifling will this appear, when we are assured, that by means of it, the lives of more than *thirty thousand persons* who now die of the *casual* Small-pox within the year, may be preserved, and an annual saving accrue to the nation of not less than *three hundred and ninety-four thousand pounds sterling*?

The correspondence takes up a part of the first, and the whole of the second volume; and consists of letters between our author and Dr. Aikin of Yarmouth, the late Professor Irvine, of Glasgow, Dr. Percival, Dr. Wall, Professor Waterhouse, of Cambridge in New England, Dr. Clarke of Newcastle, Dr. Odier of Geneva, Dr. Currie of Liverpool, Mr. Dawson of Sedberg, and Mr. Henry of Manchester. In these letters, many curious and important questions upon the subject of variolous contagion, are discussed with a degree of ingenuity that will not at all lessen the reputation of the gentlemen by whom they were written. Dr. Currie's remarks on the variolous poison (page 448) and the queries to which they gave rise in Dr. Haygarth's answer (p. 454), are particularly worthy of attention, as it will, in a great measure, depend upon the fixity of the contagious particles, whether some means of prevention, beside those given by our author, should not be employed; such as fumigating the infected chamber, clothes, furniture, &c. with the smoke of tar, the fume of burning sulphur, or what has been lately recommended (*Fourcroy's Médecine éclairée par les Sciences*) for destroying contagion, and promises to be still more effectual,—the oxygenated muriatic acid, detached in the state of vapour from sea salt and manganese, by the addition of vitriolic acid. The two first are easily practicable, and the last is not liable to much objection, except its destroying the colours of linen and cotton furniture, which, in many cases, would be of little consequence. With regard to the variolous pus, we think it will be found to retain its activity for a much longer period than Dr. H. seems aware of. A practitioner of experience, upon whose fidelity we can rely, assures us, that he has communicated the disease by matter which had been *two years* in his possession. Mr. Holwell (*Account of Inocul. in the East Indies*) says, that the inoculating Bramins in Bengal never use matter that is not a *twelvemonth* old; and if we can credit the English lady mentioned by the Rev. M. Chais (*Essai Apologetique sur l'Inoculation*), these Bramins sometimes employ matter which has been kept

kept for several generations. Dr. Kirkpatrick (*Analysis of Inoculation*, note *, p. 212.) relates an instance where Small-pox matter which had lain by him for *six years*, was used with success. It is, therefore probable, that under certain circumstances this matter may continue active for an indefinite length of time; and on this account, we recommend to our author to try, whether by exposing it to the acid vapours mentioned above, its infectious powers may not be *immediately* destroyed, and many of his cautions which are now proper, thereby rendered unnecessary.

We shall now take leave of this work, with our hearty approbation of its design, and earnest wishes for the success of the plan it contains. The undertaking presented difficulties which to a mind less ardent and preserving than that of our author would have appeared insurmountable; and it is but justice to add, that in executing the task, he has acquitted himself in a manner which will do equal honour to his abilities as a physician, and to his feelings as a man.

ART. XIV. *Observations on the Nature of Demonstrative Evidence, with an Explanation of certain difficulties occurring in the Elements of Geometry: and Reflections on Language.* By Thomas Beddoes, 8vo. pp. 172. 3s. 6d. Johnson. 1793.

DR. Beddoes, or, as he, for particular reasons prefers to be called, Thomas Beddoes, is certainly an extraordinary personage. Medicine, Chemistry, Morals, Metaphysics, Geometry, Grammar,—nothing comes amiss to him: in all he makes, or fancies that he makes, discoveries; and on all occasions he manifests a sovereign contempt for the wisdom of all ages, excepting this precise period, which a writer not unknown to him has denominated *the Age of Reason*. Stripped of adventitious ornaments and flourishes, the great points discovered in this pamphlet are, that Geometry may best be taught by sensible images, and that, in consequence of the late discoveries in Etymology, children ought to be taught Latin and Greek, if at all, by new Grammars. But without waiting till such grammars can be constructed, this author is unmercifully severe against school-masters for using those they have. Observe, reader, how magnificently he despises the education of our public schools.

Q q

“ But

“ But according to the modern practice of education, instead of suffering children to follow the active tendency of their nature, or gently directing it, we forcibly debar them from the exercise of the senses, and condemn them to the horrible drudgery of learning by rote, the conceits of a tribe of sophists and semi-barbarians, to whom it is no reproach not to have entertained just ideas either concerning words or things. Next to actual blind-folding and muffling, to oblige children to learn the terms in which these conceits are couched, is the happiest contrivance imaginable, for keeping their minds unfurnished; by long continuance of sedentary confinement, we hold the perceptive faculties, as much as possible, in a state of perfect inaction; at the same time we employ the organs of speech in pronouncing, and the memory in retaining, none but sounds insignificant; so that from the commencement of a liberal education, one might be led to conclude, that the following is the only sentence, ever written by Mr. Locke, of which his countrymen have attempted an application; “ if it were worth while, no doubt, a child might be so ordered, as to have but a very few, even of the ordinary ideas, till he were grown up to a man; ” and that nothing might be wanting to satisfy us, that our apparent cruelty is *real kindness*, it has been clearly proved, that the principal rules laid down in our grammars are false, and the exceptions groundless! Let the moralist, when he has verified this fact in the writings of Mr. Tooke, and his fellow labourers in the philosophy of language, determine whether it be an act of greater humanity, to preserve the Africans from slavery, or deliver children from *grammar*.” P. 65.’

Granting, in respect to the authority of Valckenaer, quoted in a subsequent note, that the present grammars are bad, let the new systems be settled, and new grammars formed, before we attempt to abolish the Busby and Lilly Trade. Much has been declaimed by others, before Dr. Beddoes, on the cruelty of compelling boys to learn Latin, &c. but against all this fine theory stand very stubbornly the experienced facts; that, to create habits of application in early life, is infinitely more serviceable to the mind than any indulgence, or even any information; that the exercise of memory is also, at that period, of the first importance; and that by the old method have been formed much greater men than ever yet have been produced by any deviation from it. Nay, even this writer himself, this Lynceus of discovery, most probably is a proof of the wonders that may arise, under the very discipline he labours to explode.

There is no reason to deny what Dr. Beddoes asserts that experiment is the foundation of Mathematical reasoning. The fourth proposition of the first book of Euclid has undoubtedly an experiment for its proof, yet, as experiments cannot in all cases be made, though they may be supposed; and as many experiments have no other tendency than to enable us to form an induction, which, after all, may not hold in every case, the Greeks wisely attempted to extend the knowledge thus acquired to

to universals, by means of reasoning. They happily succeeded in it, and the science of pure Geometry will hardly be discarded or reformed at the suggestion of this positive Doctor.

"In Euclid's elements the truth seems to me to be so frequently obscured by demonstration, and so much disgust is often excited by his tedious method of proceeding, that were it not a violation of that loyalty which we owe to our masters the Greeks, I wish the shortest possible method might be followed in teaching the rudiments of Mathematics, by the help of simple satisfactory experiments."

Nor can we coincide with the Doctor in an opinion delivered immediately after this, that "the sooner we quit the geometrical for the algebraical method the better;" let him, however, for himself declare the superior merits of algebra.

"Not only has algebra all the general advantages ascribed to the study of Mathematics, by Bacon and Locke, but one peculiar to itself. Not only 'if the wit be dull, does the analytic method sharpen it;' if too wandering, fix it; if too inherent in the sense, abstract it;' but it confers the power of invention and combination beyond any other study; in Geometry indeed, compared with Algebra, the mind may be said to be passive. The power of readily calling up possibilities before the imagination, of contrasting them with realities and with one another, and of deciding on their respective merits, appears to me the highest state of perfection, at which our faculties can arrive. A person, possessed of this talent, is prepared equally to excel in thought and conduct; and the resources of his mind will be inexhaustible." P. 59.

The fundamental notion of Dr. Beddoes in this treatise is this, for which he confesses himself indebted to Mr. Horne Tooke in his *analecticæ* "that we have no general or complex ideas, and that every word in language (interjections excepted, which are hardly entitled to the appellation of words) signifies some object or perception of sense." In discovering this, he tells us, Mr. Tooke completed what Mr. Locke had begun.

"Mr. Locke, indeed, did every thing but make the discovery himself. According to his negative definition of the general idea of a triangle *it must be neither oblique, nor rectangle, neither equilateral, equicrural, nor scalenon, but all and none of these at once.*" It was easy one might at first sight suppose, to infer that the human mind is incapable of conceiving such an idea, and hence that general terms are not signs of general ideas, but a contrivance to avoid a multitude of useless names, and that complex terms denote no fixed ideas, like those arising from external objects or impressions of sense, but that each shortly denotes a number of simple perceptions or sensations." P. 4.

This is certainly acute and good ; nor have we much to object to the book, except the stilts of modern wisdom on which it stalks, in contempt of all preceding times, and in expectations of such coming perfection as is the dream of some present sects.

The two notes subjoined treat with real acuteness on grammatical topics, very solidly attack the system of the Dutch Erymologists, Schultens, Hemsterhuis, and their disciples, as well as that of Lord Monboddo ; and judiciously illustrate the justly celebrated discovery of Mr. Horne Tooke on the origin of particles.

ART. XV. *An Estimate of the Comparative Strength of Great Britain during the present and four preceding reigns ; and of the Losses of her Trade from every War since the Revolution. A new Edition ; to which is prefixed, a Dedication to Dr. James Currie, the reputed Author of " Jasper Wilson's Letter." By George Chalmers, F.R.S. S.A. 8vo. pp. 254. besides cxvi. of Dedication. 5s. Stockdale. 1794.*

THE nature and excellence of this work as a political document of unquestionable authority, clearly stating the successive effects of war and peace upon our resources as a nation, and fairly estimating our ability to make war, and the hopes we ought to preserve under the disadvantages it must occasion, are too well known already to the public to require that we should dwell upon these topics. Whoever has wished for accurate information upon subjects of this kind, has now for twelve years had recourse to the estimate of Mr. G. Chalmers, nor would it have been necessary for us to notice its republication at large, if at all, had it not been for the addition of a dedication of cxvi pages, addressed to that lamentable decrifier of the situation of his country, Jasper Wilson, Esq. On this very able performance, it would be unpardonable in us to be wholly silent.

When we noticed Jasper Wilson's Letter,* we knew from what we considered as decisive authority, who the real person was who had assumed that fictitious appellation. At the same time we contented ourselves with hinting our opinion, without imparting it. Mr. Chalmers, who appears to have some private knowledge of the author, from that and other circumstances, has thought the account so probable, or so well proved, that he has not hesitated to mention Dr. James Currie of Liverpool in his title-page, as the reputed author of the Letter. That gentleman, we are told, and we do not wonder

to hear, wishes to disown the imputation; nevertheless the opinion of the public remains unaltered. We shall enter into the question no further than to state that so it stands.

It was obvious to every candid reader of Jasper Wilson's Letter, that his accounts of our distresses and dangers were generally ill-founded, always exaggerated; and that his lamentations over them were so far from patriotic, that they were evidently designed to introduce discontent and despondency; to slacken the efforts of the nation, and counteract its measures.—All this we must have been blind not to perceive; but we did not at the time expect to see proof positive brought home so fully, in the very teeth of the letter-writer's assertions; and his *Anti-British* edifice of discontent crushed into atoms before his face. This Mr. Chalmers has performed. He wields the Herculean club of truth, and nothing can withstand him. He stretches out the Ithuriel's spear of demonstration; and the specious finds of faction start up in their full deformity.

The first objection made by Mr. Chalmers to his old acquaintance's new method of writing is, that though as a philosopher he makes experiments, adjusts facts, deduces just conclusions, and settles useful principles, following the advices of Sir William Petty "never to talk of any thing in the *general*, but to mention the time, the place, the measure, or the weight in precise terms;" yet as a politician, he neglects this precept. "As an enquirer after philosophical truth, you ascertain facts; as an enquirer after truth *commercial and political*, you produce assertions." The Dedicator then proceeds to examples:

"You give a striking example of your own practice, in the second page of your Letter, 'The Governments of Russia, Austria, Poland, France, and Spain, are either bankrupt, or on the verge of bankruptcy,' say you. You repeat these assertions; you count upon them as indubitable truths. PETTY would doubtless ask, *Who told you so?*—Where is your document to prove the time, the place, the manner, and the amount." You would answer, in the language of your letter, "I believe that you will admit them at once, as unquestionable." As Dryden said to Swift, PETTY would say to you—Cousin Currie, if, in this loose manner, you assert so much, and prove so little, your works, commercial and political, *will not outlive the 18th century.*" P. 4.

Mr. C. then proceeds very solidly to enquire into the fact; at the same time preserving a vein of humour, which tends to make his correspondent's pamphlet ridiculous, while he proves it to be unfounded. Jasper Wilson quotes Hume as having predicted, that a debt of a hundred millions would bring on a national bankruptcy." Yet Mr. C. shows, that under all the debt which so alarmed the shallow philosopher, the wealth of

of England has been increasing in the following proportion :
When Hume wrote, the exports of England were,

Annually	-	503,568 Tons.	In value, 9,993,232l.
At Hume's death	-	860,165 —	15,613,003l.
At the prophecy of ?			
Jasper Wilton	}	1,396,003 —	24,508,166l.

Thus are we ruined ! The increase of the trade of Liverpool is also laid before the unenquiring eyes of the assenter, with equal clearness. Then asking "What is a commercial nation, but a collection of commercial towns ?" Mr. C. proceeds to inform his old acquaintance, that the same might be proved of most of our principal towns, would not the statement involve him in too much minuteness. He gives, however, in detail, the increase of the commercial wealth of Scotland within the present century, and then sums up this part in the following terms :

"The foregoing positions are all *facts*, instructive facts. From them we learn, that England, amidst frequent wars, redoubled taxes, and public debts, has grown up as fast and as vigorously as Liverpool, of which you cannot be persuaded that her traders are poor, or her corporation is on the verge of bankruptcy. Yet, throughout your *Letters*, you reason that the merchants of Great Britain are ruined, and that the Corporation of Great Britain is on the verge of bankruptcy.

Oh hateful error, melancholy's child !

Why dost thou shew to the apt thoughts of man

The things that are not ?"

Thus throughout the dedication does Mr. Chalmers successfully combat his assumed *patron* with facts. The drift of his whole address being to maintain, which he does most firmly, against the desponding whinings of Jasper,

"That what has happened in our former wars will again happen during the present war, in a greater or a less degree. That we shall certainly lose some of our external commerce, while we shall probably gain the amount of our losses from some other source ; that the spring of our trade may be pressed down by the prevalence of war, but will rebound on the return of peace ; that our domestic industry will be little affected by distant hostilities, while consumption will run on in its usual channel, without the obstructions of warfare ; and that, upon the restoration of tranquillity, the enterprising people of this happy land will carry the energy which they have ever derived from war into the usual occupations of peace, so as to have hereafter, as they have uniformly had, more trade and more shipping, and ampler means of acquiring wealth, than they had when they were goaded into unprovoked warfare by a restless enemy." P. 20.

We

We cannot go into the detail of these particulars, but we can assure our readers, that on consulting the book itself, they will find the promise of the author very fully performed.—Among other circumstances, nothing can be more completely satisfactory than the confutation given by Mr. C. of Jasper Wilson's assertion, that the bankruptcies of November, 1792, were occasioned by the war. Common sense, indeed, sufficed to suggest that they could not have that origin, since the war had not had time to operate when they took place, and during its operation they totally ceased: but facts and figures are still more convincing than a conclusion so formed. The dogma of Jasper, that the paper circulation did not cause, but alleviate, the distress of that time, is also thoroughly confuted: and the *funding system* is no less ably defended against the censures of that writer. (See p. lxxii. &c.)

We cannot but admire the sagacity of Mr. Chalmers, when he declares that *discontent* alone can effectually ruin Great Britain, and adds,

“ It is Tillotson who declares a discontented mind to be one of the greatest evils of this world. With the recollection of this, I have often lamented to see wicked men, *with their allies the well-meaning men*, endeavouring, by various arts, to turn the spirit of the people from their true objects. By such men they are continually taught to clamour, like children in the nursery, not for what would do them good, but for what would do them harm.” P. lxxxiv.

This pernicious play-thing is the Reform of Parliament, which, as Mr. C. very wisely points out, is exactly of that description; and most true it is, that *well-meaning men*, deceived by wicked men, are, from the influence of their known character, the most dangerous enemies of a state.

We cannot further extend our account of this interesting Dedication, but we can take upon us to assert, that they who read it will find in it as much of solid comfort, as in Jasper Wilson's Letter there was of empty alarm; and will see that writer as completely exposed as ever any writer was, by the fair opposition of plain fact to false assertion.

BRITISH CATALOGUE.

P O E T R Y.

- ART. 16. *The Maid of the Castle; a Legendary Tale. In Three Cantos.* 4to. 3s. Coombs, Chippenham; Lane, London. 1794.

This Poem is announced in the Preface to be the production of a very young Lady, and it is modestly thrown upon the *humanity* of the public. Criticism, like Justice, has no passions, and the censors of Literature must not be deterred by motives of compassion from the exercise of an impartial judgment. Verse must rise above mediocrity in order to produce its effect, and moderate Poetry is the grossest solecism that Language has admitted.

Having premised thus much, we shall only remark upon this *Legendary Tale*, that the structure of the fable displays no great artifice, and the style is adorned with few poetic beauties.

Much allowance must, however, be made for the first flight of a muse whose moral is chaste, and whose sentiments, supported by an improved verification may not hereafter be unacceptable to the public taste. We would recommend to the fair author, whose "extreme youth" seems not to have had the most fortunate direction, brevity, perspicuity, and correctness. The meed of Poetry is no fugitive honour; and though the materials may be furnished by nature, yet it is art and diligence that must mould them to their just perfection.

- ART. 17. *Bagatelles; or Poetical Sketches. By E. Wallz, M.D.* 12mo. 3s. 6d. Dublin, Kelly; London, Hamilton. 1793.

A great deal of Poetical taste and talents is displayed in this volume. Our objection to it is, that a studied preference seems to be given to subjects of a licentious turn. Indeed the whole are chiefly amatory. The reader will not, we apprehend, be displeased with the following specimen :

SONNET,

WRITTEN AT THE SEA-SIDE.

" Why o'er these sands so frequent do I stray,
 Regardless, gazing on the billows hoar,
 Or on the landscape of the rocky shore,
 Or on the surge that foaming rolls away ?

" 'Tis FANCY leads me :—she, whose faery wand
Can people vacancy—she paints for me
The blushing Harriot gliding towards the sea,
While fall the vestments from her timid hand.

" The lovely vision fills my tranced eye—
I see her form with gentle terror shrink,
As fearfully she trembles o'er the brink
Of the wild waters, murmur'ing as they rise.
Till softly sinking, all her charms she laves,
And yields her blooming beauties to the waves !"

ART. 18. *Confusion's Master-Piece; or Pain's Labour Lost. By the Writer of the Parodies in the Gentleman's Magazine.* 4to. 1s. Nichols. 1794.

This is a specimen of some well-known scenes in Shakspeare's *Macbeth*. The writer calls it a *specimen* in his title-page—We presume he means a parody. It begins thus—

Enter three Citizens.

1st. *Cit.* " When shall we three meet again ?
And thund'ring rail against this reign ?

2d. *Cit.* When *Conventiſh'n's* plot is done,
When the battle's lost and won.

3d. *Cit.* And they've murder'd Capet's Son." &c.

We certainly do not find fault with the principles which suggested this publication, but there is not much to admire in the execution.

ART. 19. *The Infant Vision of Shakspeare; with an Apostrophe to that immortal Bard, and other Poems. By Mr. Harrison.* 4to. 2s. 6d. Harrison. 1794.

The author avows an enthusiastic attachment to the Muse from his earliest years, nay, even from his infancy.

" Thy fairy visions, heavenly bright,
A cradled infant blest'd my sight,
Wreathing my little face with smiles."

The Muse, however, does not seem to have returned his fondness with equal ardour ; yet these productions are, on the whole, by no means contemptible.

ART. 20. *Carmen Sculare: an Ode inscribed to the President and Members of the Royal Academy. By a Muse more loyal than Peter Pindar's.* 4to. 1s. Faulder. 1793.

Neither is this contemptible ; but why did the Poet use so exceptionable a burden to his song as the following lines ;

" For still they sung, arouse thy fires,
From thee the age expects its fame:
And know the glory thou acquires,
Adds lustre to thy country's name."

MISCELLANIES.

ART. 21. *Funeral Oration for Louis XVI.* 4to. pp. 20. 1s. Edwards, Pall-mall. 1794.

This Oration, formed as if delivered to an English auditory, but without any fictitious vehicle of introduction, or even an advertisement, is said to come from the pen of a person high in rank, and already distinguished in the literary world. Our information may, perhaps, have its origin in what Dr. Johnson would have called " unauthorized loquacity." Be this as it may, we are not dazzled by the lustre of a name in pronouncing the performance to abound in masculine sense as well as pathetic eloquence. The points chiefly brought into notice are, the contrast of the conduct, together with the similarity of the fate of Charles I. and Louis XVI. The uniform readiness of Louis to assist in reforms that tended to abridge his own prerogatives; the possible consequences of such a Constitution, modelled on the British, as France might once have had; the removal of the Royal Family from Versailles, and the virtual imprisonment of Louis from that moment; his attempt to regain his liberty; his acceptance of the Constitution, which, as the author justly observes, " either did away all pretended charge of anterior known offences, or we must admit the gross absurdity on the part of the people, that they spontaneously sought the rule of a detected criminal and approved tyrant." Then are noticed, the alienation of the people, the arrival of the Marquis de La Fayette, the last tragical attack upon the Thuilleries, and the final imprisonment and murder of Louis. On most of these topics, we find originality of thought, and elegance of expression, without any attempt at amplification. Speaking of the opportunity of obtaining an excellent Constitution, which was lost in France, this author forbears, out of tenderness, to recall it too strongly to the exiles of France. " No sorrow," says he, " is so sharp as that which stings with the recollection of error and misconduct, and some may there be among those unfortunate men, who may have assisted in loosening the fetters of anarchy and licentiousness, under the fatal mistake, that these fiends, when liberated, would obey their voices, and return at their command to their prison-house:" p. 9. His account of the outrages at Versailles the author closes by exclaiming pathetically, " Gracious Heaven! am I to lament that the mercy of death was then denied him?"

The concluding sentence of this elegant Oration cannot be too strongly impressed on the minds of Britons. " Sitting under the shelter of their own free and happy Constitution which has covered them and their ancestors with so broad a shade, they will not patiently suffer the petulance of conceit to mutilate its boughs, under the specious pretence of improvement: and much less the desperate hand of ambition to be busy with its roots."

ART.

ART. 22. *The Country Spectator.* 8vo. Hookham, &c. London; Brook, Lincoln; Mozley, Gainsborough. 1793.

The projector and editor of this ingenious work, observing very truly that former periodical essays have been confined chiefly to the observation of manners, &c. in London, has very satisfactorily executed his design of supplying one whose principal object should be the country. The papers, thirty-three in number, are written, with the exception of only six, and a very few letters, by the Editor, whose name, T. F. Middleton, is placed at the end of the last number; and it appears that he was, during the progress of the publication, Curate of Gainsborough in Lincolnshire. A young man, liberally educated, seeking relaxation, improvement, and fame, in such an undertaking, appears to us very deserving of our warm commendation. The papers exhibit many just and amusing strictures on rural, not rustic, manners and characters; and these juvenile specimens of the author's powers induce us to expect from him, at some future time, performances distinguished, as this is in many instances, by elegance of language, justness of sentiment, and acuteness of observation.

The author should not have called the Editors of the *Connoisseur* a *Triumvirate of Wits*, since they expressly describe themselves as two. These, as is well known, were Colman and Thornton. He, probably included R. Lloyd.

ART. 23. *A Letter to a Gentleman of the Philanthropic Society, on the Liberty of the Press.* By Percival Stockdale. 8vo. 6d. Jordan.

We are enabled to state accurately the cause of this angry, but trifling Letter. Mr. S. intended to print a small poem at the Philanthropic Press, a Gentleman of the Committee observing it, saw some objectionable lines, reflecting on a Prelate of the Church; and knowing that it was contrary to a standing order of the Committee, that any thing the least offensive to Morals, Religion, and private Characters, should proceed from their press, politely called on Mr. S. to explain this circumstance, and to request him to withdraw his poem: this conduct, at once candid and open, has unfortunately irritated Mr. S. and called forth this Letter, wherein the Philanthropic Press, and the Dignitaries of the Church, are abused together. Mr. S. mentions the spirit "of his celestial master;" we could wish to discover a proper portion of it in his own writings.

M E D I C I N E.

ART. 24. *Of the Hotwell Waters, near Bristol.* By John Nott, M. D. 8vo. pp. 94. 2s. Bonner, Bristol; Walter, London. 1793.

In this treatise, the author gives a concise history of the Hotwell Spring, some account of its Historians, the Natural History of the
Sire,

Site, apparent and Chemical Characters, &c. and concludes with the alluring advantages of situation, recreations, and accommodations.

This author seems to be to Dr. Sutherland • what he says Dr. S. is to Dr. Randolph—a professed antagonist. We have compared Dr. Nott's account of Dr. S.'s Analysis of Bristol Water with the edition 1764, and find them to differ very widely. This may, in part, be attributed to Dr. N.'s mode of figuring, the accuracy of which we have reason to suspect, from his stating the point of congelation in Water at 30. and the boiling point at 112.

This pamphlet is, in some respects, well written, and may prove an amusing companion to the various visitants of the Hotwell, for whose use the author professes to have compiled it:

NATURAL PHILOSOPHY.

ART. 25. *Syllabus of Lectures on Mineralogy.* By G. Schweigger. 8vo. pp. 148. 2s. 6d. Printed for the Author. 1794.

This Syllabus, the author informs us, is published by the desire of several gentlemen, in order to facilitate the study of Mineralogy, and as necessary to render terms familiar to the British student, which, since this science has been chiefly improved abroad, were unknown in this country.

The author has arranged the different mineral substances into classes, genera, species, and varieties.

The classes are four—Earths and Stones, containing six genera.—Saline genus, or Salts, five genera.—Inflammable substances, four genera; and Metals, eighteen genera.

This plan of Lectures, one course of which has been already given, seems to be on a very extensive scale, and may serve as a very proper introduction to the study of this useful branch of science, in the cultivation of which we certainly are much behind some of our neighbours on the Continent.

ART. 26. *A Summary View of the Spontaneous Electricity of the Earth and Atmosphere; wherein the Causes of Lightning and Thunder, as well as the constant Electrification of the Clouds and Vapours suspended in the Air, are explained; with some New Experiments and Observations, tending to illustrate the Subject of Atmospheric Electricity: To which is subjoined the Atmospheric-Electrical Journal, kept during two Years, as presented to and published by the Royal Society of London.* By John Read. 8vo. Elmsly, 1793.

We have read with pleasure Mr. Read's ingenious and modest performance, his persevering attention in observing the electricity of the atmosphere, is deserving of much commendation, and will, no

• • Author of a Treatise on Bath and Bristol Waters.

doubt,

doubt, prove highly acceptable to every friend of experimental philosophy. The experiments by which he has established the existence of two currents of electric matter, acting in contrary directions, are described with perspicuity; but his endeavours to reconcile them with the Franklinian Theory of Electricity are vain and ineffectual.

ART. 27. *On Electric Atmospheres; in which the Absurdities of the Doctrine of Positive and Negative Electricity is incontestably proved; and the real Nature, Production, Mode of Existence, and Properties of Atmospheres, in an electric State, are clearly demonstrated and fully explained: To which is prefixed a Letter, addressed to Mr. Read of Knightsbridge, in reply to his Remarks on the Author's former Treatise on Electricity, &c.* By E. Peart, M. D. 8vo. 2s. 6d. Miller, 1793.

We are willing to allow Dr. Peart some credit for the ingenuity of observation, and agree with him in many of his remarks on Dr. Franklin's Theory of Electricity; a Theory certainly inadequate to the solution of many electrical phenomena. We are, however, by no means satisfied with Dr. P.'s Theory of Electric Atmospheres, nor do we approve the terms he has used to express the contrariety of the electric powers; they lead to consequences, neither authorised by theory, nor supported by facts.

No excuse, in our opinion, will countenance the spirit in which Dr. Peart has written to Mr. Read. Mr. R. had, surely, a right to express his opinion of Dr. Peart's Theory, and he has done it with candour and temper. Had Dr. P. been more attentive to argument, and less personal, he would have made better use of Mr. Read's experiments in favour of his own opinions.

POLITICS.

ART. 28. *Constitution of the Athenians; containing curious and interesting Details of the Methods adopted by that ancient People to preserve a Spirit of Democracy in their Commonwealth; and exhibiting a striking Contrast between the Blessings of a limited Monarchy and the hideous Doctrines of fanatical Republicans. Translated from the Greek of Xenophon, with a Preface and Notes.* By James Morris. 8vo. pp. 48. 1s. 6d. Owen. 1794.

This is one of the most extraordinary publications that has yet fallen under our notice. Nothing is original in it, but the part we have already extracted, the title-page. The rest is verbatim from the French tract, which we announced in our second volume, p. 215.—If Mr. James Morris writes French as well as English, and has thus translated his own tract, all is well. If not, this is certainly the most singular plagiarism that was ever hazarded. All the critical notes on the text of Xenophon are here omitted: the rest is apparently a tolerable

rable translation of the French translation, and no more ; preface, notes, and all. We expressed a wish that the French tract might be made English, but we neither wished nor expected it to be published with an affectation of novelty in the title, and without the smallest acknowledgment to the original translator, or even a notice that the French translation existed. This matter is very differently managed by the respectable author of the following article :

ART. 29. *Xenophon's Defence of the Athenian Democracy. Translated from the Greek. With Notes, and an Appendix, containing Observations on the Democratic Part of the British Government, and the existing Constitution of the House of Commons.* 8vo. pp. 106 pp. 3s. 6d. G. Nicol. 1793.

Mr. Pye, whom we understand to be the author of this tract, has not contented himself with walking in the steps of a French translator ; but has had recourse to the original of Xenophon, has translated for himself, referring openly to the French publication whenever he has thought it expedient to adopt the remarks of its author ; and when in some difficult passages, he has given a different interpretation to the Greek, he has explained his reasons. His own remarks are much more numerous, more extensive, and more important than those he has copied : and in his Appendix he has made such observations on the state of Representation in this country, as it will not be easy for the patrons of theoretical innovation, in contradiction to the practical excellence of our admirable Constitution, to refuse or invalidate. It is curious that where Mr. Pye translates from the French author, he does it much more accurately and elegantly than the preceding author, whose sole object was to translate. The following remark on the origin of those *reforming theories* that are the chief bane of our happiness is too excellent to be entirely unnoticed.

“ Speculative writers, seeing the astonishing freedom that is enjoyed by individuals in this country, nothing resembling which is to be found in any other, and yet without being attended by those inconveniences and dangers which have generally been supposed the inevitable consequences of so great a degree of it, can hardly persuade themselves that so wonderful an effect can possibly be produced by principles that are not themselves established on the most exact rules of human wisdom, &c.—whereas in reality it has been drawn forth from chaos and confusion by the pervading spirit of freedom, which has always animated the people of this country, &c.—This specious, but erroneous hypothesis, once established, it directs its force against the cause from which it originated.” &c. P. 57.

Our limits would not allow us to give the passage at length ; we have just pointed out the heads and refer our readers for further satisfaction to the tract itself, which is, in every point of view, of much importance. It well deserves attention and repeated consideration.

ART. 30. *Considerations on the Nature of the French Revolution; and on the Causes which prolong its duration. Translated from the French of M. Mallet du Pan.* 8vo. pp. 114. 2s. 6d. Owen. 1793.

Events of the utmost importance pass on so rapidly at present, that it is not easy for a journalist to keep pace with the pamphlets they produce. This publication, by M. Mallet du Pan, the celebrated politician of the *Mercur de France*, attracted much attention when it first appeared. It deserved attention. The retrospective views of the author on the subject of the French Revolution are just, and founded on accurate information: his speculations on what was then to come, have since, in many cases, been justified by the event. He recommends to the allied Powers to unite persuasion to force, and to convince the French people, if possible, that their designs tend not to enslave, but to make them happy. This has since been attempted by manifestoes, &c. but, unhappily, it is next to impossible to circulate any information throughout France, in the degree that knowledge is circulated here. It is unnecessary at this period to dwell more upon this pamphlet. It ought to be in the collection of all who seek to know these wonderful times with accuracy; but a more recent publication of the same author now waits for our opportunity to notice it.

ART. 31. *Address to the Hon. Edm. Burke, from the Swinish Multitude.* 8vo. 28 pp. 6d. Ridgway. 1793.

This nonsense about the *Swinish Multitude* promises to irritate the feelings of the lower class, and therefore is continually repeated by the teachers of discontent. This tract consists of a play upon the words *swine, pigs, slye*, &c. which any one might write who would condescend to do it, and no one would read voluntarily who knew a rational use for the few minutes it would occupy.

ART. 32. *Discourse on the Establishment of a National and Constitutional Force in England.* By Charles Lord Hawkebury. 8vo. pp. 82. 2s. 6d. Stockdale. 1794.

This, as is properly announced in an advertisement prefixed, is merely a republication of a pamphlet published in 1757. The subject of it is the Militia, which subsequent experience has proved to be as adequate to the purpose of giving spirit and security to the nation as the noble author then foretold it would be.

ART. 33. *Peace with the Jacobins impossible.* By William Playfair, Author of the *Commercial and Political Atlas*. 8vo. pp. 32. 1s. Stockdale. 1794.

The author of this tract, whose ideas are usually just, describes very accurately how many persons he includes under the title of Jacobins, besides those with whom he asserts we cannot make peace. "I do not hesitate

hesitate to call the advocates of French principles JACOBINS, in whatever country they may be found, and of whatever rank they may be; and that I may not be misunderstood, I mean by Jacobins all those persons, who, at the same time that they see without horror what passes in France, exclaim against those men who wish to preserve persons and property in other countries." In our opinion, such persons are worse, if possible, in other countries than in France, since they have not even the excuse of passions inflamed by contention for the enormities they coolly wish to commit. The author's reasons against peace with the French Jacobins are very solid.

ART. 34. *The Case of the War Considered, in a Letter to Henry Duxcombe, Esq. Member of Parliament for the County of York.* 8vo, 24 pp. 1s. Debrett. 1794.

The candid and sensible writer of this Letter argues against the continuance of the War, because he conceives the great end which it aimed at, the relieving of Holland is obtained. He says, "There was no political necessity that the French should return to Holland, when once they had been driven from it." p. 11. Certainly, there was no political necessity, but, considering their temper and views, there was high probability that they would return to Holland. Their pride, ambition, and avarice were deeply concerned; their pride was wounded by the defeat, their ambition was excited by the power, and their avarice by the wealth of Holland. In this situation there was but little probability that they would have remained contented at home, and improved their natural advantages.

We can give this writer credit for excellent intentions, although we differ from him in some opinions.

ART. 35. *The True Briton's Catechism; on the Principles of Government, the Rights of Man, and the Liberties of Englishmen; interspersed with occasional Strictures on Seditious and Democratic Writings.* 8vo. 47 pp. 1s. Richardson. 1793.

In this publication we must commend the intention rather than the execution. The intention is certainly commendable: the author unites with many able and patriotic writers to exalt the Constitution of his country, and to recommend order and subordination, but the execution is defective: instead of the plainness and simplicity of a catechetical instruction, which the title led us to expect, we found the answers too diffuse and declamatory for a work of first principles.

D I V I N I T Y.

ART. 36. *God's Summons unto a general Repentance, wherein is discovered the Folly and Danger of putting off and delaying Repentance until Sickness or Old Age; and also the Necessity of a daily Repentance.* By Adam Harfnet, B. D. late Minister of God's Word at Cravem, in Essex. 8vo. pp. 274. 3s. 6d. London, at the Logographic Press, for the Editor; and sold by Longman, Paternoster-row. 1794.

This is a republication of an old work, and is, in the judgment of the editor, the production of a man who had "a perfect knowledge of the human heart, and a near acquaintance with the Divine Wisdom." We perused the work under this recommendation, and had occasion to conclude no less favourably of the pious author than the Editor had done before us. The universal clamour which now prevails for the reformation of *others* may render it not unseasonable to assist the circulation of those works which recommend the reformation of *ourselves*. Such is the object of the work before us; and we may venture to predict, that no man who shall peruse it will find himself at liberty to criminate precipitately the faults of *others*.

Whatever inaccuracies in grammar or etymology, may have existed in the original publication, are fairly removed in this edition, which we consider as a species of translation; and we are of opinion, that the religious world will receive with approbation a work that enforces the first duties of the Christian, in a strain equally pious, argumentative, and scriptural. Samuel Harfnet, Archbishop of York, died in 1631: this work of Adam Harfnet was first published in 1640—Whether the author was related or not to the Archbishop, we are not told.

ART. 37. *Free Thoughts on the Spirit of Free Enquiry in Religion, with Cautions against the Abuse of it; and Persuatives to Candour, Toleration, and Peace, amongst Christians of all Denominations.* By Daniel Turner, M. A. Small 8vo. pp. 148. 2s. Norton, Henley; J. Johnson, &c. London. 1793.

The author of this tract, a zealous, and on some material points, (as the doctrine of atonement, &c.) an orthodox Dissenter, begs quarter of critical readers on account of his age, which he states to be four-score. Of this indulgence we shall be very ready to grant, as much as we can honestly afford. After urging, in three sections, the necessity of Free Enquiry, 2. Of care and circumspection in enquiries, 3. Of adhering to first principles; and, in a fourth, contrasting the preaching of the Apostles, &c. with our refined modern *Evangelists*, the author comes to his concluding reflections, for the sake of which the whole book appears to have been written. Here we find strong assertions against the established Church, and others in favour of Dissenters, the latter of which, we hope, are as true as the former, are ill-founded. He says, p. 127. "Taking all the Dissenters together, there scarcely will be found *one in a thousand* a real Republican, or an enemy to our present Constitution." This is comfortable news, and on a point which the author ought to know; but when he says that Churchmen, in proportion to their numbers, are more inclined to Republicanism than Dissenters, this rash and positive assertion, concerning a point not within his knowledge, materially weakens the credit of his preceding testimony. The general merits of this book are plainness and perspicuity; its defects, a want of temper, candour, and consistency.

R r

FAST

FAST SERMONS.

ART. 38. *Two Sermons, preached on the Public Fasts, on April, 1793, and February, 1794, by the Rev. J. W. Williams, Vicar of Welbourn, Warwickshire.* 8vo. 1s. 6d. Robinson, 1794.

The writer of these sermons is a man of talents, which, in our judgment, he might have employed in a manner more to the advantage of his hearers and the public. The subject of his first discourse is, "Behold ye fast for strife and debate:" that of the second is, "Blessed are the Peace-makers, for they shall be called the children of God." He deprecates, however, "all *partial* and *insidious* application!" Nor shall we go out of our way to animadvert upon the partiality of his reasonings, or the insidiousness of his inferences. Mr. W. professes himself a *Non-affiliate*, and a *Servant* of the *gentle* Jesus. We pretend not to affirm that these characters can not co-exist; but we must be allowed to lament, at least, that the temper of the *latter* is in so few instances improved by a union with the *former*. Mr. W. writes like a man sincerely but desperately in love with peace.

ART. 39. *A Sermon preached at the Tower of London, on Friday the 28th of Feb. 1794, being the Day appointed for a General Fast, by the Rev. John Grose, A. M. F. A. S.* 8vo. 1s. Rivingtons, 1794.

The duties of the day are very properly considered in this sensible discourse: the vices of society are reprehended with a becoming zeal, and each is exhorted to reflect how far *himself* may have contributed to those calamities which demand a public humiliation.

ART. 40. *Christian Warfare defended and recommended, in a Sermon, intended to have been preached before the Vice Chancellor and the University, at St. Mary's Church, Cambridge, on the 28th of February, 1794, the Day appointed for a Solemn Fast.* 8vo. 1s. Kearsley, 1794.

An ironical rhapsody, at the expence of Scripture and Patriotism. The author had *intended* to have preached it before the university, of which he is so deserving a member. We commend his *prudence*, and doubt not but that learned body, grateful for their *intention*, will take the *will* for the *deed*.

ART. 41. *A Fast Sermon, preached on Friday the 28th of February, 1794, by the Rev. Richard Weaver, Author of an Exposition of the Church Catechism, &c.* 8vo. 1s. Baldwin, 1794.

A zealous exhortation to that vigilance and patriotism, which the peculiar circumstances of the nation demand. The author appears to possess the very best intentions, and to be actuated by a very laudable regard for the interests of his country.

ART.

ART. 42. *A Sermon, preached on the 28th of February, 1794, being the Day appointed for a General Fast and Humiliation, and published at the Request of the Hearers, by the Rev. J. Morton, of Trinity College, Cambridge, and Chaplain in Ordinary to his Royal Highness the Prince of Wales.* 8vo. 6d. Dilly, 1794.

A discourse, in which the author deduces, from scriptural examples, and particularly that of Nineveh, the danger of sin, and the reasonableness of national humiliation.

ART. 43. *Subordination enforced. A Sermon, preached before a Constitutional Society, at Howden, and on the late Fast Day, at Snaith, by the Rev. Edward Bracken, LL.D.* 8vo. 1s. Peacock and Todd, York, 1794.

A zealous and laudable attempt to demonstrate the propriety of subordinate duties, and to encourage, on scriptural and rational principles, religion, loyalty, and unanimity.

ART. 44. *A Sermon, preached on Friday, February 28, 1794, (the Day appointed for a General Fast), by the Rev. Dr. William Wynn, Chaplain in Ordinary to his Royal Highness the Prince of Wales, and Domestic Chaplain to the Right Reverend the Lord Bishop of Sodor and Man.* 4to. 1s. Cadell, 1794.

A pious enforcement of the duties of fasting and repentance, as necessary to the averting of divine wrath, and the security of future retribution.

This sermon is elegantly printed.

ART. 45. *A Sermon, preached in the Parish Church of Hackney, on Friday, February 28, 1794, the Day appointed for a General Fast, by the Rev. J. Symons, B.D.* Published at the Request of the Congregation. 8vo. 1s. Rivingtons, 1794.

This discourse is sensible and temperate. We are of opinion, that it may serve the interests of society, by the ability with which it exposes the mischiefs of irreligion, and the zeal with which it urges the revival of practical devotion.

FOREIGN CATALOGUE.

FRANCE.

ART. 46. *Abrégé de Navigation Historique, Théorique & Pratique, on l'on trouve les Principes de la Manœuvre & ceux du Pilotage, les Méthodes les plus simples pour se conduire sur Mer par Longitudes & Latitudes, avec des Tables Horaires pour connoître le Temps vrai par la Hauteur du Soleil & des Étoiles dans tous les Temps des l'Année, & à toutes les Latitudes jusqu' 61°. Par Jérôme Lalande, de l'Académie des Sciences, de celles de Londres, de Berlin, de Pétersbourg, de Stockholm, &c. Inspecteur du Collège de France, & Directeur de l'Observatoire de l'Ecole Militaire : publié en vertu d'un Décret de l'Assemblée Nationale. A Paris, 1 vol. in 4to. de 384 pp. avec figures. Prix 15 livres.*

An astronomer, who had devoted so great a portion of his life to the marine, could not have undertaken a more useful task than that of the composition of the Horary Tables which form the ground-work of the present volume. To these he has here added the Elements of Navigation, beginning with an History of the Marine, continued from the time of the Phenicians to our own days. In it are recorded the most remarkable epochs and discoveries; as, for instance, that of America. It was not till the 1st of October, 1492, that Christopher Columbus discovered the Antilles; but it appears from the observations of M. De Villebrune, on the *Letters of Count Carli*, concerning America, 1780, and on the *Philosophical Memoirs of Don Ulloa*, published in 1787, that this was by no means the first visit which the Europeans had paid to America.

M. Gebelin, in the 8th volume of the *Monde Primitif*, 1781, contends that the Phenicians were acquainted with the use of the compass, and that America was not unknown to them. It appears evident, at least, that the Normans landed in this country, under the conduct of Leif, so early as the tenth century; and Forster, in his *History of the Discoveries in the North*, gives an account of certain voyages in the twelfth century to North America.

In 1170, Madoc, son to the Prince of Wales, led a colony thither of which some remains have lately been traced in Virginia, and in the Northern parts of California.

We are informed by Columbus, Lope, and Cortez, that the Mexicans had preserved the memory of these ancient voyages. According to M. Senebier, Beheim of Nuremberg likewise visited America in the year 1460. See the *Fenille de Lablanche*, 25th June, 1788.

M. Carlier, to whom the prize on the state of the marine, in the time of the two first races of the French Kings, was awarded by the Society of Inscriptions, about the year 1752, proves that some idea was then entertained of America, under the name of *Isle Perdue*, *Isle St. Malo*, *Isle St. Brandon*.

Columbus

Columbus only undertook his famous voyage to America, in consequence of some hints, that he had received from a pilot who had by chance been thrown on that coast; and the wreck of a vessel found by Columbus shews that other navigators had been there before him.

The islands lying to the west of Africa were known and peopled even in the time of Ptolemy, who expressly mentions the Canary Islands, from which various causes might have led the inhabitants to make the discovery of America.

The history and catalogue of all the most esteemed publications on the subject of navigation terminate this chapter, by which the author may be said to have supplied, in some degree, the omissions that were unavoidable in such an abridgement of the science as the present.

In the subsequent chapters the author gives an account of the dimensions of vessels, and those properties which are essential to their stability and due management. Seneca, *Ep.* 76, has comprized the qualities necessary to a good vessel in the following short description: *Navis bona dicitur stabilis & firma—gubernaculo parens, velox & consentiens vento.* But these properties are only compatible to a certain point, and more or less attention must be paid to each according to circumstances. The author gives very judicious directions on these heads, as well as on the others specified in the title; for which, as they might not be interesting to the generality of our readers, we shall refer those whom they may concern to the book itself.

We shall add only, that much the greater part, that is, not less than 300 pages, of this work, is taken up with the Horary Tables just mentioned, which, it seems, were calculated by a niece of M. de Lalande, and by the publication of which, as they tend greatly to expedite the observation of the longitudes, the author has certainly rendered an important service to the marine. He concludes by saying, "Tout le calcul de la longitude peut se faire en un quart d'heure; puissent les navigateurs ne le jamais oublier, & surmonter enfin l'inertie qui fait que jusqu'ici l'on s'en est trop peu occupé, malgré l'importance de la chose, l'abondance des secours, & les instances des savans!"

Esprit des Journaux.

I T A L Y.

ART. 47. *Poëma supra di lu Vinu, si sia utile o dannusu a li Viventi.*—Da Giuseppe Leonardi, *Secretariu di la Academia di li Etnei.*—On the Effect of Wine, a Poem. By J. Leonardi, *Secretary of the Academia Degli Etnei.* Catania, 304 pp. In large 8vo.

To those who study languages with a philosophical or historical view the less popular dialects, being not only more simple in their form, but likewise often of greater antiquity, will not unfrequently be found of more value than those in general use. It is for the sake of such persons only that we condescend to point out the existence of these rude poetical effusions, of which the following lines will, we imagine, be judged a sufficient specimen:

“(1) Co-

" (1) Comu fi (2) metti (3) dunca in quistioni
 Si fà lu vinu boni effetti o brutti,
 E si cerca da (4) mia l'opinioni?
 Da mia non (5) fulu, ma ancora da tutti,
 Quanti alla (6) spada mia stanno (7) affittati
 Nnimici dichiarati (8) di la vutti?
 Di (9) ddi usurarù vutti, chi strazati,
 (10) Nn' annu avannu (11) la peddi e (12) li cammisi
 E li poveri (13) vurzi (14) sbacantati?"

Those who are not acquainted with the *Versus Macaronici* of the famous Merlin Cocajo, or with the *Arena Provincialis* of the 16th century, will form no favourable idea of them from the annexed attempt of a similar kind by the Abbé Rosario Pinnisi.

" Lu patri Adamu ca fi (15) cuntintau
 Ex fructibus quos arbores ferebant,
 Et aquis quæ ex rupibus fluebant
 Bona parti (16) di munnu (17) 'upupulau, &c."

Or from the following Extract from another Poem :

" (Phœbus) fuit in medica archisanfarus arte,
 Qui sibi sic dixit quando malatus erat,
 Si medicos, fugis atque suos audire pataffos
 Non hypochondricus es, semper erisque (18) bonus;
 Si ob flatum tibi pansa sonat, accipe (19) sciascum," &c.

In the notes the Editor has taken no small pains to display his talents as an Etymologist, and he assures us that the Sicilian is the daughter of many Eastern and Western languages, as he conceives it to be the mother of the Italian. Thus, *criatu*, a servant, is evidently derived from the Spanish word *criado*; *locu*, foolish, from *loco*; and *cca*, here, from *aca* in the same idiom; as *noſſu*, a dunghill-cock, may perhaps come from the Greek *νοστος*; *caruſi*, a young woman, from *νοῦν*, *ſpar-rare*, to wander, from the Arabic *ſghaiar*, and *ſeccu*, an afs, from the word *eſek*, of the ſame import in the Turkiſh language. Some of his etymologies are, however, much more forced, and very improbable. A more conſiderable volume of Poems, in the ſame dialect, has lately been published by the Abbé Meli.

We take this opportunity of inserting in the British Critic, part of a letter of the celebrated Bandini, Keeper of the two public Libraries at Florence, relative to three additional volumes of his Catalogue, the last of which was published by him in the course of the last year. The known abilities of the author in this department of literature make it unnecessary for us to do any thing more than merely to describe the nature of the work in his own words:—" *Absoluto jam pridem Ca-*

1. Come—2. mette—3. dunque—4. me—5. solo—6. lato—7. col-
 locati—8. delle botti—9. questi—10. anno quest'anno—11. pelk—
 12. le camicie—13. borſe—14. votate—15. contentò—16. mondo
 —17. impopolò—18. fano—19. fiaſco.

talogo Codicum manu exaratorum Græcorum, Latinorum, Italicorum, &c. Mediceæ ad divum Laurentium Bibliothecæ, post incredibiles sumptus atque molestias, quæ per triginta & amplius annos me ferme oppreſſerunt, octo in folio voluminibus comprehenſo; novæ acceſſerunt manuſcriptorum item antiquorum ſupelleſtiles quæ poſtero tempore ex variis locis . . . in Medicei ſacrarii lucem deductæ fuerunt.

“Qua propter eandem curam quam Mediceis, Codicibus . . . præſtiti, in his quoque literariis cimeliis illuſtrandis impendere operæ pretium duxi.

“Hoc quidem mihi graviffimum onus ætate mea jam ad ſenium properante, quatuor abhinc annis impoſui . . . nulla alia ſpe ductus, quam amore erga literis meo, & quod hoc me pacto doctiſſimis tranſalpiniſ nationibus *Angliſque potiſſimum, politioris literaturæ amantiſſimis* profuturum me eſſe cenſebam.

“Hinc novam condere bibliothecam tribus in voluminibus ſub hoc titulo cogitavi: *Bibliotheca Leopoldina Laurentiana, ſeu Catalogus Manuſcriptorum qui juffu Petri Leopoldi, Arch. Auſtr. Magn. Etrur. Ducis, nunc Auguſtiſſimi Imperatoris, &c. in Laurentianam tranſlati ſunt, in qua quæ in ſingulis codicibus continentur, ad quodvis literaturæ genus ſpectantia, accuratiſſime deſcribuntur, edita ſupplentur & emendantur.* Ang. Mar. Bandiniſ, Regiſ Bibliothecæ præſectus re cenſuit, illuſtravit, edidit. *Tom. I. Florentiæ MDCCXCI. folio, conſtans pag. 734. Præf. XVI. Tom. II. Ibidem MDCCXCII. pag. 768. Tom. III. Ibidem MDCCXCIII. pag. 812. Præf. VIII.*

“ . . . Pro totius operis coronide accedunt indices tres locupletiffimi. Primus exhibet Homiliarum principia, quarum recenſiones ædidiſ, ordine alphabetico diſpoſita, adſcriptis in margine auctorum nominibus; . . . ſecundus ſingulorum auctorum, quorum in Catalogo ſcripta recenſentur, ætatem conſtituit & opera innuit; tertius tandem res notatu dignas, & eorum quibus opera vel litteræ vel poëmata inſcribuntur, vel qui in operum ſpeciminibus, quæ adſcripſimus, occurrunt nomina, ſub oculis ponit. Uno verbo in hac nova Bibliotheca adomanda eadem ſervata eſt methodus, qua in præcedenti Medicea, anno MDCCCLXXVIII. typis vulgata, uſus ſum. Numeravi ſiquidem cujuſcumque codicis folia, librorum argumenta, materiem, magnitudinem, atque ornamenta accurate dilucidæque deſcripſi; nec ullam remiſi curam . . . ut ſingula volumina . . . diligenti examine excuterem; titulos vel deperditos repararem, aureos, qui omnino deerant, ex operis argumento ſupplerem; ſuppoſita æ genuinis ſecernerem, & alia ſuis auctoriſ vindicaret. Singulorum etiam codicum ætatem notavi, & integra aliquando exſcripſi Opuſcula, Episto-las, Præfationes, Poëmata, & Anecdota cujuſcumque generis, longiora ſæpe initia & ſpecimina eorum operum, quæ nondum vulgata eſſe cognovi, in lucem proferens.”

This ſplendid and valuable Bibliographical Repoſitory conſiſts, therefore, at preſent, of 11 volumes in folio, which, ſays the learned author in the concluſion of his letter, “Sedulo verſaviſſe (lectorem) non pœnitebit; Theſaurum enim cognitionum, nec earum quidem vulgarium, continent, quæ crebris rerum memorandarum notiitiis & ſpeciminibus detinere cum poterunt & oblectare.”

SWEDEN

S W E D E N.

- ART. 48. 1. *Bevis at det så kallade Bevis for ärfeligt Adelskap är intet bevis.—Demonstration that what is called the Demonstration in favour of Hereditary Nobility, is no Demonstration.* 56 pp. 8vo.
2. *Bevis styrkte med Exempel angående Nyttan af ärfeligt Adelskap af Jacob Von Hökerstedt, Capitain.* 39 pp. 8vo. *Demonstration, confirmed by Examples, of the Advantages resulting from an Hereditary Nobility.* By Capt. J. V. Hökerstedt.
3. *Orimligheten af de under Capitain Hökerstedt namn utgifne så kallade Bevis for nyttan af ärfeligt Adelskap; med verneiga Bevis Aodagalagd af A. Ekman.* 63 pp. 8vo. Stockholm.—*Inconsistency of the Demonstration of the Usefulness of an Hereditary Nobility, published under the name of Cap. Hökerstedt, shown by real Demonstration.* Stockholm.

These are the titles of some of the latest pamphlets, occasioned by part of a speech, delivered before the Swedish Academy, in 1790, by the Secretary of State, Zibet, and which has produced a contest that has been carried on with great warmth till near the present time. As that passage forms what may be termed the *corpus delicti*, our readers may not be displeased to see a translation of it into their own from the original language. "Every lawgiver," says Mr. Z., "must be convinced, that an absolute equality can only exist in idea—that a state cannot be supported without order and submission—that men are less disposed to submit in situations where all aim to obtain the command, and where all esteem themselves justified in doing so—that he who is not removed to so great a distance from the administration of public offices, will be less tempted to make his way to them by private intrigue—that as different employments in a State evidently require different qualifications and characters, the subjects intended to hold them should be prepared for that purpose on different plans, by unequal degrees of knowledge, various modes of thinking, and a diversity of habits. To produce these effects, nothing will contribute so much as an inequality of condition or rank, which, though we should even allow it to be contrary to the law of nature, is, however, unquestionably necessary in civil legislation; which, though it may possibly be dispensed with in a pure Democracy, is essential to the nature of a Monarchical Government. Birth may, perhaps, lose its privileges; but does it follow that in such a case they would fall to the share of real merit? Should the period ever arrive, when great wealth would inure to its possessors the same advantages which a series of illustrious ancestors now confers, would the injunction to hoard, as their forefathers had hoarded, be found a more noble, or a more useful doctrine to propagate, than that of sacrificing, as they had sacrificed? There are, undoubtedly, instances of men who have elevated themselves above the sphere for which a blind chance appeared to have designed them; as

on the other hand, the most splendid genealogical tables sometimes have their shadows. But how many great actions, how many immortal exploits would have remained unachieved, if no one had ever thought himself obliged to support the honour of an inherited name, or entertained the hope of transmitting an acquired one to his posterity."

On the subject of the tracts now before us we shall only observe, that they are written on both sides with great strength and elegance of language, but that, as is usual in such controversies,

"Hiacos intrā muros peccatur & extra."

There can be no doubt but superior qualifications must always give the most unequivocal claim to honourable situations and dignities in a state; and we are only to consider, whether from the mode of their education, and other circumstances, the hereditary nobility are not, in general, more likely to possess themselves of such qualifications than men of ordinary rank. At any rate, it would be highly imprudent in a country, where this diversity of ranks has so long obtained, entirely and suddenly to annihilate them, instead of ascertaining the extent of those privileges which it is possible that persons of this description may sometimes be disposed to exceed.

Stockholms Posten.

ART. 49. *Kongl. Vetenskaps Academiens Nya Handlingar. Tom. XIII.*

4. *quartal*, for *Manaderne October—December* år 1792.—*New Memoirs of the Academy of Sciences at Stockholm, Vol. XIII. fourth Cahier, for the Months of October—December, of the year 1792.*—Stockholm, 1793. With cuts.

In this volume are contained, among other less interesting articles, the continuation of *An Introduction to the Knowledge of Worms*, by Mr. Modeer; the second class, or *Gymnodela*, which are here described to be *Animalia manifesta, libera, simplicia, nuda, cute coriacea aut molli propria induta*. By Linnæus they had been distinguished into two classes; whereas, according to Mr. M. they form only one, subdivided into two orders, namely, *Helminthica*, or *Animalia filo fasciæve assimilantia, annulata vel articulata, sæpius duriuscula*, which our author divides into 14 genera; and the *Allöidea*, or *Multiformia (forma fili fasciæve excepta) corpore inarticulato, plerisque tentaculis cirriforme instructa, sæpius molliuscula*, including 25 genera, which are all very accurately described by the author. 2. *Description of a Method of Depuration, employed in the Gold Mines of Adelfors, with many practical Observations*, by Mr. Swab. 4. *Account of the Bark of Angustura with Remarks on its use in Intermitents*, by Mr. Hagström. 5. *Experiments made with the same Bark, and with the Cinchona Caribæa*, by Mr. Odhelius. The bark of Angustura is now pretty much known. The Swedes procure it in great quantities from the island of St. Bartholomew. Mr. H. here describes this drug in a very satisfactory manner, and points out his own method of preparing the *elixir* and *infusion*, to which he has had recourse with considerable success in intermittent fevers. Mr. Odh., who has likewise used it in the form of an *extract*, has added to this account the result of his own observations. He has also examined and submitted

submitted to the test of experience, the new species of quinquina, transmitted to the Academy of Sciences by Mr. Fahlberg, Physician to the Swedish Government at St. Bartholomew's; probably the same to which Mr. Swartz has given the name of *Cinchona Floribunda*. It is said to equal, in its degree of bitterness, and in its other qualities, the *Cinchona Officinalis* of Linnæus. *Ibid.*

GERMANY.

ART. 50. *Nachtrags zu Sulzers allgemeiner Theorie der schönen Künste, und Wissenschaften, oder: Charaktere der vornehmsten Dichter aller Nationen nebst kritischen und Historischen Abhandlungen, von einer Gesellschaft Gelehrten; des Zweyten Bandes erstes St. — Supplement to Sulzer's Theory of the fine Arts and Belles Lettres; or, Characters of the most eminent Poets of all Nations; together with Critical and Historical Dissertations. By a Society of Literary Persons. Vol. II. Part I. Leipzig. 1793. 221 pp. large 8vo.*

Of this work, intended not only to supply the defects of Sulzer, but likewise to point out the characters of the most distinguished Poets of every age and country, two parts, forming one volume, are to appear every year. The two ancient Poets who are characterized in this first part of the second volume are, *Callimachus* and *Tibullus*; the former of whom is here, as we think, not altogether unjustly, represented by Mr. *Jacobi*, the author of the essay, as a cold, pedantic writer, in whom learning was to make up for the want of inspiration; but to whom, however, we ought certainly to allow, with *Crinagoras*, the merit of a *ρομαντικός στω*, or, a language highly polished; though, perhaps, at the same time, over-charged with rhetorical ornaments. That the style of his elegies was too artificial, we may, in some measure, conclude from that of *Propertius*, by whom he was imitated, and from that on the hair of *Berenice*; whereas, on the contrary, the distinguishing traits in the character of *Tibullus* are, according to *Mas-fa*, by whom he is here described, exquisite sensibility, and unaffected tenderness, as appears from his poems, some of which, particularly *Lib. i. 5*, and *iii. 6*, are here rendered with great taste and accuracy into German Alexandrines. The modern Poets of whose Lives and Works we have an account in this volume, are—1. *Carlo Goldoni*, remarkable for that inexhaustible fund of comic characters, so necessary to a person who was often required to write fifteen or sixteen plays in the course of a single year, and which we cannot, therefore, expect to possess all the perfections which the author might, perhaps, otherwise have been capable of giving them. 2. *Geffery Chaucer*, chiefly compiled from Warton's *History of English Poetry*, and the excellent edition of the *Canterbury Tales*, by Tyrwhitt. Of these Essays we are indebted for the first to Mr. *Jacobi*, and for the second to Mr. *Eschenburg*. 3. The celebrated *Camões*, author of the *Lusiad*. And, 4. *Don Alonso de Ercilla y Zúñiga*, the author of the *Araucana*, both of which are rather to be considered as historical than as epic poems, and from which

we

we are here presented with copious and well-selected extracts, by Mr. *Schatz*, who, may, perhaps, on some future occasion, be able to favour the public with some notices respecting *Don Diego de Sanistevan Oforio*, the continuator of the *Araucana* in thirty-three Cantos, not unworthy of *Ercilla* himself, who has not, therefore, been overlooked by *Blankenburg*, in his additions to *Sulzer*, vol. ii. p. 423. Of the three essays contained in this part, the first by Mr. *Lens*, *On the Poetry of the Greeks in the Heroic Age, according to Homer*, proves the great erudition and fine taste of the author. It was owing to the necessity of an extraordinary memory in these popular bards (*aoidoi*), that *Mnemosyne* was regarded as the mother of the Muses. We were likewise much pleased with the account of the Pantomimic Song to *Linus*, *Iliad* xviii. 569, as well as with the cause assigned for the reputed blindness of so many of the ancient Minstrels and Prophets, originating in the tradition, that whoever saw the gods, as, during their inspiration they did the Muses, was instantly deprived by them of the use of his eyes. Hence it is said of *Demodocus*, *Odyss.* viii. 63, that the Muses gave him good and bad; that is, as a compensation for the loss of his sight, they conferred on him the gift of Poetry; whereas, *Iliad* ii. 594, they avenged themselves on *Thamyris* by depriving him of both at the same time. The second Dissertation, by Mr. *Horstig*, is *On the Picturesque in Painting*; and the third, by Prof. *Maass*, *On Parodies and Travesties*.

Goetting. Anzeig. & Jena L.Z.

ART. 51. *Handbuch für Dichter, oder vollständiger Ueberzicht der Deutschen Pöfse, seit 1780, von Joh. Chr. Gieseke, Prediger zu Magdeburg. Erster Theil, A—C. 1793.—Manual for Poets; or, A Complete View of German Poetry since the Year 1780. By J. C. Gieseke, &c. First Volume, A—C. Magdeburg, 1793. 435 pp. in large 8vo.*

From this volume, which contains 160 names, ranged according to alphabetical order, our readers will, at least, be enabled to form an idea of the number of the German Poets of the present times. With respect to their merits, it may, we believe, with truth be asserted, that the proportion of good to indifferent or bad Poets, is not less here than in any other country of Europe; and that the author of the present work is by no means ill-qualified to point out their excellencies and defects; which he has likewise put it in the power of his readers to discover, in some degree, for themselves, by well-selected specimens from their works. To these are added such notices respecting the lives of the authors as could be obtained.

Goett. Anz.

ART. 52. *Scriptores neurologici minores, a Chr. Fred. Ludwig, Leipzig, 1793. Tom. III. 340 pp. in 4to.*

Under this title we have a re-impression of several scarce and valuable tracts, already alluded to in the British Critic,* viz. 1. J. B. G. Behrend's *Dissertatio qua demonstratur cor nervis carere*; 2. H. Aug. Wrisberg *de Nervis arterias venasque comitantibus*; 3. Ejusdem *de Nervis Pharyngis*; 4. J. B. Paletta *de Nervis crotaphitico & buccinatorio*, which had also been reprinted in *Römer's Delectus Opusculorum*

* Number III. Vol. II.

ad omnem rem medicam spectantium, &c.^a; 5. Mich. Girardi *de Neruo Intercostali*; 6. Dem. Swanoff *de Nervorum Intercostalium origine*; 7. Christ. Theoph. Ludwig (father of the Editor) *de plexibus Nervorum abdominalium atque Neruo intercostali duplici*; 8. Jo. Gottlob Haase *de Neruo plexenico dextri lateris duplici, parisque Vagi per collum decursu*; 9. Ejusd. *Programma de plexibus œsophageis nervosis, parisque Vagi per pectus decursu*; 10. Jac. Jo. Klint, i. e. H. A. Writberg *de Nervis brachii*; 11. Jo. Godofr. Ebel *Observationes Neurologicae ex anatome comparata*; 12. Jac. Fr. Isenstamm *de Vasis Nervorum*; 13. Car. Christ. Krause *de sensilibus partibus corporis humani*; 14. Ant. Micheliitz *scrutinium Hypotheseos spirituum animalium*; 15. Alb. Thaer *de actione Systematis nervosi in Febribus*; 16. G. G. Ploacquet *de Cephalalgia methodo naturæ accommodata in species digesta*; and, lastly, 17. S. Th. Soemmering *de Cervulo Cerebri*. To some of these Dissertations, particularly the first and last, considerable additions have been made.

Another Volume, together with a General Index, is, we understand, soon to appear. *Ibid.*

ART. 53. *Dissertation sur une Médaille non Publiée de l'Empereur Pertinax, qui se trouve au Cabinet de S. A. S. l'Electeur de Saxe. Dresden, 1793. 74 pp. in 4to.*

This is a coin of mixed metal, or *potin*, with which it seems that even Zoëga was unacquainted; on one side of which is exhibited the head of the Emperor, and, on the reverse, a female figure, stretching out her hands to a globe, from which issue rays, in the manner in which it is usual to represent the *Providentia Deorum*, which, indeed, we find this to be from the inscription *ΠΡΟΒΙΔΙΑ ΘΕΟΥ Α. Α. ΟΥ ΛΥΚΑΒΥΡΤΟΣ Α.*, that is, in the first year of the Emperor Pertinax. To give the work its present extent, the author, who to the dedication subscribes his name, *Job. Gottfried Lippius*, and who here mentions himself as the translator of *Beauvais*, has collected, from the great numismatic repository of Rasehe, with additions and improvements, whatever he could discover relating to the *Providentia* of the Ancients, to which are here prefixed certain philosophico-historical observations on the belief which the Ancients had in a Divine Providence, not strictly belonging to the department of Numismatics; indeed, with them, Providence is nothing more than an abstract idea personified, which, therefore, seldom appears, except on coins. One single statue in *Boissard* has on it these words, *Providentiæ Deorum*, and an inscription on an altar, *Provident.* only. On coins it not unfrequently denotes the *Providence* of the Emperor for the good of the state and the public weal. The figures themselves, or, at least, their appendages, are, likewise, frequently varied, as appears from this Dissertation, in which they are all accurately described. We must not forget to observe, that the words *Prov. Deor.* may be found in other coins of Pertinax, though, from the shortness of his reign, they are certainly by no means common.

* See British Critic, Number III. Vol. I.

GEOLOGICAL LETTERS.

LETTER III.

TO PROFESSOR BLUMENBACH,

By M. D E L U C.

(Continued.)

FOURTH PERIOD.

30. **T**HE principal change in the causes acting on our globe, which distinguishes this *Period*, is that which must require the amplest disquisitions on objects belonging to Natural Philosophy, as it comprehends the consequences of all that is known concerning the modifications of *Fire* and *Light*, not only in general, or in respect to their nature, but also to their known operations in the general phenomena observed on the earth. But so extensive a subject could not be treated with any degree of perspicuity in the contracted form of these Letters; I am, therefore, once more obliged to refer you to my works on that subject, and especially to the 10th of my Letters in the *Journal de Physique*, which contains the principles and the main proofs of the theory which I shall apply to the events of this *Period*.

31. I have laid it down, as the first foundation of Geology, that at the beginning of all the operations, of which we find traces on our globe, the body of the Earth received an original quantity of *Light*, which produced a certain *temperature* in the whole mass, probably higher than the present temperature. This first degree of *Heat* must necessarily have been diminishing during every operation in which *Fire* and *Light* were concerned, by their entering into chemical combination with other substances, and by the decomposition of *Fire*, in which *Light* escaped. These, however, are the only causes by which the globe could lose *Heat*: for neither *Fire*, nor the substance which in its composition is united to *Light*, can quit it to pass into space; because, even in their free state, they are retained near it by *Gravity*.— But as soon as *Fire* is chemically combined with other substances, it ceases to produce *Heat*: and this property it loses also when it is decomposed; for then the *Light*, which gave it the power of expansion, becomes free: and the motion of *Light* is so rapid, that it darts into space in spite of *Gravity*. *Light*, therefore, cannot be retained by

any *Globe*, be its mass ever so great, except it be *chemically* combined with some substance; but at the same time, there is no known substance susceptible of, or liable to, so many various combinations; it is found in almost all terrestrial substances, and all the elastic fluids manifested by the meteorological phenomena, (which were first formed during the operations I have traced, and shall continue to trace) owe their elasticity to it.

32. Such then were the causes by which our *Globe* gradually lost a part of its first degree of *Heat*; which made it necessary to the production of new combinations in the *Liquid*, that it should be penetrated with a new and constant supply of *Light*. Here then is the epocha in which happened this great change in the causes, which I will first explain, and then proceed to the effects.

33. At the same time that the *Earth* acquired its first supply of *Light*, the *Sun*, which, before *that epocha*, was yet only as the *Earth*, a distinct mass of substances, which had not any *chemical* action upon one another, received an immense proportion of *Light*, by which *Liquidity* being produced, *chemical operations* began to take place: but this mass being in its nature very different from that of the *Earth*, the chemical combinations in it were also very different. *Liquidity* was, indeed, introduced, as in all the other great bodies of our system, which, by that means, assumed a spheroidal form as they revolved round their axis; but with regard to the *Sun*, all that we yet know of the *chemical operations* which took place in its mass, is, that at the end of a certain period, it began to be decomposed, as is the case with our *phosphoric* substances; and that from that time it has continued to throw out *Light*. Such then is still the state of the *Sun*; it is an immense *phosphoric* body, which decomposes slowly. It was at the *Period* I am speaking of, that the *Earth*, in particular, began to receive its influence.

34. I have shown above (§ 4.) that it would have been useless, with respect to the *Earth*, that the *Sun* should have existed as a *luminous body*, previously to the operations I have hitherto described; for it would never have been able to communicate *heat* to that mass, had it *gone* to eternity: but it is competent to support the *Heat* already existing, for, as I have said above, the substance of *Fire* is preserved to our globe by *Gravity*, and the quantity of that fluid cannot be diminished but by *decompositions* at the surface, where, in the mean time, the rays of the *Sun* come continually to recompose it; just as fresh supply of *Fire* recomposes the aqueous vapours, which had been decomposed by losing that which had produced them. The rays of the *Sun* also tended to forward many changes on the *Earth*; but this is not the fit place to speak of them; I shall come to them in their course, by following the facts. What we have at present to consider are the effects produced by the solar rays in the *Liquid*, by penetrating it as pellucid: effects, which are marked by very distinct monuments, as I shall show under the Fifth *Period*.

35. Thus, since the epocha when the *Sun* first began to act upon the *Earth*, the decompositions of the *Fire*, as well on its surface, as in its atmosphere, and the disengagement and subsequent loss of *Light* in other decompositions, were successively repaired by the rays of this celestial body. There is, nevertheless, some reason to believe that the *Globe*
still

still gradually lost a part of the *Heat* that it then retained; as *Fire* and *Light* continued for a long time to produce great *chemical operations* in our *Globe*, of which I shall trace the monuments. But when all these operations were terminated by the production of our *Continents*, (an epocha from which we are still far distant) and the effects of *Light* on our *Globe* were reduced to the present alternations, which follow the vicissitudes of *Day* and *Night*, and of the *Seasons*, the equilibrium of *temperature* which we at present find to exist, was established, and this probably will continue as long as the *Sun* shall continue to throw out the same sensible quantity of *Light*. This is all that a mere abridgement can reasonably contain relative to the modifications of *Fire* and *Light*, and their effects, both past and passing, on our *Globe*: the physical principles of this exposition are proved in the works I have quoted, and the following series of facts will confirm them.

FIFTH PERIOD.

36. After this great change in the terrestrial causes, the *precipitations* from the *Liquid* varied considerably, and for a long time a new kind took place, which were deposited in *strata*, upon the *primitive schisti*: these are the *strata* of greyish, hard, *lime-stone*, the greater part of which is very compact, but which is also sometimes *laminated*, and which we see principally in the great chains of mountains, where they are ordinarily *thrown up*, and *rest* against the *primitive schisti*. I have described these *beds* in my 11th Letter to the *Journal de Physique*, quoting M. de SAUSSURE for the *Alps*, and M. PALLAS for the *Mountains of Asia*, which serves to show the generality of the phenomenon.

37. It is in these *beds* that we first find vestiges of *Animals*; and these are the remains of *Marine Animals*: it was therefore in this *Period* that the *Sea* began to be *peopled*. But we shall see, as we proceed, that all the *organized bodies*, *Vegetables* as well as *Animals*, whether *marine* or *terrestrial*, underwent great changes, in proportion as the *Liquid* of this *Sea* and the *Atmosphere* varied, as much from the series of chemical operations that formed the succeeding *strata*, as from the revolutions which the bottom of the *Sea* underwent. So that, if the reader will but pay due attention to this process, he will every where observe, connected with physical principles derived from experience, phenomena of different kinds, which were very obscure as long as they were considered separately, but which all flow in common from the causes indicated by these principles.

38. By these new mineral *strata*, which form a very considerable mass, the *crust* which had been broken in the great revolution of the *Third Period*, when the surface of the *Globe* came to be divided into *Seas* and *dry Land*, became so consolidated as to be able to support itself a long time, notwithstanding the immense *caverns* that were forming within, by the subsiding of the *pulvicles*, owing to the abundance of the *Liquid*, which, in this revolution, made its way through the *primitive strata*. But as this subsiding, at length, extended itself under the *foundations* of the *walls* of those *caverns*, which had hitherto served as
props

props to the *Crust*; the latter suffered a second *sinking* through the whole of its extent, during which it was afresh broken, but more violently, when in its descent it met with the same solid *walls* which had stopped and upheld it in its first fall. So that, falling into their intervals, no part of that *Crust* remained near its former level, but the edges of the broken parts, which remained *inclined*, rested against the *walls* on each side.

39. Such is the origin of our grand *chains of Mountains*, and the beginning of that *disorder* observed in the *mineral strata*, of which our *Continents* consist; a state which I have described in my first Letter, and shown to be one of their most important *traits*. The whole mass of the then existing *strata*, setting out from *granite*, was broken and shattered on those *walls*, or *solid props* within, and the edges of the fragments resting against the sides of these *supports*, it necessarily followed, that the *calcareous strata*, which were the most *elevated*, were thrown to the *outside* of the *chains*, and shelved downward, till they were stopped by the *bases* of these *supports*; while the *granite strata*, resting immediately on the *summits* of these *props*, remained the most *elevated* in the centre of the *chains*. Lastly, that class of *primordial strata*, in which we find the *schists*, lying between these two former classes, and falling also on both sides, were to occupy an intermediate position under the form of distinct ranges. Such, in fact, is the general arrangement of the different classes of *mineral strata* in the grand *chains*; which, before accurate observations, appeared exceedingly embarrassing, and now are our best informers.

40. Here then is the third fundamental point to be established, in order to form a *History of the Earth*; for, after having answered these two previous questions, viz. Why did the *chemical operations* (the *movements* of which we find on our Globe), begin only at a certain *epocha*? and Whence proceeded our *mineral substances*? We must answer these two other questions, evidently connected with the former by some common cause, namely: How comes it that the *Sea*, which must have *deposited* the substances which compose our highest *mountains*, is now so far depressed below their *summits*? and, Why are the *strata* of these substances, which must have been deposited in an *horizontal* and *continuous* position, now so *variously inclined* and *broken*? To give an answer to these last questions, I will begin with an instance, which will show, from facts that are analogous, how all these *eminences*, which rise in *ruins* above the general surface of our *Continents*, have been formed, and whence proceed all the varieties we find in the arrangement of the *strata* of which they are composed.

41. The Autumnal rains often overflow those parts of large pasturages which lie lower than the rest of the plain, and the water there accumulated, covers the irregularities of the surface, so as to give it the appearance of a lake. If a frost ensues, all this surface of the water becomes covered with a *crust* of ice.—To this crust of ice let me resemble the mass of *mineral strata*, of which I have been speaking, such as it was at first formed at the bottom of the *Liquid*.—However, in the first case, by degrees, the water passes by filtration into the soil, and the *ice* remains for some time supported by the most *elevated* of the little *eminences* it had overflowed: but at length it *breaks* on these
props,

props, and *sinks down* into the intervals between, its *edges* only resting at the former level, while the broken pieces *lean* against the sides of their *supports*. If any of these *solid bodies* within should be of sufficient extent to allow of the *ice* breaking all round, a *portion* will remain on its summit, lying more or less in a *horizontal* direction: and if the *branches* of these *props*, or small eminences, have interruptions, the *ice* will *break off* and fall into these, and its *edges*, inclined in various directions, will present only a heap of icy fragments.—Here then is what happened to the *primitive strata*.—It frequently occurs in the example, that after these first catastrophes have affected the *crust of ice*, *snow* will fall.—I would resemble this to those of our *strata*, which were produced subsequently to the formation of our *grand chains*—then all the *turned-up edges* of the *crust of ice*, will form as it were, *chains* of small *mountains* on the surface that is covered with *snow*.—In course of time the *crust of snow* will have become hard enough to *break* with the *ice*: the water, in the mean time, continues to sink into the soil; the *crust of ice* and *snow* subsides; it meets with other *stops*, lower than the former, on which it will be *broken*, and then fall into the intervals; after which we see the fragments of the *crust of snow* (which remain on the outside) resting against those of *ice*, round the small eminences.

42. Let us now magnify the scene:—For the *crust of ice* formed on our plains, and afterwards covered with *layers of snow*, let us substitute the immense *crust* of our successive *strata*.—Instead of those small chains of *eminences* which are scattered over the lower grounds of our pasturage, let us take the *ramifications* of those *hard and great bodies*, that have been formed amidst the *soft* substances; and in the place of those immoveable *supports*, on which the *crust of ice* and *snow* has been described as *breaking*, let us conceive those *hard props* formed beneath our *strata*, which were themselves liable to *sink down*, when the *subsiding* of the *pulvicules* extended beneath their foundations.—Lastly, instead of the *soil* of our pasturage, upon which the *ice* has been described to rest, when the *water* had entirely *sunk into* the soil, let us suppose an *infiltration* of the *liquid* which should extend into the *pulvicules*, down to the center of the *Globe*—then all the general phenomena of our Geological *ruins*, from the *great chains of mountains*, whose formation I first described, to our *bills*, and even to the *broken and dislocated strata* under the soil of our *plains*, (phenomena which I will explain in order) will flow from precise causes, founded by analogy, on the example I have been giving. The great *vallies* that *cross* our *chains*, are the places where the *interior props* were interrupted, and a considerable portion of the *strata* fell into the intervals: interruptions less regular and winding, occasioned much confusion in the inner parts of the *chains*, by the *irregularity* in the *overthrow* of the *strata*; inasmuch, that in some places large masses occur in which their order is *reversed*, and even where some kind of stratum has disappeared: in another, we shall see the same *strata*, which, through the greater part of the chain are *inclined*, preserving their *horizontal* position, some at their original level, others more or less below it; and every where the *external disorder* may be referred to intelligible forms of the interior

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moulds, on which the *strata* have *broken*, leaving their fragments resting upon, or leaning round these *moulds*.

43. Ever since this instructive idea of the *rupture* and *overthrow* of the *strata* was suggested to me by M. de SAUSSURE, I have never visited our abrupt *mountains* and *hills*, without being struck with the solidity and the evidence of his system; so that I could account for all their phenomena, as clearly as if they had happened before my eyes: nor have I ever found any difficulty to convince any attentive person with whom I have travelled. For those who have not the opportunity of examining the *mountains* themselves, I would recommend to them those exact portraits of their large masses, that have been published by M. CHR. DE MICHEL, of *Bâle*, in three coloured plates, two of which are representations of *Mont Blanc*, and *Mont St. Gotthard*, after the models of M. EXCHAQUET, and the third takes in the highest part of the centre of *Switzerland*, after the famous model of M. le General PREIFER, of *Lucerne*. But, above all, they should study the engravings contained in the *Voyages aux Alpes* of M. de SAUSSURE, that justly celebrated Naturalist, to whom we are indebted for the first clue to guide us through the grand maze of our *Mountains*.

44. It is not only the *mountains* of Europe, which serve to confirm the cause I have assigned for the *confusion* that reigns through all the surface of our globe; it may be traced in the descriptions we have of the *mountains* of *Asia*, published by Mess. PALLAS and PATRIN; and it has also been observed by Mr. de DOLOMIEU in the *mountains* of *Africa*. The following is a very remarkable passage on this head, taken from this last author's *Memoir on Egypt*, which I have already cited: "I know nothing (he observes) but an *instantaneous rupture*, that could have produced that long range of *cliffs* on almost perpendicular sections of the *strata*, which the eastern chain of *mountains* in the higher *Egypt* presents, and which could have raised their *summits* above the level of the opposite *mountains*, with which, had it not been for this, they ought to correspond, as well in height as in the direction of their *strata*, as they do in the nature of the *stones*, of which they consist. I must even suppose, that it was by the violence of such a *rupture* that this *chain* is *broken transversely* into many portions, and that there have been opened three passages (between *immense cliffs*) leading to the *Red Sea*." Journ. de Phys. Dec. 1793.

45. And this is the fit place to speak of the *Metallic Veins*, the first cause of which I pointed out when I spoke of the *fissures* in our *strata*, occasioned by a first subsiding of the crust (§. 29); and that I may abridge this matter, I shall refer the reader to a truly classical work on *Veins*, that of M. WERNER of *Freyberg*, extracts from which I have read in the *Journal de Physique* for May and June 1792; for, after the facts recited by this skillful observer, it seems to me to be impossible to doubt the common opinion, that the *Veins* have been formed in the *fissures* of the *strata* where we find them. Nevertheless, a strong objection has been made to this idea, drawn from the great *inclina-*

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tion of some *veins*, whence it has been concluded, that the space occupied by the *ore* could at no time have been *vacant*; since that part of the mass of the mountain, which is above it, would have fallen down on the inferior part, by which the *fissure*, if it could have been formed in this direction, would speedily have been closed up. This is the only objection to which no satisfactory answer had yet been given; and, in doing this away, the fact on which it rests will serve to determine the revolutions which I have hitherto mentioned.

46. I have said, that in the great revolution of the third *period*, that in which the *crust* of *primitive strata* sunk down through a great part of the surface of the globe, and so formed the basin of the first *sea*; this *crust* then broke only the same hard bodies within, where we have just seen that it formed our grand chains of mountains, and that many *fissures* were produced in it. These *fissures* (principally in the *primitive schisti*) are innumerable, as we perceive from the multitude of *veins* of *spar*, *quartz*, and other semi-transparent substances, which have filled these *crevices*, sometimes also lined with these *druses* of various *crystals*, which form the ornaments of cabinets. Those of these *fissures*, which have crossed the *strata* to an unknown depth, are become our *Metallic Veins*: we know, from the mines in *Cornwall*, that they extend quite to the *Granite*. I am far from being willing to attempt an explanation of the manner in which the *ore* has been formed, that has come to fill up these *fissures*; for I consider it as impossible to determine any *specific* process performed in those times, when the state of the *elements* of all our substances was so different from what we now observe; which, as I have before shown, extends to the production even of the substances of our *strata*. But this does not hinder us from tracing the history of these *fissures*; they were filled up while they were yet *vertical*, or nearly so; that is to say, during the *period* when the *strata* were but slightly fractured and inclining; but their whole mass, afterwards, and at various times, underwent great catastrophes, by which means the *veins* which they contained, already, for the most part, filled with their load of *ore*, were broken and overthrown. These are catastrophes which may be observed in all our *strata*; for they have extended to those more modern beds, wherein we find *stratified mines* and *coal*; and the *veins*, of which I speak, are themselves a proof of it, since there are very few that are not *broken*, and *thrown out* of *their place*, in many parts of their course; so that we are obliged to seek for their continuation, by piercing the *strata*, either above or below, and on one side of the spot, where we lose them, which always happens against a *bad vein*, that is, against another species of adventitious matter, that has come to fill up the new *fissure*. Thus, as I have just observed, the *veins* themselves point out to us the variety of catastrophes our *strata* have undergone.

47. After this second grand catastrophe, a new change, produced in the *liquid* by its impregnation with the *elastic fluids*, which issued from the *caverns*, brought about the *precipitation* of a new class of *calcareous strata*, the production of which was accompanied with a great augmentation of the number of species, and with a great mul-

tiplication of *marine animals*: their remains are found sometimes in such great quantities, in these *beds*, as to form a very considerable part of their mass; and it is from this circumstance that M. de BUFFON conceived the idea, in which he has been followed by other Geologists, that all our *calcareous* substances proceeded from the trituration of *shells* and *madrepores*, which, nevertheless, is an error, as I have shewn in my Eleventh Letter in the *Journ. de Physique*. The phenomenon of the *calcareous strata* of this class, very common in Europe, extends to all our continents: M. PALLAS, whom I have cited in my Twelfth Letter, speaks of these *strata* in his description of the *Northern Parts of Asia*; I have received also, from *Bengal*, a specimen of *calcareous stone* of the same kind, sent to me by my son. It is found also in the *Straits of Magellan*, as we may see in the following passage from the *Voyage of M. de BOUGAINVILLE*: “Between Cape Round and Cape Forward, there are four Bays, of which two are separated by a high Cape, rising more than 150 feet above the Sea, and entirely composed of *Beds of petrified Shells*: at its foot, no bottom is to be found with a line of 100 fathoms.” This phenomenon, then, as I have just said, is very general throughout our continents; and as for the *Vertical Sections* of these beds, even below the waters of the Sea, they are the effects of other catastrophes, of which I shall have occasion to speak.

48. After the formation of these latter *calcareous strata*, the revolutions of the bottom of the *Sea* were so frequent, and these produced such complicated effects, that it is not possible to assign any fixed era for the formation of many kinds of *strata*, of which we find, in many places, very large masses, because their associations with other *strata*, and their accidents, vary considerably: but it is not difficult to assign the causes of this confusion of phenomena; and this is what I shall confine myself to explain. At each disruption of the increasing *crust* of the *strata*, a fresh portion of the *liquid* passed into the interior parts of the globe, and fresh *elastic fluids* issued out: by these last, new *precipitations* were produced from the *external liquid*; and, by means of the fresh portion of this *liquid*, that passed into the interior parts, new *elastic fluids* were prepared, which successively differed in some respect from each other, owing to the changes the *liquid* gradually underwent, at the exterior, during the intervals of its infiltrations: such is the general cause, which I pointed out from the beginning. Now, if we consider the extent of the *Sea*, the inequality there, probably, was between different places, in the mixtures of those of the primitive ingredients, which were least disposed to combine, either within or without; and the differences that were taking place, either in the chemical operations, or in the catastrophes that happened to the *strata*, we cannot be surprised at the increasing irregularities in the products of these operations, nor that some of these products are not to be met with but in certain places. It is, particularly, to a certain combination taking place in some places only, that I have attributed the formation of our *beds of Rock Salt*; upon which I would refer you to my Twenty-fourth Letter in the *Journ. de Physique*,

49. Among the phenomena, of which we find, in some places, a regular succession, but, in others, great variations, we must rank our *strata* of *sand-stone*, so abundant all over our *continents*. In describing these *strata*, in my Twelfth Letter in the *Journ. de Physique*, I quoted M. PALLAS, to show the conformity that subsists between *Asia* and *Europe*, with respect to this new Geological fact; I shall not revert here to the opinion of those who have attributed these *strata* to operations which took place, on our *continents*, posterior to their origin, because I have already refuted it in the first of these Letters, and more in detail in the last of the Letters referred to above: we shall, besides, see that these *strata* have been subject to the same catastrophes that all the rest have, before the retreat of the *Sea*.

50. In those places where we discover the bases of these *strata* of *sand-stone*, we find them resting on the last *strata* of *lime-stone* that I have described. It is by this phenomenon that we discover one of the most considerable changes that the *Marine Animals* have undergone, and how much their existence, and mode of existing, were connected with the modifications of the *Sea* which then existed. One of these changes was universal, about the time when the *beds* of *sand-stone* were formed. This was the extinction of divers species of *animals*, which we no longer find, either in the *strata* subsequently formed, or in the present *Sea*: I shall here only mention the large family of the *Coronua Ammonis*, many species of *ramified* and *articulated* animals, a species of which now exists, under the name of *Caput Medusæ*, a class of shells, called *Nummularii*, and the *Belemnites*, all of which, previous to this epocha, existed, in great abundance, in certain parts of the *Sea*; but, besides this general change, which was followed by many others, that gradually brought the species of *Marine Animals* nearer and nearer to those of the present day, there happened then a partial change, that is very remarkable; namely, that wherever those precipitations took place, that produced the greater portion of our *strata* of *sand-stone*, all the *Marine Animals* perished; for though these *beds* are incumbent on *calcareous strata*, which contain abundance of *marine bodies*, I have never found any traces of them in the former.

51. Nevertheless, these *beds*, so different from each other, both with respect to the *marine bodies*, and in their substance, have suffered (in common) divers catastrophes, of which the first was very great and very general in the bottom of the *Sea*. Subsequent to the formation of these *strata* of *sand-stone*, the whole mass of *strata* sunk down, afresh, breaking on the *walls* of the *caverns*, which had continued to form beneath them; so that what we call the *mountains* (or sometimes *hills*) of *secondary strata*, consist only of the *ruins* of these *strata*, which have remained in a higher level, by resting on *chains* of hard *masses* within. When we examine these *mountains* and *hills* with the slightest attention, when, particularly, we consider the *sections* of the *strata*, as well on the sides of their *vallies*, as in a number of their external sides, turned towards the *plains*, we must indisputably perceive, that the greatest part of their mass has been swallowed up; and it is in many of these sections, principally the *hills*, that we find the *strata* of *sand-stone* either resting on those of *calcareous*

geous matter, or leaning *against* them, in those places where, as the broken masses shelve sideways, part of them have been stopped, with their edges turned upwards. Without these disruptions, and the sinking of large masses between them, and round them, we should, probably, have been for ever ignorant of what the *strata* of *sandstone* rested upon. In these *vallies*, I say, as well as in the *steep* and *abrupt faces* of the outer parts of these chains, we may trace all the catastrophes that our mineral *strata* have suffered, as clearly as if we had been witnesses of them; and we are, therefore, no longer surprised to discover, in the excavations, which, on many accounts, we are led to make below the surface of our *plains*, that the *strata* there are in the same disorder.

But, here, Sir, it is fit I should stop for the present; for I approach to two phenomena, which, though they belong to this same *period*, cannot be brought into this Letter, already sufficiently long; these are the *Volcanic Eruptions* and the *Beds of Coal*. Though I am anxious to be *concise* in this Extract, I must be careful not to become *obscure*, otherwise it will be of no service; and I should be obscure, if I were not to trace the whole history of the principal *events*, connected with their causes, and distinctly enough, to excite in my readers a desire of looking into my other works for the detail of *facts* and *physical principles*. I am not apprehensive of being thought too long by those who will recollect, that I am here tracing the *History* of the *Earth* itself, from its own *Maneuvers*.

DOMESTIC LITERATURE.

A Volume of Original Drawings, by Lenardo da Vinci, (found at the same time and place as the Holbein Drawings, which are the Subject of Mr. Chamberlain's beautiful Facsimilies), will be carefully copied with same Accuracy, and laid before the Public. Some of the Plates are already finished by Bartolozzi.

In the Course of next Month, Mr. Adams, of Fleet-street, will publish his Lectures on Natural and Experimental Philosophy, in Four Volumes Octavo, with a Fifth Volume of Plates. One great Object with this Author has been to oppose the Phænomena of Nature to the false Philosophy of the French Atheistical Writers.

Our Correspondent, *Scrutator*, who gave us the intelligence that Dr. Kipling intended to republish the Beza MSS. writes to inform us, that, though the Report was then prevalent at Cambridge, it has since proved unfounded; which, he assures us, he has been told by the Doctor himself.

Mr. Edward Moor, a Lieutenant on the Bombay Establishment, is about to publish a separate Narrative of the Operations of Captain Little's Detachment, and the Army of Purseram Bhow, in the late Indian War.

A New Edition of Isaac Watson's Lives of Dr. Donne, Sir Henry Wotton, Hooker, George Herbert, and Dr. Sanderfon, will soon be published by Mr. Zouch, of Wycliffe, in Yorkshire, with Biographical and other Notes.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Our *Well-wisher*, who enquires about the existing Translations of Gray's Elegy, will find one in Latin by Robert Lloyd, in the Works of that Author: and one in Greek by Mr. Cooke of Cambridge, in that Gentleman's Edition of Aristotle's Poetics.—We have seen others in MS. and, we think, also in print.

A Zealous Friend to the *British Critic* asks an odd Question. We shall give an odd Answer, which he alone will understand; "*perhaps not.*"

We fear our Correspondent *Verus* will not be satisfied with the Account we gave of his Friend's Work. But we pique ourselves on *Veracity* also, and on that account thought ourselves obliged to publish our real Opinion.

A *Speaker of the Truth in Love*, who appears to be a Quaker, may be assured that we do not despise his Admonitions, or the less value his Opinions for the plain Manner in which they are delivered.

ERRATA in our last Number.

We were much hurt to find, in our last Month's Publication, that several Errors marked on our Sheets, had been entirely overlooked by our Compositors.

The most remarkable are the following:

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|---------|--------|-----------------|----------------|
| P. 444. | l. 3. | for timorously, | r. timeously. |
| 445. | l. 32. | — professes, | r. proposes. |
| 446. | l. 7. | — averfion, | r. averting. |
| ib. | l. 31. | — princes, | r. principles. |
| ib. | l. 43. | — Howley, | r. Horsley. |

T H E

BRITISH CRITIC,

For JUNE, 1794.

Εἰ πασι ταῦτο καλὸν ἴδῃ, σοφὸν θ' ἄμα,
Οὐκ ἔτι αἰ ἀμφιλεκτὸς ἀνθρώποις ἔρῃς.

EURIP.

If all men thought the same of good and wise,
How could dispute and argument arise?

ART. I. *Introduction to the New Testament.* By John David Michaelis, late Professor in the University of Gottingen, &c. translated from the Fourth Edition of the German, and considerably augmented with Notes, Explanatory and Supplemental. By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 8vo. 3 vols. 18s. Johnson, &c. 1793.

THE writings of the German Divines, all replete with proofs of extensive learning and indefatigable diligence, many with those of acuteness and sagacity, though some too much influenced by the spirit of hypothesis, are very little known to this country. Among the names respected here for Theological learning, that of Michaelis has long held a principal rank; or rather he is one of the few German Theologists to whom any honour has been paid among us; his Annotations on Lowth's Lectures, republished by Lowth himself, and a translation of the first edition of the work at present before us, having long made his name familiar to the English divines. The first edition appeared in 1750, and the English translation in 1761. Two

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intermediate

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intermediate editions of the German in 1765 and 1777, both augmented considerably by the author, have past unnoticed in England. It is the fourth edition of 1788 which had received the last cares of the learned author, and was rendered six times as voluminous as the first, which is made the basis of the present translation, but which, however, is extended only to half of the original. The German work consists of two volumes in quarto. The first of these is contained in these three volumes of translation. The second, containing particular introductions to each book of the New Testament, is reserved for a future undertaking.

That our readers may form a due notion of what they are to expect in these volumes, we will lay before them a short account of their contents, taken in part from the Preface of the translator, with such alterations as appear to us necessary or convenient.

The subject of the first Chapter is the title usually given to the writings of the New Covenant, in which are some passages which we shall presently take occasion to notice more at large. In the second Chapter, "which relates to the authenticity of the New Testament the evidence both external and internal is arranged in so clear and intelligible a manner, as to afford conviction even to those who have never engaged in theological enquiries: and the experienced critic will find the subject discussed in so full and comprehensive a manner, that he will probably pronounce it the most complete Essay on the Authenticity of the New Testament that ever was published." The third Chapter relates to the inspiration of the New Testament: the language of which is analysed in the fourth with all the learning and ingenuity for which the author was so eminently distinguished. In the fifth Chapter he examines the passage which the Apostles and Evangelists have quoted from the Old Testament.—The sixth Chapter contains an account of the various readings of the Greek Testament, assigns their origin, and deduces clear and excellent rules to direct us in the choice of genuine readings. In the seventh, we find an historical and critical review of the ancient versions of the New Testament; and the eighth contains a similar view of the Greek Manuscripts. The quotations from the New Testament, in the works of Ecclesiastical writers, form the subject of the ninth Chapter (mis-printed *eighth* in the Preface, p. vii.) The tenth Chapter is employed in the examination of such readings, as either are or have been introduced into the sacred text on mere conjecture. Of which we will give the author's opinion in the words of Mr. Marsh; the words being well chosen, and the opinion, in these days of daring innovation and licence of alteration, very important.

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"He allows that critical emendations, which have no reference to points of doctrine, are sometimes allowable; but he highly inveighs against Theological conjecture, and maintains that it is inconsistent to adopt the New Testament as the standard of belief and manners, and yet to assert the privilege of rejecting or altering, without authority, whatever contradicts a previously assumed hypothesis. He is of opinion that there is no medium between adopting in general the doctrines which the New Testament literally contains, and rejecting the whole as an improper criterion of faith."

In this opinion we most heartily join with him, and sincerely wish, that all who call themselves Christians would consent to be guided by it. We proceed in our account of the chapters of Michaelis. The eleventh Chapter contains only a chronological account of the authors who have collected various readings to the Greek Testament; but the twelfth contains a very excellent review of all the critical editions of the Greek Testament, from the year 1514, when the Complutensian was printed, down to the present time. The thirteenth Chapter, which is the last, relates to the marks of distinction in the Greek Testament, and the divisions which have been made at different times in the sacred text.

The translator, after giving a general view of the work he has laid before the public, apologizes very modestly for defects that may be found in his style, on the score of long absence from his country in a German University; we have not perceived the apology to be necessary, but if it were, it might certainly be accepted, and the modesty which led the writer to make it, ought certainly to smooth the brows of his critics.

We now proceed to the work itself, in the very opening of which we find a difference between the original author and his translator, which demands some attention. The subject of it is the name of *Testamentum*, or *Testament*, applied to the Old and New Scriptures; which, as Michaelis rightly observes, cannot properly be given to them in the common sense of a *Testament*, there being no testator. "A being, capable of death, can neither have made an Old nor make a New Testament." *Διαθήκη* therefore, the original word, should have been rendered *Covenant*, though in itself capable of either sense. The title of *Testament* is derived from the old Latin version, and the Latin translator, says Michaelis, purposely used *Testamentum*, a word which he considered as capable of meaning either *Covenant* or *Testament*, as a proper rendering for *Διαθήκη*, which has both those senses. Such is the opinion of the German author; but his translator, in this point, dissents from him. Mr. Marsh denies that *Testamentum* admits the sense of *Covenant*, and contends that the Latin translator actually

tually mistook the meaning of *διαθήκη*, and therefore rendered it improperly by Testamentum. He confesses, indeed, that it acquired this meaning afterwards in Church Latin, but undoubtedly, that alone would not account for its original introduction. In this matter, however, we are inclined to think Michaelis more right than his translator, and that it was probably not an error, but the use of the popular Latin of his time, which led the old translator to employ the word Testamentum, not merely in the single sense of Testament, but as signifying either that, or Covenant indifferently. As an authority for Testamentum in the sense of Covenant, Michaelis refers to the ninth chapter of Genesis in the *Vulgate*, where it is used to denote the *Covenant* which God made with Noah after the Deluge. This, however, as Mr. Marsh rightly observes, is an error with respect to the reference, for the word is so used in the *old Italic version*, and not in the *Vulgate*, where it is corrected by Jerom. But it is an error only in the reference, for it certainly strengthens the argument that such was the current sense of the word, at the time when that old version was formed. The italic version, which St. Jerom corrected to form the *Vulgate*, is generally deemed very ancient, and possibly almost coeval with the first preaching of Christianity to the Romans. It must therefore have been either made by some of the earliest teachers of Christianity among the Romans, or at least submitted to their correction: and it seems impossible that while Christianity was taught *vivâ voce*, they should permit such an error to subsist throughout both the Old and New Testament, as *Testamentum* employed in a sense not well known, and current among the common class of Roman disciples. The greater antiquity, therefore, of the Italic version above that of the *Vulgate*, which was made by Jerom about the year 400, confirms the opinion implied in the words of Michaelis, that *Testamentum*, in vulgar language, meant at that time any deed or covenant which was attested, more strongly than if the quotation had been really taken from the *Vulgate*. It tends also to disprove the supposition of Mr. Marsh, that *Testamentum* "gradually acquired this sense in Church Latin," since it hereby appears to have been thus employed from the very origin of Christianity. It might further be worth while to examine whether *Testamentum* be employed universally in all the remains now extant of the Italic version, for as the several variations in that version, were made as corrections of it by different persons, it must seem surprising that none of them should any where have ejected Testamentum in case it had been used originally through a mere error, and if the Latin Christians

Christians of the common class might have been in danger from its use, if not rightly comprehending the scriptural sense of the word.

Nor is our translator's reasoning from the corrections of Jerom perfectly valid: since that father might think a word capable of only one sense preferable in point of precision, to one that would bear two meanings, without considering the latter as improperly used in either sense. That this was actually the case, appears the more probable, because he has not always altered *Testamentum* to *pactum* even when a covenant was certainly meant. Thus, in Ps. 49, v. 5, he has "Congregate illi sanctos ejus qui ordinant *Testamenta* ejus super sacrificia." And again in ver. 16, in both which places the Septuagint has *διαθικην*, and Junius and Le Clerc have substituted *foedus*. Jerom himself explains *Testamentum* in the latter place by *pactum*, in a reference to it in his notes on Ezekiel xvi. ap. fin. He probably preferred *Testamentum* in this place to *Pactum*, or *Foedus*, in order to lead his readers to the predictive sense of the verse, as alluding to the times of the *New Testament* as well as the Old. For he says on ver. 5, "Vel qui ordinant, prædicant, et implent *Testamentum Novum* super *vetus*." Nor does the note of Jerom on Malachi, ch. ii. at all imply that *Testamentum* was improperly used in the old version to signify a covenant. The note is this, "Notandum, quod *Brith*, verbum Hebraicum, Aquila *συνθηκην*, id est *pactum* interpretatur, septuaginta semper *διαθικην*, id est *Testamentum*: et in plerisque Scripturarum locis *Testamentum* non voluntatem defunctorum sonare, sed *pactum viventium*."

Testamentum might then, in the vulgar language of the Romans, be sometimes employed in the sense of a covenant, though no example of that usage, as far as we know, happens to be extant in any prophane author. For our prophane authors now extant have preserved chiefly the polished Latin; not that of the vulgar, by some one of whom the old Italian version was apparently made. The same double sense adhered likewise to *διαθικην*, and these more general senses of stipulations in general dictated by persons having authority to make them, and properly testified, were doubtless the primary and original senses of *διαθικην* and *Testamentum*, though they were afterwards restricted to the more particular sense of that kind of testified deed called a *will*. But *διαθικην*, in its more extensive sense, was as little used as *Testamentum*, at least, no authority of profane authors is quoted for it by Buddæus or Stephens; and though all the Lexicographers have affirmed that it means a covenant in general, they seem to have founded this assertion chiefly upon the usage of it in the Septuagint. Nor do the ancient

Lexicographers, Hesychius or Pollux, ever explain *συνθηκαι* by *διαθηκαι*, or *διαθηκη* by *συνθηκη*. Pollux on the contrary plainly distinguishes them as words of different senses. For among the synonyms of *συνθηκαι* (covenants) he collects *σπονδαι*, *ὁμολογαι*, *φιλαι*, and seven others, but not a word of *διαθηκαι*. Accordingly Suidas refers us only to one example, namely to the colloquial language of Aristophanes in his *Aves*,* where *διαθηκαι* means promises or stipulations, excepting, indeed, one from Hyperides, which, we believe, is not now extant. Our conclusion is, that *διαθηκη* and Testamentum were in this respect similarly circumstanced, that they were used in popular language to signify compacts in general, though not by polished writers.

Michaelis, indeed, pronounces the translator who made the old Italic version to write such bad and incorrect Latin that he could not be a native of Rome, yet he is still forced to acknowledge that Latin might be his native language, though it was a vulgar or provincial Latin. We may observe also that Michaelis seems usually to call the old Italic version by the name of Vulgate, in which case the oversight above-mentioned from Mr. Marsh's note, is not one made by the author, but a misapprehension of his meaning by his translator. It appears then to us that in employing the word *Testamentum* to render *διαθηκη*, the old Latin translator (if he was at all authorized by popular use, as we seem to have made probable) judged better than Jerom and others, who substituted *foedus*, which in some places they were obliged to change for *Testamentum*, though the original word *διαθηκη* remained the same. Thus, in the following passage of the Hebrews, where St. Paul argues upon the word *διαθηκη* in the sense of a will: "For where a testament is (*διαθηκη*) there must also of necessity be the death of the testator, for a testament is of force after men are dead," ix. 16, 17. The later translators are obliged to change their usual word *foedus* to *Testamentum*; but the Italic translator avoided this heterogeneous mode of translation by preserving *Testamentum* every where, which, as we conceive, was in his time currently employed to express both the senses of *διαθηκη*. Where there is inconvenience on all sides, they who chose that side which is attended with the least, cannot reasonably be accused of error: and we are in-

* Ην μὴ διαθῆναι γ' οἶδε διαθῆκην ἡμοῖς,
 Ἡ περ ὁ παῖς τῇ γυναικὶ διεθίτο.

Nisi constituant hi stipulationem mihi,
 Quam Pithecus uxori constituit.

clined to wish that, amidst the present critical rage of the Hebraists for introducing new words and new senses of old words into the Scripture, Mr. Marsh had taken, in this case, the side of the old translators, as he frequently has in other places, with much learning and good judgement, in opposition to innovations of Michaelis, ingenious indeed, but bold, and for the most part ill-founded. Let this be our excuse for thus far expatiating upon the usage of a single word; but that the word which form the title of the Scriptures.

There is not much more matter that is very important in the first Chapter of Michaelis, which though considerably augmented since the first edition, is short. The second Chapter, on the Authenticity of the New Testament, is subdivided into twelve Sections, in which are comprised a summary of the most powerful arguments which have been employed upon that subject. This will be seen from a mere review of the topics of these Sections. The first Section expatiates chiefly on the importance of the Enquiry itself, and its Influence on the Question of the divine origin of our Religion. § 2. On Objections made to the Scriptures of the New Testament, and particularly those of Faustus the Manichean. § 3. The New Testament proved to be genuine on the same Grounds as the Works of Profane Authors. § 4. Positive Grounds for the Authenticity of the New Testament; which, indeed, is merely an introduction to the subsequent sections, in which those positive grounds are particularly detailed, which are, § 5. The Impossibility of a Forgery arising from the Nature of the thing itself. § 6. The Testimonies of the Fathers and other Christian Writers of the first Centuries. § 7. Testimonies of the Heretics of the first Centuries. § 8. Jewish and Heathen Testimonies. § 9. The Testimonies of the ancient Versions. § 10. Their own internal Evidence; and first that derived from the Style of the New Testament. § 11. The Evidence from the Coincidence of the Accounts delivered in the New Testament, with the History of those Times. § 12. Answers to Objections drawn from real or apparent contradictions between the Accounts of Profane Authors and those of the New Testament. A bare inspection of these topics will convince the reader that this chapter, executed as it is by the author, and ably illustrated by the translator, must be highly important to the interests of Christianity. The first section, indeed, is judiciously removed from its original place by Mr. Marsh, where it certainly stands better, as an introduction to the Enquiry, than in the second place, which is allotted to it by its author.

As we have thus far extended our observations on the beginning of this valuable work, we shall at present suspend our labour, and reserve to a future opportunity the completion of our account both of the German author and his able translator.

(To be continued.)

ART. II. *Poems, by George Butt. In Two Volumes Octavo.*
Kidderminster, printed for the Author by G. Gower. 1l. 1s.

THIS plain and unassuming title-page requires on our part some explanation ; we therefore inform our readers, that the gentleman here calling himself by the simple appellation of George Butt, is a Doctor of Divinity, and one of the Chaplains to his Majesty. When individuals like Dr. Butt collect for their own satisfaction and the amusement of their friends, the trifles they have written in the progress of their lives, and finally think proper to publish them in a splendid and expensive form, criticism is, in some degree, disarmed. We shall not, therefore, enter into any particular examination, or exhibit any minute animadversions on these Poems. We shall content ourselves with placing a specimen before our readers, observing at the same time, that the volumes have, to a great degree, all the modern advantages of fine paper, type, ink, &c. with two elegant engravings ; one of the author, prefixed to the first volume, and one a beautiful landscape, representing, we presume, Dr. Butt's place of residence.

THE BARONS OF FRANCE.

From the earliest blush of dawn,
Had Moret* heard the warriors horn,
Hurrying half the Peers of France
To tournament with shield and lance.
But now the valorous Barons bore
Glory's lance and shield no more ;
And in the gorgeous hall appear
With peaceful pomp and stately cheer—
Remembrance of their feats inspires,
The pathos of surrounding lyres ;
Whilst at times the drum's loud thunder
Oft would rive the sense asunder,

* Moret Castle in the Isle of France,

Did not the clarions mellowing flow
Balm on the wounded ear bestow ;
Now conscious honour from each eye
Gleams with graceful courtesy,
And Health, and Love, and Friendship feed
Valour's throb for noble deed.
But lo ! in golden gallery seen,
Inspiration in his mien ;
With waving hand and pressed eye,
Thus the child of ecstasy,
The bard Nontalton rolls his song
O'er the wonder-stricken throng.

“ Lift ! oh lift ! heroic train,
“ For some God inspires my strain,
“ And with more than Poet's zeal,
“ Warm'd the prophet's power I feel !
“ Ah me ! what glories meet my eyes,
“ Flaming thro' yon op'ning skies :
“ His car I see—his star-girt crown,
“ And dread regard here bending down.
“ Ah why, St. Louis, on thy race
“ Beams that look of godlike grace ?—
“ Wherefore northward bend thy brow,
“ And why that host far shining show ?—
“ 'Tis the van of heroes old,
“ Temper'd now with heavenly mould,
“ Which behind thy sun-bright car
“ Flames to warm our hearts for war :
“ O'er them Vict'ry spreads her wings,
“ O'er them songs of triumph sing :
“ Northward points their glitt'ring spears,
“ Gallia's standard northward rears,
“ Like a stream of lightning plays,
“ And shoots before their following blaze.”

Instant all the heroes feel
Wild amaze and burning zeal—
What the vision hints to know,
Racks their hearts with nobler woe :—
Doubt distracts, distraction pains,
And an awful silence reigns ;
Till from Moret's every tow'r
All the trumps their blazon pour
Shouts, that shake the castle rise,
And Philip flashes in their eyes ;
His visage speaking woe and ire,
Thus he poured his words of fire.—

“ Brethren of fame, and each a star
“ Flaming in the front of war,

“ Blend

plained to us some useful quality of matter ; we condemn the Philologist who had instructed us in the elements of language ; or we disregard the pleasant companion, who had gladdened our melancholy hours. But it is the praise of Biography, that the literary world are enabled, by its recollections, to discharge a fair debt, without the transfer of property, or the obligation of a loan ; to be just without cost, and grateful without beneficence. Of the numbers of men who have benefited our fathers by their studies, and added to the reputation of Great Britain by their learning, few will be found to be better entitled to biographical notice than Ruddiman ; whether we consider the usefulness of his works, the modesty of his nature, or the disinterestedness of his spirit. He too was incited to employ ' laborious days,' and sleepless nights, by the hope that posterity would at last award him the justice which his contemporaries often denied him. The time is now come, when an attempt is made to fulfil his wish, by endeavouring to state his pretensions, and to estimate his worth. In making this attempt, after abler writers had relinquished the task, it has fallen to my lot to collect the incidents of his life, in order that his merits may be known, and his example may be followed."

In this very engaging manner does Mr. Chalmers enter upon the Life of this celebrated Grammarian of Scotland. Such a life cannot exhibit any great variety of incidents of itself, and Mr. Chalmers has therefore taken in a number of *general* topics which the incidents connected with the subjects.

" It was towards the end of the year 1699, that an accident opened new prospects to his (Ruddiman's) penetrating sight. The celebrated Dr. Pitcairne, being detained by violence of weather at this inconsiderable hamlet, Laurence Kirk, where Dr. Johnson afterwards stopped, but which had not yet a Library at the inn, felt the misery of having nothing to do. Wanting society, he enquired if there were no person in the village who could interchange conversation, and would partake of his dinner. The hostess informed him, that the Schoolmaster, though young, was said to be learned, and though modest, she was sure, could talk. Thus met Pitcairne, at the age of forty-seven, with Ruddiman, at twenty-five. Their literature, their politics, and their general cast of mind, were mutually pleasing to each other. Pitcairne invited Ruddiman to Edinburgh, offered him his patronage, and performed, in the end, what is not always experienced, as much as he originally promised.

This anecdote very naturally introduces an account of Pitcairne, so materially connected with the future life of Ruddiman. Pitcairne carried Ruddiman to Edinburgh.

" When Ruddiman came to that city in 1700, he found it inhabited by thirty thousand people, who were divided by faction, without being invigorated by rivalry. Edinburgh without enjoying
" the

“ the comforts of elegance, did not then pretend to the gaiety of splendour. Her youth were instructed at a Grammar School, which in early times, had been erected within her walls. It was from the bounty of King James that she derived the illuminations of an University, which, in 1700, did not, however, teach professedly the sciences of Physic or of Law : and she had, since the year 1532, had the presence of a College of Justice, which distributed right in the shape of system, and at length formed a Faculty of Lawyers.”

With this Library Ruddiman became connected on his remove to Edinburgh. “ The learning and judgment, the activity and attention, which Ruddiman invariably exerted for the benefit of this institution, during fifty years, have justly gained him the honour of being called the second founder of *the Advocates' Library*.”

But let us here stop, and look a little into the heart of Ruddiman, that principal *index* to the character.

“ The prevailing sentiment in the heart of Ruddiman, during his whole life, was *pity*. When he resolved on any great undertaking, he determined to work steadily, but to trust in the assistance of God. When he formed a state of his debts, of his credits, and of his expectation, *I refer*, said he, *the event of all to God*. As to *modes of faith*, he was an Episcopalian. And in December, 1703, he agreed to pay forty shillings Scots, for *his seat*, during two years, in *Gray's Close Meeting-House*. Who the preacher was, or whether he prayed for the Queen, I am unable to tell.”

In 1710, on re-publishing Gavin Douglas's wonderful translation of the *Æneid* of Virgil, Ruddiman wrote the large Glossary, explaining the different words, and serving for a Dictionary to the old Scotch language; and it appears, adds a note, “ that Ruddiman was allowed 8l. 6s. 7d. sterling, for performing one of the most elaborate works in our language.” Yet this Glossary was censured by Callendar, of Craigforth, who, to prove the justness of his censure, singles out some words, and

“ The critic makes out his point with true etymological impertinence. He cites words from the Gothic, from the Islandic, from the Saxon, from the Scythian, from the Welsh, from the Belgic, from the Swedish, and from the Latin, without one particle of resemblance. Ruddiman had too correct a mind to wander with Callendar towards the regions of the North, to enquire for what he had learned in his youth, on the *Braes of Boyne*, or heard, during his manhood, in the streets of Edinburgh. One must lament to see such a genius as Callendar's cramped by his conceit—to behold so much learning, enforced with so little ratiocination; to view usefulness of design cut off by the ridiculousness of system,
“ and

“ and the liberality of pursuit degraded by the vagaries of folly.”—
P. 49.

In 1718, Dr. Pitcairne, the patron of Ruddiman, died.

“ The son of Pitcairne, running out to the Rebellion of 1715, was saved from the stroke of justice by the active interposition of Doctor Mead, who finely said to Walpole, ‘ that if the Minister’s health were bettered by his skill, or the Royal Family were preserved by his care, it was owing to the instructions of Pitcairne.’ Such reciprocations of kindness ought ever to be remembered, both as tributes to the dead, and as examples to the living.” P. 62.

In 1715 Ruddiman published the works of Buchanan, in two volumes folio, and prefixed *the Life of Buchanan*, which is asserted to have “ been written by (Buchanan) himself, two years before his death. Ruddiman gives a sceptical note, which seems to discover his doubts of an assertion which has never been supported by proof. Yet he saw only part of the truth. He did not perceive what appears to have been *the fact*, that of this Life Sir Peter Young was the author.” This, to us, is as new as it seems to be just; a note adding, that, “ 1st. on the 15th of March, 1579-80, Sir Thomas Randolph wrote from London to Peter Young, who was then the Preceptor of King James, under Buchanan’s superintendence, urging him to write Buchanan’s Life, and offering him hints for his subject (Rudd. Epist. Buch. Op. p. 19). 2dly, Doctor Thomas Smith says expressly, that Peter Young wrote briefly the Life of Buchanan, (Vita Petri Junii, p. 17, in the *Vitæ Illustrum Virorum*, Lond. 1707.)” P. 69.

In 1715 Ruddiman commenced a Printer.

“ It will easily be allowed,” says Mr. Chalmers on the occasion, that Thomas Ruddiman was the most learned Printer that North Britain has ever enjoyed. Inquisitive men have often endeavoured, without success, to discover when the Typographic Art was introduced into Scotland. The discovery, which had eluded so many enquiries, hath been at length made by searching the records, It was the intelligent and industrious William Robertson, of the *General Register-House*, who, to gratify my desire, discovered a Patent of King James IV. which plainly demonstrates, that a printing-press was first established at Edinburgh during the year 1507, at the end of thirty years after that interesting trade had been brought to Westminster by Caxton. The first Printers were, Walter Chapman, a Merchant in Edinburgh, and Andrew Myllar, a mere workman. With the learning of Ruddiman, their talents could enter into no competition. Their immediate successors were not more learned. At the commencement of the Seventeenth century, the Printers of Edinburgh were generally Booksellers, who, having

“ ing acquired some wealth, could purchase a press and employ artificers; but knew no more of books than the title-pages and the price. Andro Hart, who is justly praised by Watson for his well-printed Table, was only a bookseller. Scotland was soon after supplied with Printers, chiefly from England. But, however illiterate, they had the merit of reforming the language, and settling, by silent practice, the orthography of the North. These men, who practised the art without possessing the erudition, of which it is the herald, could not dispute with Ruddiman the palm of literature.— Henry Stevens himself, could have scarcely complained of Ruddiman as one of those Printers who had brought the Typographic Art into contempt by their illiterateness. When we recollect his Gavin Douglas, and Buchanan, his Rudiments and his Grammar, his Livy, and his Vindication of Buchanan's Psalms, wherein competent judges have found the knowledge of a scholar, and the accuracy of a critic; we may fairly place Ruddiman in the honourable list of learned Printers, with Badius and Aldus, with the Stephens's and Jansen's.”

In 1728 Ruddiman became the publisher of a newspaper.

“ The origin of Newspapers, those pleasant vehicles of information, those entertaining companions of our mornings, has not yet been investigated with the precision which is undoubtedly due to what has been emphatically called one of the safe-guards of our privileges. We are still unacquainted with the name of our first newspaper, and we are still ignorant of the epoch of its original publication.” P. 102.

Mr. Chalmers, therefore, investigates both, with an industry and a success that are highly gratifying to our taste. He shews that *Gallo Belgicus*, which has been said to be the name of the first newspaper in England, was written in the Latin language, was compiled by M. Jansen, a Frisian, and was no newspaper, but rather an annual register, or a state of Europe.

“ When Paul came to Athens, he perceived that the Athenians, and the strangers residing there, spent their time in little more than ‘ either to tell or to hear some new thing.’ At a period more early, perhaps, than the time of Paul, the Government of China distributed through that most extensive empire a written paper, containing a list of the Mandarins who were appointed to rule in every province. Yet this Chinese *Red-Book*, which was afterwards printed, and is still distributed, can scarcely be deemed a newspaper. Venice is entitled to the honour of having produced the first *Gazetta*, as early as the year 1536. It was compiled upon the plan, which was afterwards adopted by *Gallo-Belgicus*, and contained much intelligence both of Italy, and even of the rest of Europe. Yet a jealous Government did not allow a printed newspaper. And the Venetian

“ Venetian *Gazetta* continued long after the invention of Printing, to the close of the Sixteenth century, and even to our own days, to be distributed in manuscript. In the Magliabechian Library of Florence, there are thirty volumes of *Venetian Gazzettas*, which commenced in 1536, and which are all in manuscript. In the frontispiece of each paper, it is called the *Gazetta* of such a year. But those curious papers were not all written at Venice many of them being composed at Rome, and at other places in Italy. Lord Burghly, writing to Lord Talbot, on the 23d of October, 1590, says, “ I pray your Lordship, esteem my news as those which, in Venice, are fraught in the *Gazetta*.” (Lodge’s Illustrations of History.)—“ I pray you in your next,” says James Howell to Mr. Leat, “ send me the Venetian *Gazetta*.” (Letters, 9th July, 1627.)” P. 105.

But we must here terminate our extracts from this curious work for the present, and doubt not but we have much gratified our readers by those which we have already made.

(*To be continued.*)

ART. IV. *The Confessions of James Baptiste Couteau, Citizen of France, written by Himself, and translated from the original French. By Robert Jephson, Esq. Illustrated with nine Engravings. In Two Volumes 12mo. 8s. Debrett. 1794.*

THE high reputation of Mr. Jephson as a Dramatic Poet has long been established. He has had the rare felicity to unite passion with poetry in four excellent tragedies, that it is difficult to determine, whether he has displayed most genius in interesting the feelings, or in captivating the fancy of the reader.

From some specimens, of which the public have long been in possession, particularly the admirable notes in the character of George Faulkner, the well-known Dublin Printer; and a Tour to Celbridge, by Doctor Johnson, the most masterly imitation which ever appeared of that author’s style and manner, and to be found in the fourth volume of “ The Foundling Hospital for Wit,” little doubt was entertained of Mr. Jephson’s ability to give peculiar spirit and interest to the fictitious adventures of a modern French Patriot. Much imaginary expectation was accordingly excited by the promise of the work now before us, which, we think, where prejudices do not obstruct the effects of the story, will not be dissatisfied by its appearance. The chief difficulty of the undertaking consisted

sifted in giving a ludicrous turn to subjects of a most tragical nature, which as far, as it is possible to effect it, under the present state of our feelings, has, we think been effected.

"The Confessions of James Baptiste Couteau" is a production of considerable merit. It has all the lively spirit of Voltaire's *Candide*, without the immoral tendency. With very happy address, the author has detailed the most flagitious actions, and sometimes with minute particularity, so as to give them at once an air of truth and reality, to raise the greatest detestation against the perpetrators, without producing disgust, which might damp the reader's curiosity (whatever might be his sensibility) to go on with the author to the end of his history.

It was no easy task to continue a strain of grave irony to the extent of near 500 octavo pages, in which we are led to conceive, that there must be entire consonance between the logic and morality of Couteau, and the present race of reformers in France; for it is impossible to imagine how their proceedings can be justified, even to themselves, upon different principles.

It is well known that Mr. Jephson wrote the greatest part of this work originally in French; but to engage readers more generally was induced to give the present translation, which, therefore is, as it is stated, from a French original, but an original from the same hand.

Animated and faithful as the translation is, we know from competent judges, "that the Confessions" have suffered by not appearing in the original, and we hope the author will not long consent to its suppression.

We will give our readers one or two specimens of the style and manner of this work; after which, it is probable, they will be inclined to gratify themselves with a further knowledge of it. Marat and Couteau are together sentenced to the galleys for three years. Their deliverance is thus related:

"Marat and I, little satisfied with exercising the cardinal virtue of patience, meditated many fruitless projects to deliver ourselves from captivity, but we ruined our schemes by communicating them to other villains. Four Demi-gods of our Club happened to be chained to the same bank of oars with us, and they always spoke with such bitter exasperations against the tyranny exercised over us, that we concluded they would eagerly join with us in any enterprise, however perilous, which could contribute to our emancipation.

"Pillage and plunder!" says Marat; "leave lamentations to women—liberty and vengeance were made for men. Earthquakes and thunder! let us turn our chains to arms, and this very night

U u

"dash

"dash out the brains of this scoundrel bashaw, who gives us *sub-*
 " nance by scruples, and fetters by the ton weight."

But the dastards, instead of co-operating with us, only betrayed us into the hands of the enemy. Then the lash was applied in triple doses, and our irons doubled in such a manner, that our backs were as finely tessellated as the pavement of Solomon's Temple, and we endured a burden of fetters, enough to strain the loins of a stout pack-horse.

"But nothing could subdue us.—Genius may be for a while bear down, but it is impossible to annihilate it. Like Enceladus under Mount *Ætna*, it makes such struggles, and the efforts are so violent, that its powers and energy are conspicuous under the oppression, and perhaps then most formidably.

"Loaded as we were with irons, torn with stripes, and our strength reduced to half its consistence by inanition, who would not have imagined, that under such a regimen we should not have sunk into subjection? But not so, we answered chastisement by blasphemy, and met menaces with abuse. The Captain never ventured to approach us without a cocked pistol in his hand, and two or three times protested he would blow our brains out for an example to the rest, and to restore order and discipline in the galleys.

"But our fortune was soon to change her aspect. After a year passed as described above, I had a letter from Robespierre, communicating to me the happy intelligence that, by his interest with his most Serene Highness the Duke of Orleans, we were to be set at liberty. At the same time, the Master of the Galley received a letter in the Duke's hand, ordering us to be released, and furnished with money for our expences to Paris.

"The Captain obeyed the mandate with great satisfaction, and sent us out of the district under a strong guard, not supposing he could be one hour in safety till we were removed at least a full league's distance from the circle of his jurisdiction."

Mr. Jephson takes an opportunity of conveying his hero to Ireland, as an emissary of the Duke of Orleans; and there, as a person intimate in the affairs of that country, throws out some hints which deserve attention in this. He thus characterizes one of their disaffected papers.

"It may be considered as a sort of reverse to the prophecies of Cassandra; it never tells truth, and is believed in general.

"The enemies of Ireland are certainly much obliged to the Editors of that Paper. It is the real ivory gate of intelligence, "*falsa ad cælum mittens insomnia*," and you might as well look for facts in the Arabian Nights Entertainments. Many of the good people of England (that most wise and credulous nation) also put their trust in its authenticity; but that is not so extraordinary; for though there is a constant intercourse between the two islands, and a narrow channel only separates them, the English in general know less of the true state of Ireland than of Poland, or the Empire of China. I myself saw a respectable Merchant of Manchester, who came to Dublin in much fear,

fear, and, as he thought, in great peril, upon some business of importance which required his presence. and who seemed surprised not to find the streets barricadoed; and the whole country in a state of rebellion; for the Evening-Post told him things would be so situated in less than a fortnight.

“Excellent consequences result from this misrepresentation on one side, and this credulity on the other. The Englishman, brave and open in the field, is cautious in the counting-house, particularly with men of a certain class in Ireland, who seem to think they have a sort of natural right to outwit him. His cash gets the cramp when he thinks of sending it among men who laugh at him, and either remains at home, or goes to a distant market, to enrich traders less entitled than his neighbours to any advantage from him. It is computed that Ireland loses annually at least one hundred thousand pounds by the patriotism of this single Newspaper.

“No engine of mischief can perform its functions better. It defames all the respectable characters of the kingdom, and gives every virtue to the vilest. It magnifies the failure of every speculating stock-jobber into universal bankruptcy, and every paltry riot into general insurrection. The spirit of Tom Paine seems to pervade its paragraphs. Every evening it calls the King a Tyrant, and the Parliament a nest of corrupt Traitors, bought with the money of the people to betray their interest, and ready to sell themselves and their posterity to the Devil, let him but assume the likeness of a guinea to tempt them. All this and more is accompanied with constant complaints that the Press has lost its freedom, and that in such despotic times no man dares to speak or publish his sentiments. It reminded me of a Priest I heard preach at Paris against the idle vanities of the world, and who the whole time seemed to be only intent upon displaying to the congregation a diamond ring which he wore upon his little finger.

“I lived much, as may be supposed, with the Editors and friends of this admirable Paper, and now and then enriched it with essays and paragraphs well calculated to raise a spirit in the readers, which might be rewarded by the thanks of Colonel Tandy’s corps, or by an honourable appointment under Chief Justice Barrington in the Bay of Botany.”

The picture of the Nocturnal Club, all the passages where Paine is introduced, the Character and Discourses of the Duke of Orleans; the Description of the Bay, the City, and the Inhabitants of Dublin; the Theatre; Bloody-Bridge Family; the Passage to Boston; the Massacres at Paris; the Gallantries of the Reformer in London; his Amour with Claudine; the Summary of Events preceding the Revolution; the Patriot’s Exultation in the same Chapter; and the Vision in the last, are all masterly. Upon the whole, we do not hesitate to pronounce the Confession of Couteau a book of merit, and doubt not that its reputation will increase in proportion as it is read and examined.

The book is very neatly printed, and some of the designs of the engravings are not ill imagined. It abounds indeed, with subjects for the comic pencil, and we cannot forbear to hope that the incomparable genius of Bunbury may sometime or other be called forth to do them justice.

ART. V. *Sir Richard Clayton's Translation of St. Croix's Inquiry into the Life of Alexander the Great.*

(Concluded from our last, page 517.)

WE should have concluded our account of the Baron de St. Croix's *Examen Critique*, and Sir R. Clayton's translation of that work, in our last number, if we had not wished to enter a little more fully into the extract from Polybius*, which contains some strictures on the History of Calisthenes, and which, as far as we recollect, has not been sufficiently examined by any of the modern commentators. We are not in truth much interested for the reputation of Calisthenes, who appears from the remains we have of his history, and the accounts we have of his conduct, to have been a flatterer in his writings. At the same time he wished to support the independent character of a Philosopher in his behaviour. This mixture, incompatible as it naturally is, he rendered more inconsistent by his absurd endeavours to make it coalesce; the result naturally was, that an unseasonable display of independence, unsupported by dignity of character, lost him the affection and confidence of Alexander, and pique, the consequence of his disgrace, hurried him into a conspiracy which terminated either in his perpetual imprisonment, or his death.†

For the credit of such a man we are not highly interested, but as the charge brought against his history, implies in some degree a similar imputation reflecting upon Arrian, we think it a duty to state the circumstances at large, and vindicate the veracity of that historian, whose just character becomes every day more fairly appreciated, as he is more

* P. 91. Transl. Ex. Crit. p. 57. Polyb. Lib. xii. p. 662. Ed. Cafaub.

† It is one of the most remarkable obscurities in History, that Ptolemy and Aristobulus, who were both with the army, should differ in their account: one says, he was put to death; the other that he saw him in confinement long after. Ar. p. 171. Ed. Cafaub.

read and better known. The Baron de St. Croix says *very faintly*, that Arrian's account of the battle of Issus obviates the reflections cast upon Callisthenes relative to the same transaction, by Polybius; but he afterwards details all the objections of Polybius, without the smallest reference to the narrative of Arrian. We readily give the Baron credit for several of his disquisitions, for they all abound with research, and an evidence, not to say a display of erudition, but let us be allowed to add, that if he had entered into a discussion of this question, it was an object of as great importance as any he has handled.

Mr. Guischardt has been guilty of more than inattention*; he directly applies the censure of Polybius intended for Callisthenes, to Arrian; and excuses himself from discussing the Battle of Issus, because he feels the strictures of Polybius bear as hard upon Arrian as Callisthenes, this attack is not candid, because he gives no reason for his assertion, and it is less fair from Mr. Guischardt than another, because this same Mr. G. when he enters upon his account of the Battle of Arbela, complains of Arrian for too minute a detail of the plans of Alexander, and condemns it as the invention of the tactician, rather than a *actual* disposition of the commander. Arrian hardly meets with liberal treatment upon either of these occasions, he is accused of not giving sufficient light to clear all objections in one battle, and condemned for giving more than was necessary in another. These accusations both come from the same person, and both arise, not from the merits of the case, but from the confidence Mr. G. ever has in his own sagacity; for, throughout his whole work, excellent as it certainly is, he always sees, more or less than his author, as it suits his own system or convenience.

The Battle of Arbela, as described by Arrian, we may venture to assert, is better worth studying by military men, as a model of disposition in *rase campagne*, than the account of any one battle delivered down to us by antiquity, except the Battle of Zama; and to that it is inferior, not because the disposition is less excellent, but because it was made against Darius and Asiatics, not against Hannibal and the veteran troops of Carthage.

The Battle of Issus displays the talents of Alexander in a different point of view. Instead of a plain, he had to struggle with the difficulties of a defile, and instead of Asiatics, to contend with a body of Greek troops, precluded from retreat, and

* Mem. Mil. Chap. xv. p. 225.—Ex Crit. &c.

made dangerous by despair. The precise difference between the account of this action by Callisthenes and Arrian, consists, principally in the breadth that Callisthenes gives to the field of battle, a circumstance left undefined by Arrian*, and easily mistaken by Callisthenes; who, though evidently an eye-witness, describes what he saw as a spectator, not what he understood as a military man. This reflection will easily suggest the reason why the general circumstances of the battle were similar in both these authors, and why the detail, which is accurate in Arrian, in Callisthenes is justly subject to the censure of Polybius. We are likewise to add to the account, that Callisthenes was probably one of those authors who distinguish very incorrectly between difficulties† and impossibilities, and who, while they intend only amplifications,‡ are betrayed into absurdity. Allowing, therefore, for proper deductions on the two heads of ignorance and love of the marvellous, we shall, upon examination, find that the narrative of Callisthenes, however hyperbolical, is, from its general correspondence, a concurrent testimony delivered by an eye witness, and is so far from comprehending Arrian in the censure, that when stripped of its false glare, it concurs in establishing an historic truth.

The objections of Polybius may be reduced to the following heads:

I. That Callisthenes limits the plain, between the sea and the mountains, to the breadth of only fourteen stadia.

This is, in fact, the justest cause of censure to be found in Callisthenes's account, and upon this depend the principal objections raised afterwards by Polybius. Fourteen stadia, if estimated by Polybius's usual way of reckoning, are short of two miles; and a stadium of this kind (which we afterwards find to be the Olympian stadium of 600 feet) Polybius says is requisite for drawing up a body of 800 horses, eight in file, which is consequently an allowance of six feet to each horseman. This allowance appears very large, even considering the nature of the service, because when six feet are assigned to a single horseman he has in reality, subtracting the space he

* Raderus, in his notes on Q. Curtius, says that Arrian mentions 90 paces. He certainly read a different copy from any we have yet seen.

† Polyb. in fine.

‡ This is always the case with Q. Curtius from whose accounts the character of Alexander has come down to modern readers as a knight-errant on the one hand, a madman and monster on the other.

covers, twelve feet to move in. We have no right, however, to controvert the assertion of Polybius, who was a military man as well as an historian. But if the fact was so, we must confess with him, that the fourteen stadia of Callisthenes could contain only 11,200 horse, out of 30,000 assigned to the Persians, and that no space is left for the Greek mercenaries, who are placed in the centre, or for the Peltastæ (the Cardaces of Arrian) who formed the left wing. But in opposition to this, we are to observe, that possibly the numbers of a Persian army were always exaggerated by the Greeks; and if it should still be objected, that Callisthenes is accountable for the absurdity arising from his own exaggeration, we may reply, that whatever was the number of the Persian horse, the whole body probably was neither admitted into the line, or engaged: but that the greater part were thrown into the rear, as were the whole of the immense army, except the Greeks and Cardaces, where they were of no service, but to prevent the flight of those engaged, or to encumber the plain with an useless multitude*.

II. The second objection of Polybius is, that according to the account of Callisthenes, Darius, who was encamped on the western bank of the Pinarus, intended to form his army on the ground occupied by the camp; "But how," says Polybius, "could Darius place his horse, the Greek mercenaries, and Peltastæ, in front of his line, when the river ran close to his camp?" The reflection is captious, nor does it quite appear from either author, that the camp touched the river. But if it did, it follows that his useless Asiatics fell back, and allowed space for the disposition of the front.

III. Polybius accuses Callisthenes of absurdity in asserting that Darius recalled the Greek mercenaries from his left, and placed them in the centre, where he was himself:—"But," says he, "Mercenaries were originally in the centre, how then recall them?" What this alludes to we do not readily see, and no similar movement is mentioned by Arrian. But one thing proper to be observed is, that the circumstances of the battle prove that Darius was not in the centre of his front, where the custom † of his country and his duty required him to be, but in the centre of his army, and covered by the Greek Mercenaries ‡.

IV. The

* Τὸ δὲ ἄλλο πλῆθος αὐτῷ ψιλῶν τι καὶ ὀπλιτῶν κατὰ ἔθνη συντεταγμένον ἐς βάθος, οὐκ ὈΦΕΛΙΜΟΝ. Ar. p. 73. Ed. Gron.

† See Xenophon. Anab. Lib. i. Battle of Cynaxa.

‡ This is concluded in opposition to the testimony of Arrian himself,

IV. The fourth accusation is, that Callisthenes makes the Persian horse, on the right, pass the Pinarus to attack the left of the Macedonians, and the horse under Alexander himself, without adverting to the nature of the river he had described, or desecring the impracticability of conducting a charge of horse over such a stream.

If Callisthenes really did assert, that the Persian horse attacked the cavalry under the immediate command of Alexander, it is a degree of ignorance, that is unpardonable in any man who was conversant with the system of a Macedonian army, for Alexander's post in every engagement was on the right, at the head of the Companions; * the left was assigned to the Thessalian horse: and though it is unjust to accuse Polybius of falsification, it is not unreasonable to suppose that he has committed an error, and that he makes Callisthenes say the Persian horse attacked the horse under Alexander *himself*, instead of the horse of Alexander. But in regard to the charge of this body across the river, Callisthenes seems to carry his exculpation in his hand; for he expressly says, that the Pinarus, descending from the mountains, flows like a torrent, and dashes among the precipices; but when it reaches the plain, notwithstanding the unevenness of its banks, it flows in an ordinary course. There are, therefore, only two objections, the depth of the stream, or the broken state of the banks; but the banks of a river are almost invariably smoother at its immediate junction with the sea than higher up in its course, and the depth of the stream can only be known by inspection. In this respect, perhaps, Polybius was not better informed than we are at present, but we can discover, from the circumstances of the battle, that it was passed in all parts;—by Alexander himself on the right, by the Phalangites in the centre, and by the Thessalians as well as the Persians near the sea. Neither is it probable, that a torrent like the Pinarus, in crossing a very narrow plain below the mountains, should ever be impassable for cavalry in the month of October †.

One circumstance equally favourable to Arrian and Callisthenes, Polybius has suppressed, or rather not noticed, which is, that the Persian horse by passing the Pinarus, attended, as Ar-

self, from the circumstances of the battle; for if Darius had been in the front of the Greek Mercenaries, he must have been comprehended in the attack made on that body by the phalanx, which he certainly was not.

* *Ετασποι.*

† The Battle of Issus was fought in Mamesthenon, Ol. cxi. 4, which month, according to Dodwell, commenced that year on the 30th of September, An. 333, A. C.—Arrian, p. 80.

rian

rian says, by 20,000 light troops, certainly found more space to extend themselves, than they could on their own side the river, and when they were repulsed by the Thessalians and obliged to retreat, the narrowness of the space left unoccupied by their own line, was the principal cause of the loss they suffered.

Such are the inconsistencies imputed to Callisthenes in regard to Darius; and on the part of Alexander, the objections of Polybius turn almost wholly on the original ground of the plain being too narrow for the operations described.

Polybius estimates the forces under Alexander at 42,000 foot and 5000 horse. He then says that 1600 drawn up, an hundred in rank, and eighteen* in file, will fill a stadium, for that each Phalangite while moving, requires six feet, and if so, ten stadia will contain only 16,000 men, and twenty stadia 32,000 consequently the phalanx alone occupies more ground than Callisthenes allows for the whole army, and there is no space left for the other 10,000 foot, or the 5000 horse. To make this inconsistency still more glaring, Callisthenes asserts, that the last disposition of the Phalanx was only eight in file, and further, that Alexander after forming his army in this manner, marched forty stadia before he reached Darius. Polybius then proceeds to interrogate with an air of triumph; "Where is there in Cilicia a plain of forty stadia long, and twenty broad? How was the Phalanx to be brought up in order over broken ground? How was it to charge across a river, the banks of which were fortified with trenches, and abrupt by nature? What body is more useless than the Phalanx, when its solidity is once broken?" and then concludes by saying, that impossibilities can never be reconciled to truth, and that an author who fixes in this manner a given space and number of men, convicts himself of a lie—a lie that admits of no apology.

Our English readers will, perhaps, observe, that the critics of Greece were not more commendable for their civility than their brethren of modern times. We shall only remark, that violence is no test of veracity, and though we are not interested in the defence of Callisthenes, we have much to say in extenuation of his errors.

* It ought most certainly to be read *sixteen*, instead of *eighteen*. All the evolutions of the Phalanx depend upon divisions of eight, as 8, 16, 24, 32, and Polybius, a few lines afterwards, confirms this.—The Baron de St. Croix takes no notice of the contradiction.

But

But we have first a curious circumstance to attend to. The calculation of Polybius shows the stadium he uses, which is the Olympian of 120 paces, or 600 feet; for when he reckons that 100 Phalangites, allowing six feet to each, occupy a stadium, the result is self-evident; but the Greek * foot being to the Roman as 25 to 24, we find a measure which approaches so nearly to the English, that in a calculation of this kind, the difference may be disregarded. If we multiply this stadium by 14, the breadth of the plain, we find the number of feet produce 160 yards more than a mile and a half English. But does Polybius mean to say, that a Phalangite requires six feet clear on each side of him, deducting the ground he covers?—He certainly does; but the allowance is exorbitant. A Roman legionary, who had a sword to wield, had but three feet, and a Phalangite, whose action was simple, who had only to advance his pike (*sarissa*) and hold it firm, ought necessarily to require less than a Legionary, and the nature of the Phalanx demanding compactness and solidity, we must reasonably conclude this was the fact. But the Phalanx was marching, and require more ground on a march than when brought into an action;—allow this, and what is the consequence, but that when closed at the moment of attack, the space allotted for the Macedonian line is sufficient?—Why a Phalangite requires six feet (or in fact twelve) while on a march, is by no means apparent; his pike occupies no more space than its circumference, but from the space claimed by Polybius, one should think that he had almost calculated its length. It is not clear how the pike was carried during the march, but most probably on the shoulder, in which position, there is nothing that requires more space for a man armed with a pike than with a bayonet; the length is unwieldy, but no obstruction to the closeness of rank or file. It is a degree of presumption, indeed, to question the authority of Polybius on a point of tactics, but those who have considered the phalanx under the management of Alexander against the Illyrians, at the Battles of the Granicus, of Issus, Arbela, and against Porus, will see that it is not that unwieldy body which Polybius represents it to be, when he compares it with the Roman legion, and will be apt to think that Polybius paid a compliment to the Romans, who were his masters, and Scipio his protector, at the expence of the Macedonians, who were the rival enemies of the Achæan League.

Other tacticians inform us, that the Phalangites were first drawn up with an interval of 3 feet, and when they closed for the

* D'Anville, *Mos. It.* page 10 et seqq.

assault to a foot and half, so close that their shields* touched; and in fact, a body acting, as the Phalanx did, solely by weight and compactness, requires this compressure. A complete Phalanx consisted of 16,000 men, ranged 1000 in front, and 16 in depth:—the double Phalanx, such as was present at the Battle of Issus, 32,000; so that here was a front of 2000, which, at three feet interval, gives 6000 feet, and at a foot and half † 3000 feet, or 1000 yards; and, consequently, if the field was 14 stadia wide, there remain 1800 yards, or more than a mile, to form his other troops.

The objection made by Polybius to the nature of the ground cannot be answered till the spot is visited; but from the account of Arrian, Alexander experienced all the inconveniences Polybius states, and obviated them by marching in columns through the defiles, and bringing up each corps successively as the ground opened. This manœuvre, will possibly account for the error of Callisthenes, when he says the Phalanx was only eight in file at the moment of the onset, which, possibly, it never was in any battle, and was less likely to occur in this than another, from the immense depth of the enemy it was to attack: but as all the evolutions of the Phalanx depend upon multiples of eight ‡, it was easy for a man ignorant of tactics to confound the first division of eight brought up from the column into the line, with the actual disposition for the onset.

The last objection we shall notice is, that of the impossibility of advancing the Phalanx with effect across the river.—Polybius, in his comparison of the Phalanx with the Roman Legion, maintains, that it is a clumsy body, very difficult to be brought into action, easily disordered by obstacles or broken ground, and when disordered, useless, or deprived of its properties and effect. All this is true of the Phalanx in Polybius's age, for such it was in the hands of Antigonus, Philip, § Perseus, and Antiochus; || but under the direction of Alexander and his father, the case was far different in the bat-

* The critics who are fond of finding the principles of the Phalanx in Homer, refer to Il. N. 131. 'Ασπίς ἄρ' ἀσπίδι' ἔριδα, κόρυς κόρυς, ἀνὰ δ' ἀνὰ; but whether we allow Homer's sagacity or not, we must allow that those who quoted him had this idea of the Phalanx.

† It is always to be recollected, that a foot and a half gives each man three feet.

‡ See a most remarkable instance of this in the battle with Glaucias, where the Phalanx was 120 deep. Ar. p. 13.

§ The father of Perseus.

|| The Antiochus conquered by Scipio Asiaticus.

tle with Glaucias, * King of the Taulantii, in that of the Granicus, and on the present occasion, Alexander made no scruple of exposing the Phalanx to the possibility of disorder in passing a river; and so far was this body from unwieldiness when he commanded it, that it was by the facility, † rapidity, and variety of its evolutions, that Glaucias was first bewildered, and finally defeated. The best troops and the most destructive weapons are useless in unskilful hands. Philip, Perseus, and Antiochus furnished the Romans with successive triumphs, while an army, modelled upon the same principles with theirs, was invincible under the direction of Alexander; and this not only from his pre-eminence as a commander, but from his personal conduct in the field. To himself alone he reserved the duty of opening the way for the Phalanx to advance, and to his manner of performing this service upon all occasions the victory was due.

In every action his post was on the right, at the head of that body of cavalry called the Companions, ‡ supported by the Hydaspids, § a corps instituted by Philip, lighter armed than the Greek Hoplitæ, and heavier than their Peltastæ. It was the duty of these two bodies to clear the field for the Phalanx, and when they had succeeded in their attack to keep their ground, to cover the flank of the Phalanx, or to assail the flank of the enemy's centre, while the Phalanx advanced upon its front.—At the Granicus not a single Phalangite could act, till Alexander had removed the Persian horse from the bank, but the moment this was effected, the weight of the Phalanx was irresistible, and 10,000 Greek mercenaries fell almost without an effort. On the present occasion, Alexander crossed the Pinarus with the Companions, drove back the Cardaces on the left of Darius, and then turning on the Greek mercenaries who formed his centre, attacked them in flank, while the Phalanx was forcing its passage in their front. But how, says Polybius, could this be effected without disorder? It was not—the disorder was great, and the mercenaries knew how to take advantage of it. Many of the Phalangites fell, with Ptolemy. ||

* Arrian, p. 13. † See Arrian, *ibid.* ‡ *ἑταῖροι*.

§ This is the corps called by Demosthenes, *Ol. i. cap. 6.* *ταῖροι θαλασσινοὶ καὶ συνεκροτάμενοι* (an expression little understood by his commentators). They were, at an after period, called *Asgyraspides*, and maintained the reputation of invincible till the defeat of Eumenes, after which they were annihilated by Antigonus.

|| Son of Seleucus. The Ptolemy afterwards King of Egypt, and son of Lagos.

one of their commanders, and it is evident they succeeded only at last by the efforts of Alexander on the flank, which the moment they made way for the Phalanx to form on firm ground, determined the victory. This was the instant when Darius fled, and Alexander deserves no small share of praise for deferring the pursuit. Ardent as he was for glory, glorious as the capture of Darius must have been, he staid upon the field till the victory was complete, and exhibited at the age of twenty-three, the coolness of a veteran commander. If the nature of our work allowed us to extend this discussion, it would be an easy task, by a comparison with other battles gained by Alexander, or lost by his successors, to develop the respective causes of the several events; but enough has been said to prove, that Callisthenes, though he describes ignorantly, describes generally, what he saw. He is probably mistaken in giving the breadth of the plain, and detailing the manœuvres of the day, but he is consistent in the leading circumstances which contributed to the victory, and does not merit the insult of the lie direct, thrown upon him by Polybius. We shall not treat Polybius so harshly in return, as to question his veracity in regard to the space between the files. It is highly probably, that in displaying the evolutions of the Phalanx, and even in the field of battle, where there was space sufficient, the interval was six feet, and that this interval was closed as they approached the enemy, first to three feet, and finally to a foot and half. But as there is no necessity for the largest interval, it is equally probable that Alexander, straightened as he was for space, marched with the mean interval, and attacked with the smallest; and probabilities are all that remain to determine our judgment.

If Callisthenes is pardonable, Arrian stands acquitted. He has nothing to fear from the cold approbation of the Baron de St. Croix, or the direct censure of Mr. Guischardt. He furnishes the same general circumstances with Callisthenes, but corrects the inaccuracy of his detail: and if it shall still be said, that he does this, because he was aware of the objections of Polybius, and obviated them, not from the history of facts, but by what his own knowledge of tactics supplied; his censurers ought to recollect, that when he appeals to Ptolemy and Aristobulus, who were both present in the action, his veracity stands upon firmer ground than that of Polybius himself; but our business is not directly with Arrian on the present occasion, the Baron's work before us confines it to Callisthenes; otherwise we should have been happy to display the Battle of Issus in the language of Arrian, as a military lesson to every officer who thinks the tactics of the Greeks an object worthy of his attention.

ART.

ART. VI. *Asiatic Researches, Vol. III.*

(Concluded.)

IT is highly to the honour of those sublime Scriptures, which have unfolded to man the great truths of revelation, that by every fresh investigation into the annals of ancient nations, their authenticity is confirmed, and the leading facts that form the basis upon which they rest, are illustrated. The pretended antiquity of India and China, was the theme of exulting declamation in the writings of Voltaire, and was adduced as irrefragable testimony against the chronology and historical details of the Hebrew legislator. But from recent enquiries made on the spot, it has been demonstrated that the vaunted chronology of the Indians, is nothing more than the exaggeration of astronomy; since the duration of the CALI, or present age, according to their own confession, exceeds only by a century or two, the Septuagint chronology;* and, in respect to the Chinese, notwithstanding all that has been urged by the Missionaries, on that point, their very existence as a nation, one thousand years before Christ, is extremely to be doubted. That these great empires are in possession of various detached historical fragments, which may ascend nearly up to the time of the Deluge, is a position not to be obstinately combated, because it is probable that memorials of their dispersion, migration, and subsequent establishment in various quarters of the globe, were faithfully preserved in all the great patriarchial families; but that any nation upon earth can trace back its annals in a regular series for four thousand years, is what reason renders improbable, and what uniform experience contradicts. If any such regular arranged history could be expected in any country whatever, we might hope to find it among the peaceful secluded race of India; but we have the most solid grounds to believe, that the Hindus have no regular history long preceding the period of Alexander's invasion; that their boasted dynasties of *Surga-bans* and *Chandra-bans*, or children of the Sun and Moon, are only solar and lunar cycles; and that allegory and romance, if they have not absolutely usurped the page of all genuine historical relation, have, at least, contributed almost irretrievably, to darken and perplex it. Still, how-

* 4892 years of the Cali Yug, had expired on the 12th of April, 1791. Consult the Review, for February, p. 160.

ever, amidst the intricacies of a wild and complicated mythology, amidst the profound gloom of superstition, exerting its influence over minds debilitated with fear, and deluded by fraud, where an arbitrary priesthood governs with unlimited sway, a ray of truth occasionally breaks forth with resistless energy. Such of its records as have been rescued from obscurity, when divested of their mythologic garb, and purged from the dross of fable, appear decidedly to corroborate a system of which the distinguishing marks are simplicity and perspicuity; while no inconsiderable, nor unimpressive evidence results from a due consideration of the existing habits and long-established prejudices of a people, bowed down more than most other nations, by the chains of national bigotry.

In our last review of this extensive article, we pointed out the striking resemblance existing between the *Sanchalas* of Cussha-dwipa, and the *Troglodytes* of classical authors. The *Sanchalas* were cannibals, and to extirpate so sanguinary a race, Parash-Rama, an incarnation of Vishnu, advanced from India with a large army, and attacked those mountaineers. The *Troglodytes*, who dwelt in rocks, tore them from their basis, and hurled them against their foes, in which Indian romance, we plainly perceive the source of the fable of the Titans, warring against the Gods.

Ter sunt conati imponere Pelio Ossam;

Ter PATER extructas disjecit fulmine montes.

Georg. I. 281.

The Grecians put thunder into the hands of their pater omnipotens, but our Sanscreeet traditions assert, that Rama, the father of the Indian nation, defeated his antagonists, by darting at them huge serpents, "which enfolded the *giants* in an inextricable maze, and then destroyed them." The blood of these serpents, according to the usual extravagance of Eastern fiction, formed a river with *bloody waters*, which Mr. Wilford supposes to be the Adonis of the ancients, because its waters at certain seasons of the year have a *sanguine tint*. p. 351. Rama, thus victorious, returns to India, and proves to be the true *Bacchus* of antiquity, a name, says Mr. W. derived from BHAGAVAT, or *the preserving power*; of which however we beg leave to express our doubts, being much better pleased with the proposed etymology of Bochart, who deduces the name from BAR-CHUS, the *son of Cush*, and to Bochart's opinion, we are inclined to think, most of our readers will assent, as preferable to that of Mr. W. See his Phaleg. l. 1, p. 13. We are, however, not at all reluctant

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to derive, with our author, his other name of *Dionysus*, from the Sanscreeet DEVA-NAHUSMA, or, as he expresses himself in another place, DEO-NAUSH; and we think his quotations from Nonnus, and Philostratus in p. 352 and 353, exceedingly pertinent, and very happily illustrative of his subject.

Having been induced by the novelty and importance of the information, rather closely to follow our author thus far, and give, at some detail, the substance of his first section, we hope to stand acquitted of any charge of negligence, if we pass as rapidly over the remaining sections, as may be consistent with justice to Mr. Wilford's great learning and patient investigation of subjects the most abstruse and extraneous of any in the whole circle of ancient science.

Every body conversant in Indian mythology, knows that the great Triad of deity adored in that country, are BRAHMA, VISHNU, and SIVA. They are, in fact, emanations of the divinity, and the resemblance which they bear in their functions, and attributes to those allotted in Egypt to Osiris, Isis, and Typhon, is exceedingly remarkable, and proves the original system to have been the same. We are inclined to believe that system extended still farther in the most ancient periods, through Asia; and Mr. W. should have taken at least a glance at the parallel characters and functions of the Persian Oromasdes, Mithra, and Ahriman. To what can we attribute this three-fold distinction in the great object of national worship among most eastern nations, but to some mutilated tradition of a nobler doctrine, which forms a fundamental article of the Christian creed. If it be said that Ahriman, Siva, and Typhon, are personifications of the *evil principle*, and therefore cannot properly be considered as having reference to the doctrine alluded to, without entering more particularly into the subject, we reply, that FEAR deified the *evil principle* itself, and that it is the *corruption* of the doctrine, and not *the doctrine in its purity* to which our remark applies. In the East, under various modifications, and recited under a thousand disguises, are discovered the remains of the grand patriarchal theology, of which that doctrine doubtless formed a part, and which, however polluted in its course through different nations, in the earliest ages of the world shone forth with distinguished lustre and purity, and illuminated the more considerable portion of the Greater Asia.*

* Dr. Cudworth, is decidedly of opinion, that all the Eastern Triads, and even that of Rome, Jupiter, Juno, and Minerva, are corruptions of the doctrine of the Trinity. See his *Intellectual System*, Vol. I, p. 451. See also Bishop Horsley's *Tracts*, p. 44. Edit. 1789.

But,

But, quitting speculation, let us examine what is recorded in the Puranas, especially in that denominated the *Scanda Purana*, relative to the creation, or birth of nature. In the first, place BRAHMA, a divine emanation from BRAHME, the supreme God, discovered floating about over the abyss of Chaos, upon the aquatic plant, the Lotos, the meaning of which has been explained before: it is the spirit of God, *incumbent upon the primordial waters*, personified by allegory. BRAHMA, looking round the boundless expanse, and seeing no creature whatever, exults in being the *first-born*, and resolved to investigate the abyss, glides down the stalk of that plant into the bosom of the dark profound, and finds VISHNU sleeping, that is, *the eternal energy not yet operating*, to produce the various classes of animated existence. Vishnu, roused by the voice of Brahma, awakes from slumber; and these two personages, after the wild manner of fabling in these oriental tales, are recorded in the Puranas, to have begun to quarrel and fight about the seniority of their birth. This contest is put an end to by MAHADEVA, *the productive principle personified*, pressing in between them, and exclaiming, "I am the first born." Nature is generated, and the world is formed. P. 375, et seq.

From these conflicts between the three deities, Mr. Wilford happily and judiciously conjectures, the Indians meant to allude to the religious wars that anciently existed between the great sects of India, for the superiority of their respective gods. With deference to Mr. W's. ingenious conjecture, we submit to the reader, whether the contests alluded to may not refer to the uproar of Chaos, and the conflict of the elements: But to whatever they allude, amidst all the glosses of fiction, and all the perversions of fable the great *traditional truth* clearly shines forth.

It is a circumstance exceedingly remarkable, that the history of most ancient nations, contains an allegorical tradition, somewhat similar to that of Phaeton, misguiding the chariot of the Sun, and setting the world on fire. The enormous length, or uncommon brightness of one day, in the annals of time, seems to have made a deep impression on the minds of our fore-fathers. The Chinese records, according to Martinus, *Hist. Sinic. lib. i. p. 37*, expressly report, that in the reign of YAO, the Sun did not set for several days together, and the whole nation expected a general conflagration, of the works of nature. A tradition consonant to this prevails in India, and is thus related by Mr. Wilford: Surya, the regent of the Sun, being engaged in intense devotion in Sancha-dwipa, that

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whole region caught fire ; the waters were dried up, and all its inhabitants were destroyed. So great and general was the conflagration, that both Vishnu and Brahma descended, and expostulated with Surya on the subject ; and the power of the preserving Vishnu alone finally availed to cool the burning land, and replenish it with plants and animals, p. 378. We wish the reader to compare these facts with the miracle recorded in Joshua, when *the Sun stood still in the midst of Heaven, and hastened not to go down about a whole day ; and there was no day like that before, or after it.* Joshua 10. 13.

The disputed meaning of the name Osiris, is attempted to be settled by Mr. Wilford ; in Sanscrit, it means LORD, and he is the Eswara of the Hindus. We are inclined, however, to believe, that Mr. Bruce has given the true radix of this word, when he derives it from SEIR, or SIRE, the dog-star, with numerous emblems of which star, so auspicious to the Egyptians, he acquaints us, the ruins of the ancient city of Axum, abound. The old Egyptians, or, according to our author's hypothesis, the old Indians adored this star, at whose *heliacal rising* their year commenced, and the inundation drew near. If, therefore, its Sanscrit signification be LORD, it must be understood in a secondary sense : The dog-star, being the object of national worship, and consequently the Lord of Egypt. We have no doubt that Vishnu, with the *boar's-head*, in his third incarnation, is the CANIS ANUBIS of the Egyptians, which is no other than Sirius, the Barker. In most of the engravings, in which Vishnu is thus designated ; the head bears a far greater resemblance to that of the wolf-dog, than a boar. Compare pp. 370, and 396. Various legends from the Puranas, are enumerated in the succeeding pages of this Second Section, proving that as the deities have a striking affinity of character, so also has the mythology of other countries. Through these it would be tedious to any but an amateur of Sanscrit antiquities, to follow Mr. Wilford. We can trace occasionally the vestige of Sir William Jones, in Indian Literature, and discover very manifest obligations to the previous toil and researches of Mr. Bryant, in that of Greece. His arguments are sometimes weak, his constructions strained, his etymologies doubtful : at other times his reasoning is strong ; his etymologies are unanswerable ; and his deductions impress the mind of the reader with conviction.

The Third and final Section, treats of the various demigods, heroes, and sages, who at different times have visited Egypt and Ethiopia, and contains a considerable portion, both of historical and astronomical investigation. RAHU, the great celestial

celestial dragon, a most busy and turbulent personage in these regions, is again brought before our view, and his battles with Vishnu, and the Devatas, are minutely detailed. The fable of Apollo killing Python, it seems, is founded on the more ancient fable of Krishna (the Sun personified) destroying PAITHENASI, an Indian tyrant and usurper, the progeny of the dragon Rahu. The Sanscrit names of fifteen sovereigns, are here exhibited, who formerly reigned in Æthiopia, and may, possibly, constitute the Dynasty, called in Egypt, the Cynick Circle: we are still, however, in the region of allegory, for the Cynick Circle (so called *απο το κυνος*) is the circle, or cycle of the dog-star; and we must therefore be excused from swelling our page with their wonderful history. What occurs in the pages immediately following, relative to the history of CAPEYA and CASYAPI, and PARASICA and ANTARMADA, is very important, because it demonstrably proves, that the Greeks borrowed many of their astronomical fables from the Hindus, since in the former legend, the origin of the fable of CEPHEUS and CASSIOPEIA, and, in the latter, that of PERSEUS and ANDROMEDA, are plainly discovered. These legends would take up too much of our Review, to be inserted at length; the curious astronomical enquirer must examine and compare them at his leisure. We shall not, however, withhold from him, the concluding reflection of Mr. Wilford, nor the actual proof which he obtained of a Brahmin astronomer, relative to the identity of the constellation Antarmada, and Andromeda, and of Casyapi, and Cassiopeia; which, on the Indian sphere, are placed on the same spot, and designated after the same manner in which they are on the sphere of Ptolemy.

“ This is manifestly the same story with that of Cepheus and Cassiopeia, Perseus, and Andromeda. The first name was written Capheus, or Caphyeus, by the Arcadians, and is clearly taken from Capéya, the termination *nás* being frequently rejected: some assert that he left no male issue; and Apollodorus only says that he had a daughter named Sterope, the same I presume with Andromeda. The wife of Capéya, was either descended herself from Casyapa, or was named Casyapi, after her marriage with a prince of that lineage. Parasica, is declared in the Puranas, to have been so called, because he came from Para, or beyond it, that is from beyond the River Cali, or from the west of it; since it appears from the context, that he travelled from west to east: the countries on this side of the Nile, with respect to India, have been denominated *Arva-j’ban*, or, as the Persians write it Arabistan; while those nations on the other side of it Parasicah, and hence came the Pharusii, or Persæ of Lybia, who are said by Pliny, to have been of Persian origin, or descended

scended from Perseus, the chief scene of whose achievements was all the country from the western bank of the Nile, to the ocean ; but I do not believe that the word Paraficah, has any relation to the Persians, who in Sanscrit are called Parafah, or inhabitants of Parafah, and sometimes Parafavah, which may be derived from Parafu, or Parafvah, from their excellent horses. I must not omit that Arvash'than, or Arabia, is by some derived from Arvan ; Arvan is also the name of an ancient sage, believed to be the son of Brahma.

In order to prove by every species of evidence, the identity of the Grecian and Indian fables, I one night requested my Pandit, who is a learned astronomer, to shew me among the stars, the constellation Antarmadâ ; and he instantly pointed to Andromeda, which I had taken care not to shew him first as an asterism, with which I was acquainted : he afterwards brought me a very rare and curious book, in Sanscrit, with a distinct chapter on the Upanacshatras, or constellations, out of the Zodiack ; and with delineations of Cape'ya Ca'syapi, seated with a lotos-flower in her hand, of Antarmada, chained with the fish near her, and of Pârasica, holding the head of a monster, which he had slain in battle, dropping blood, with snakes, instead of hair, according to the explanation given in the book." P. 432.

After such a wide excursive range through Egypt and Greece, in p. 440, the author introduces us to the capital of Italy. Rome, according to him, was in ancient periods a place of worship, frequented by the Pelasgi, and was gradually erected into a great city by that race, till, in time, it became a place of such strength, as to be called by the Greeks, *RHOME*, or *power itself*, but the Sanscrit name appears to be *ROMACA*, which all the Hindus place very far in the west ; and it was thus denominated, according to them, from *Koma*, or *wool*, because its inhabitants wore mantles of woollen cloth. *About two generations before the Trojan war*, the Pelasgi began to lose their influence in the west, and Rome gradually dwindled into a place of small consequence, remarkable for nothing but its old and venerable temple. Mr. W. is of opinion, that Romulus derived his name from Rome, and not the city, its appellation from him : we must, therefore, no longer presume, to call the city built by Romulus, *Old Rome* ; since these Sanscrit records, by running so far back, into the annals of time, absolutely subvert all our established notions of antiquity, and teach us to look on the revolution of two thousand years, in a light scarcely more important than the lapse of two centuries.

Shuckford, had long ago asserted, the Indian Bacchus, to be the most ancient of all the heroes, who bore that name. This assertion was vindicated by Warburton, in other respects
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no friend to Shuckford, or defender of his writings, and was attacked by the authors of the Universal History, in their short and very imperfect account of Ancient India. Mr. W. however, in unfolding a legend, relative to DEO-NAUSH, which he supposes to be connected with the oldest history and mythology in the world, appears to establish, beyond all doubt, the truth of Shuckford's assertion. The Devatas or Soors, were at a certain period deeply oppressed by their eternal opponents, the Assoors, or evil Spirits. They applied for assistance to DEO-NAUSH, "a prince of distinguished virtues, whom they unanimously elected king of their heavenly mansions;" and DEO-NAUSH, collecting together an immense army, immediately prepared to subject to his authority the rebel sovereigns of all the Dwipas, for all had rebelled. He commenced his expedition, by marching through the interior Cussha-dwipa, or Iran and Arabia; he then pursued his route through the exterior Cussha-dwipa, and Sancha-dwipa, that is, through Æthiopia and Egypt, through Varaha-dwipa, or Europe, through Chandra-dwipa, through the countries now called Siberia and China. This is a range of conquest, far more extensive than ever was assigned by the Egyptians or Greeks, to Dionysius; and as our hero's motives were benevolent, and his actions pious, for, in his progress through these respective countries, he built many temples, which were distinguished by his name; there can be little danger of error in agreeing with Mr. W. that this Indian personage is the genuine Bacchus of antiquity; nor in assenting to his ingenious conjecture, that from his being sovereign of MERU, in the absence of Indra, the Indian ZEUS, the Greeks not less addicted to allegorizing, than the Hindus, invented the fable, that Dionysius was sewed up in the MERU, or *thigh*, of Jupiter.

The limits of our Review, absolutely forbid the insertion of farther extracts or abridgments; but the preceding specimens irrefragably prove our original position, that, in these ancient legends, many momentous truths are blended with the most absurd fictions; and we sincerely hope that Mr. Wilford, who, we find, is stationed at Benares, will employ the singular advantage which his situation affords him, to pierce still deeper the mine of Sanscrit literature; that in his future investigations, he will thoroughly weigh his etymological deductions; and be guided rather by plain facts, diligently compared, than by the dubious and often delusive light of fancy and conjecture. We cannot conclude our strictures upon this elaborate Dissertation, without noticing the very honourable testimony borne to his erudition, and his accuracy by the president,

sident, who in some REMARKS ON THE PRECEDING ESSAY, asserts, that "having read again and again, both alone and with a Pundit, the numerous original passages in the Puranas, and other Sanscrit books, referred to in that essay, he is able, in the fullest manner, to confirm the truth of all that is advanced by him."

Art. XIV. A Description of the Plant Butea. By Dr. Roxburgh.

The whole region of India, where it is not burnt up by the direct beam of a vertical Sun, may be compared to an abundant and beautiful garden, in which the most gaudy and fragrant flowers, for the most part unknown in Europe, perpetually spring up, and solicit the attention of the botanical philosopher. Occasional Researches, therefore, into the secret wonders of this garden, hitherto so inadequately explored, well becomes a society that professes to make Europe acquainted with the rarities which Asia produces, whether in the field of liberal arts, or fruitful nature. The Butea is a plant, or rather small tree, that grows on the mountains of India, of which the natives do not appear to know the value; but the flowers of which, Dr. Roxburgh, the writer of this article, from a series of experiments, has discovered to impart a bright yellow dye, which in a country where so much cotton is made, may be a great acquisition to the industrious race of Indian manufacturers. The labours of the Indian loom have been long the subject of admiration, and whatever can improve the commercial efforts of that race, must ultimately benefit our country, which now almost centers in herself the most valuable productions of Hindostan. The trunk of the Butea is described as growing rather irregularly, generally somewhat crooked: the branches are bent in various directions, producing young downy shoots; the leaves are from eight to sixteen inches long. This is the general description of the plant: it casts its leaves during the cold season, but they come out again with the flowers, about March, or April, and the seed is ripe in June, or July. There is another species of this plant, to which Dr. R. gives the title of *Butea Superba*; and he adds, that when this species is in full flower, the whole vegetable world can display nothing so gaudy: the colours are so exceedingly vivid, that the most animated painting can exhibit no just representation of their brilliancy.

Art. XV. On the Manufacture of Indigo at Ambore. By Lieutenant Colonel Claude Martin.

We are happy to find the military so laudably employed in India, as this volume proves Lieutenant Wilford, and Colonel Martin to be ; investigating the antiquities, or describing the existing habits and employment of the people. The process observed in the manufacture of Indigo is as follows : the plant is first boiled in earthen pots, disposed on the ground in excavated ranges, from twenty to thirty feet long. When the colouring matter is sufficiently extracted, that extract is first filtered, and then poured into jars, and strongly agitated with a split bamboo, extended into a circle, until the granulation of the fecula takes place ; a precipitant composed of red earth and water, is now poured into the jar, which, after mixture, is allowed to stand the whole night ; on the ensuing morning, the super-incumbent water is drawn off, and the remaining fecula is carried to the houses, and burnt. This simple method of manufacturing Indigo, used at Ambore, Colonel Martin expresses a wish to see introduced into Bengal, as it would prevent the necessity of erecting great and expensive buildings, and save a vast expenditure of money in dead stock. Such is our author's opinion : but *audi alteram partem* ; an opposite opinion is inserted under this article in an extract from an express treatise on this subject, by a Mr. de Cossigny, who contends that, if the European and Bengal practice in manufacturing indigo, be more expensive, the profits are proportionably increased, because by that means a greater quantity is made : the European method, therefore, in his opinion, is in fact the most simple, as indeed, M. Cossigny thinks, is every art, where machinery is used instead of manual labour.

Art. XVI. Discourse the Ninth: On the Origin and Families of Nations. By the President.

After having taken, in the preceding discourses, a tour through Asia ; and considered the language, manners, and other interesting particulars, relative to the different people who inhabit that continent, the president, in this concluding discourse, proceeds to give us the result of his extensive enquiries, and to sum up the evidence. His professed object is to trace to one centre the three great primitive families, that is, the Indian, Arabian, and Tartarian nations, from whom, he contends

tends all other nations are descended, for the Persians and Indians are the same race, as their peculiar language and theological tenets incontestably prove; the Jews, Arabs, and Assyrians, also sprang from one stock, using one common language, however diversified in its dialects; while the Tartars, as they are improperly called, form a third separate branch, totally differing from the two others in *language, manners, and feature*. These three characteristic marks the president had already examined distinctly and deliberately in several previous dissertations, and, so far as the *manners* and *features* of these three great families are concerned, we found conviction arise from his learned and judicious observations; but it seems impossible to admit that the language of three great families, acknowledged to be descended from one common source, and to have migrated from one central spot, should have the *radices* of the respective tongues spoken by them so *totally different* as the hypothesis of our learned philologist supposes. We are willing, indeed, to allow, that on the subject of ancient oriental languages, no man living possesses a better right to give his opinion than Sir William Jones, or has a prior claim to credit; but having, been accustomed to consider the Syriac, or at least that dialect of it which was spoken in Mesopotamia, Chaldaea, and Assyria, the countries in which Noah and the Patriarchs, his immediate descendants, made their first settlements, as the most ancient, we were not a little surprized to find the Persian, a language spoken by the race of Shem, declared to have no radical connection with it, as is asserted in p. 489. It is natural to think that the first colonies, in their migration to distant countries, would carry away with them a dialect of it, or at least that the virtuous part of Noah's family, which had no concern in the daring act at Babel, would retain a large portion of that primitive Syrian tongue. But Sir William declares himself unable at present to trace any remains of a primitive language; notwithstanding, Walton, in the preface to his Polyglot, shews the very near affinity of Persian with Hebrew, and that in every page of Bochart's Canaan, the consonance of the Phœnician with the latter tongue is glaringly evident. It may appear presumptuous in us to contest this point with so able a linguist, but it is our duty to point out what appears to be a statement less accurate than usual in our author, and which, in fact, contradicts his former assertions. In the page cited above, Sir William says; "After a diligent search I cannot find a single word used in common by the Arabian, Indian, and Tartar families, before the intermixture of dialects, occasioned by Mahomedan conquests," p. 489; and yet

yet, in a preceding discourse, he has himself pointed out the similitude existing between the Sanscrit, Arabian, and Hebrew name of the great post-diluvian Patriarch, which, in Sanscrit, is MENU, and in Arabic, and Hebrew, NUH. The Sanscrit word BRAHMA too, which signifies the Creator, has most probably a relation to the Hebrew בְּרָא, BRA, or BARA, created, which occurs in the first verse of Genesis.

“BERESHIT BRA ELOHIM—*In the beginning God created.*” But quitting etymological discussion, let us trace with our author, the three primitive families so often mentioned, to the central spot from which he would derive them. That central spot he *assumes* to be Iran, or Persia, understanding the word, we suppose, in its most extensive oriental signification, so as to include the great range of mountains, of which Ararat forms a part. From the northern regions of Iran, they diverged in various directions, and in three great colonies, to their different places of settlement in Asia, and Africa; the children of YAFET, whom God promised to *enlarge*, to the vast plains of Tartary; the progeny of SHEM to Arabia, and the adjoining district of Asia; and the adventurous race of HAM to Egypt, Æthiopia, and India, in which countries, the names of their great progenitors CUSH, MISR, and RAMA, to this day remain unaltered, and greatly revered by their posterity. Such is the solid and decisive evidence given to the truth of the Mosaic narration, by the Hindu records, only second in antiquity to the Hebrew. It may be considered as History not extracted, or copied, from the preceding, as on the first view of so marked a coincidence might appear, since no intercourse, or correspondence, between the learned of the Hebrew and Hindu nation is known ever to have existed; but the result of ancient traditions, inviolably preserved, and declared in the Vedas, the sacred repository of the national creed, and opinions in the earliest ages of the world. P. 486.

From this general view of the subject, Sir William adverts to other particular features of similitude between the Mosaic and Sanscrit records: he acquaints us, that the Hindus are in possession of an account of the *Creation* and the *Fall of Man*, very nearly resembling that given by the Hebrew Legislator; that the history of a *great Deluge*, in which the whole race of man, except four pairs, were destroyed, engrosses an entire purana; and he entertains no doubt, but that the fourth AVATAR, or Incarnation of Vishnu, in a form *half man, half lion*, and in which that deity issues from a bursting column to destroy a blaspheming monarch, has immediate relation to the subversion of the Tower of Babel, and the discomfiture of the impi-

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ous race that reared it. From the identity of the two histories, however, he thinks it can by no means be justly inferred, that Moses derived his information from Sanscrit sources by Egyptian channels, though, doubtless, he was deeply versed in Egyptian learning. "Moses," says our author, "knew what he wrote to be *truth itself*, independently of their tales, in which truth was blended with fables; and the *connexion* of the Mosaic history with that of the Gospel, by a chain of sublime predictions, unquestionably ancient, and apparently fulfilled, must induce us to think the Hebrew narrative more than human in its origin." P. 487. Some severe strictures on the Analysis of Mr. Bryant occur in the following page, not quite, we think, consistent with Sir William's high and professed esteem for the learned author. On the subject of that elaborate work, we have already, in our Review for March, given our opinion at some length, and we have only now to repeat, that notwithstanding some inaccuracies, (and what human work is perfect?) the Analysis of Ancient Mythology is one of the noblest productions of genius and literature united, which this or any preceding age can boast.

ART. VII. *An Inquiry into the Nature and Properties of Opium; wherein its Component Principles, Mode of Operation, and Use or Abuse in particular Diseases are experimentally investigated, and the Opinions of former Authors on these Points impartially examined. By Samuel Crumpe, M. D. Member of the Royal Irish Academy. 8vo. p. 300. 5s. Robinsons. London.*

THE author prefaces his Inquiry with some general reflections on the fate of the promulgators of new doctrines. These are usually treated, he says, with discouraging severity, and their systems scrutinised with petulance and ill-humour.—This is improper, he says, "as if the new opinions prove erroneous, their fallacy will soon be detected and exposed, and their publication prove injurious to the authors alone." This, however, we apprehend, must be understood with some modification. If the doctrine be merely theoretical, and proposes only to explain the *modus operandi* of a medicine, as whether it immediately affects the nerves, or by the medium of the blood, or any other of the fluids, it may be, and fortunately for the interests of mankind, usually is, very immaterial which opinion prevails, as long as the general effects of the medicine are ascertained

ascertained and agreed upon. But when it proceeds to establish modes of treating diseases upon principles which, on examination, are found to be faulty, the mischief may prove more extensive than this author seems to imagine; and the erroneous doctrine, if advanced by a practitioner of established character, may have taken such root before its defects are discovered, that it may not afterwards be easy to overturn it.

The first part of the volume treats of the Natural History of Opium, and of the manner of collecting and preparing it. Opium is known to be the inspissated juice of the head of the white poppy, obtained by incision. It is frequently adulterated by mixing it with the expressed juice, or with the extract, obtained by boiling the head and other parts of the plant. Mr. Ker, whose account is here principally detailed, says, that cow-dung is not uncommonly added, and other articles, which are kept secret by those who prepare the drug for sale. This has induced the College of Physicians to direct a form for purifying Opium. But as the quantity of sacculences is nearly equal in all the Opium that is brought here, and consequently the dose may be pretty accurately fixed, the author thinks this is unnecessary. And as some of its volatile parts, in which its virtue probably resides, must necessarily be dissipated during the process, he thinks it better omitted. That this actually happens, he says, is plain from its requiring nearly twice the quantity of purified Opium than it does of the crude, to produce similar effects.

The author next examines the different opinions that have been entertained of the mode by which Opium produces its effects upon the constitution, and shews their inadequacy to explain its operation. He then, from a variety of experiments on frogs and other animals, and from observing the effects of pretty large doses upon himself, concludes, "that Opium is endowed with a stimulant property, considerable in degree, readily diffusible over the whole system, and easily and suddenly exhausted." From these properties he deduces all the effects produced by this drug on the animal machine. When first taken, it proves a stimulant and cordial, but as its power of exhilarating is soon dissipated, it leaves the body in a state of languor, which is proportioned to the frequency of its being exhibited, or to the excess of vigour that had been excited. Death is occasioned by an over-dose, in the same manner as from a large quantity of brandy, or any other inebriating liquor. From these principles he lays down some practical rules for administering Opium. In all diseases purely inflammatory,
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and in the first stage of every fever, in which an inflammatory diathesis almost constantly prevails, Opium is hurtful by its stimulant properties ; but when delirium, or a weak and quick pulse, which indicate debility, comes on, it is used with considerable advantage. These principles are developed with ingenuity, and applied to a variety of other complaints. We shall point out a few errors, which, we doubt not, will be corrected in a future edition. The author quotes a paper on the effects of Mercury and Opium in inflammatory complaints, written, as he says, by a *Dr. Hamilton of Ipswich*, and published in the tenth volume of the *Medical Commentaries*. But the paper alluded to is in the ninth volume of the *Commentaries*, and is not written by Dr. Hamilton of Ipswich, but by the late Dr. Hamilton of Lynn, in Norfolk. The title of the paper, which is all the author seems to have seen, is in the Index to the tenth volume. Abraham Kaa Boerhaave the author calls Kan Boerhaave, both in the work, and in the copious list of writers referred to, which is at the end of the volume. Dr. Swediar he calls Swediam, and there are some other misnomers. He has also omitted to notice Dr. Jones, whose elaborate treatise on Opium is in every one's hands, and whose opinion of the *modus operandi* of that drug is, in many respects, similar to his ; but, notwithstanding these inaccuracies, the work may be read with advantage by the medical practitioner.

ART. VIII. *The Dramatic Works of Shakspeare. In Six Volumes. With Notes. By Jos. Rann, A. M. Vicar of St. Trinity, in Coventry. 8vo. 2l. 2s. sewed. Rivingtons, London ; Cooke, Oxford ; Editor, Coventry.*

THIS edition of Shakspeare comes, in some degree, recommended to public attention from the patronage of a truly respectable list of subscribers. The volumes have been printed at different periods. The *first*, we find, made its appearance in the year 1786—the *fifth* and *sixth* have but lately issued from the Oxford Press. This interval, however, has enabled the editor to avail himself of a variety of improvements, which some recent impressions of the author have afforded, and we can perceive that he has adopted such of them as were compatible with his plan. To furnish the admirers of our immortal bard with a complete and concise copy of all his *acknowledged*

known * productions of the dramatic kind, in a form the best adapted to general use, and on a type and paper inferior to no preceding one of a similar size and price, is the professed object of the present undertaking. In conformity to this design, and with a view to its accomplishment, within the compass of six octavo volumes, the publisher has been content to abandon the fashionable road to fame; we neither discover him wandering in the endless labyrinth of controversial criticism, nor crowding his pages with everlasting commentaries. His first and principal care appears to have been employed in the establishment of an accurate text; his next, in subjoining to it, such a selection of notes only, as was deemed necessary to elucidate the Poet's meaning. These notes, though calculated more immediately for the accommodation of the less informed reader, have, it must be acknowledged, their brevity, at least, to plead for a candid reception, from the more intelligent.

To each play is prefixed a reference to the story upon which it is supposed to have been founded, together with an attempt, in some measure, to ascertain their respective dates. And, as every writer is allowed to be his own best interpreter, this publication will be found to possess, in a superior degree, the advantages derivable from that unerring source of information; the margin being interspersed with a greater number of parallel passages than we have observed in any other edition of this author; and these are not vaguely pointed out by a bare citation of the play wherein they occur, but are accompanied all along with a clear and distinct direction to the act, scene, and character of the speaker. Nor has the Drama of Shakspeare been alone consulted for this useful purpose; his *Poems* also are frequently quoted, or alluded to, on all which occasions the page of Mr. Malone's octavo edition of them, in the year 1780, has been invariably followed.

On our perusal of these volumes, we have been sometimes led to suspect, that their editor does not entertain that profound, we had almost said superstitious, veneration for the earlier copies, with which they are complimented by some contemporaries; and his readers will, perhaps, be disposed to censure him with less severity upon that score, when they reflect on the various causes which must have conspired to impair the credit of a text, to which it is more than probable the correcting hand of the composer was not, even in a single instance, applied. From such readings, however, as have been generally accounted authentic, he has but rarely ventured to deviate;

* *Titus Andronicus* is, of course, excluded from this edition.

and if at any time he has been tempted to prefer one more recent, or merely conjectural, the more ancient is constantly to be met with at the bottom of the page. He seems also to have held it for a maxim, that it is lawful to mend a writer, under such circumstances, with his own materials; accordingly we find that he has sometimes made the experiment, by transposing a line, a sentence, or perhaps a whole scene, and by assigning certain speeches to different characters, when they appeared plainly to have the better claim to them.

We purposely avoid multiplying observations on a performance, one of the chief aims of which is to be compendious; we think therefore, that we cannot better take our leave of this, article for the present, than by declaring our perfect acquiescence in the sentiment expressed by the late Laureat (a friend of the editor, and a kind assistant in this work), upon being consulted about the plan, viz. "that, when executed, it would furnish the purchasers with what had been long wanted—an excellent *Family Shakspeare*."

ART. IX. *A Treatise on the Struma or Scrofula, commonly called the King's Evil, in which the common Opinion of its being an hereditary Disease is proved to be erroneous; more rational Causes are assigned, illustrated by a variety of apposite Cases; and a successful Method of Treatment recommended; together with general Directions for Sea-bathing.* By Thomas White, of the Corporation of Surgeons, and Surgeon to the London Dispensary. The Third Edition. 8vo. pp. 218. 3s. London: printed for the Author, and sold by H. Murray, Fleet-street; J. Walter, Charing-cross; and R. and T. Turner, Cornhill.

SCROFULA is a disease of such frequent occurrence, particularly among children, its effects are so dreadful, and it has so long been considered as the opprobrium of Physic, that any attempt to investigate its cause, and establish a more successful method of cure than has yet been discovered, merits the most serious attention. From the confidence with which the author of the work before us, speaks of the success of his practice, we have been induced to take a review of his doctrine, although the alterations made in this, which is the third edition of the book, are not considerable; consisting principally in what he calls a new theory of the disease. The first pages are employed in combating an opinion, which has prevailed from a very early period, that the disease is hereditary. Scrofula, like the

Lucs

Lues Venerea, has been thought to be produced by a virus of a particular nature, which is transmissible from parents to their offspring. If this was the case, our author thinks all the children of scrofulous parents ought to be affected with the disease, and should be transmitted down to succeeding generations, although with diminished violence.

This we know does not uniformly happen. As of three or four children born of scrofulous parents, one or two only are usually found to be affected with the complaint. But this in our opinion does not prove that scrofula is not sometimes hereditary. We know that all constitutions are not equally susceptible of contagion; and that the same person is more prone at one time than at another to its influence. Some persons escape the *lues-venerea*, or are only slightly affected by it, while others, exposed to the same degree of infection, receive it in its most inveterate form. The same thing happens in the Small-Pox. Children who have lived in a house where the disease raged, or have even slept with persons afflicted with the worst species of the complaint, with impunity, have afterwards received the infection, by only passing, or smelling the clothes of a person recovering from the disease.

The principal cause of scrofula, our author thinks, is obstructed perspiration, or a diminution of any natural evacuation; and persons of pale complexions, and delicate constitutions, are only more liable to the disease than the hale and robust, because they are more easily affected by any variation or change in the weather. Too much sleep, want of exercise, the Small-Pox, Measles, Hooping-Cough, *Lues-Venerea*, and frequently, he says, lay the foundation of the disease. These accidents produce their effect, he imagines, by occasioning a congestion in the lymphatic vessels, and a tenacity or thickening in the fluid contained in them, ultimately affecting the glands. But that the lymph is actually thickened in this complaint, or that the diseases mentioned have a tendency to produce such a state of that fluid, no proof is attempted to be given. This, therefore, at the best, can only be admitted as an hypothesis; and the extreme obstinacy of the complaint, and the difficulty with which it is subdued, even in its mildest state, rather favours the idea of its being produced by a specific virus, and not simply by a tenacity or thickening of the lymph. But as a successful method of treating it can only be expected to be discovered by experiment and observation, it seems very little material which of the suppositions is admitted.

The author next gives a description of the disease in its different stages, and as it affects different parts of the body; and then

then proceeds to lay down rules for the management of children, in order to render them less liable to its attack. These consist in cautions relative to their diet, which is to be administered so as not to overload their weak and tender organs of digestion; their dress, which is to be warm and light, and so loose as not to check the circulation of the fluids, or impede the growth of their limbs; and exercise and air, which are to be liberally allowed them.

Temperance, exercise, and air, are certainly valuable auxiliaries, and contribute very much towards strengthening the constitution, and enabling it to resist the attack, and stop the progress of diseases, and particularly, perhaps of Struma, they are therefore properly recommended.

The author next considers the methods usually proposed for the cure of the disease when it is confirmed. Sea air and bathing, with bark and other tonic medicines, have long held the first place in the catalogue of remedies. But these, he observes, are scarcely applicable, except in the incipient state of the disease. When the glands of the lungs, mesentery, &c. are affected, or when suppuration is advancing in the joints of the hip, knee, &c. they will hasten the formation of matter, and precipitate the death of the patient. After trying various methods, the following he has found most efficacious.

In the commencement of the disease, whether it affects the viscera, as the lungs or mesentery, or the external parts, as the hips, chin, neck, eyes, or back part of the head, if there is any considerable degree of inflammation, he begins with drawing a little blood; but the medicine upon which he places his principal dependence is calomel. This, he says, seems to have a peculiar quality in removing obstructions in the lymphatic glands. It is to be given in small doses at bed time; and it should not keep the bowels sufficiently open, it is to be assisted with gentle laxatives, given occasionally in the morning; and where there is a prevailing acidity in the first passages, the acidity may be corrected by joining a little of the sal soda, or magnesia with the calomel. To hard scrofulous tumours he applies the steam of warm water, electricity, mercurial ointments, and emplasters. In strumous affections of the lungs, he recommends a composition of quicksilver, with the extract of hemlock, but acknowledges, that a removal into a purer air, or milder climate, is the only beneficial resource we are acquainted with for this affection. When the disease is seated in the glands of the mesentery, which is discovered by the rest of the body wasting, while the belly becomes hard and tumid, he seems to think calomel is almost a specific. He does

not, however, depend upon the efficacy of it alone, but joins with it the temperate or warm bath, frictions of the body and extremities, particularly after bathing, and in some cases he recommends crude mercury, joined with mucilage internally, and frictions with mercurial ointment upon the abdomen. The volume concludes with some judicious directions for bathing in the sea, and a recital of a number of cases, which were treated by the method recommended above.

ART. X. *The History of the principal Rivers of Great Britain, Vol. I.* Folio. 7l. 5s. 1794. London; printed by Bulmer for John and Josiah Boydell, from the Types of W. Martin.

THE splendour of Mr. Bulmer's press, and the liberality with which the Boydells have prosecuted works of art, and thus extended the best kind of encouragement to artists, are too well known to require any elaborate encomiums from us. Not only their own country of Great Britain, but Europe in general, has rendered the fullest and most unequivocal testimony to the exertions, whether separate or combined, of both parties. Mr. Bulmer's Press acknowledges no rival but that of Bodoni, at Parma; and certain it is, that the English Shakspeare, however it is considered, in point of beauty, or of magnificence, has no parallel among the early or more modern productions of the kind. The present work is peculiarly interesting to Englishmen, both from its novelty and importance. We have ample reason to be proud of our rivers, but whoever wishes to obtain information concerning them, will have to search, for the satisfaction of his curiosity, among scattered and imperfect volumes; where he will sometimes have to question the authenticity of facts, at others, to complain of the scantiness of the materials, and never find entire compensation for his trouble.

To remove this inconvenience, and at the same time to produce what may be considered as a national work, important from its utility, and honourable from its splendour, has been the object of Messrs. Boydells and Farington. For his part of the task, the latter gentleman was peculiarly well qualified, and it will be enough to say, that the well-earned honours of his pencil will suffer no diminution from the views which adorn the History of the Rivers.

Y y

The

The present is to be considered as the introduction, the portico which is to lead to the Temple of the Divinity; but like the Temples of old, of which the hallowed fragments yet remain, the beauty and magnificence of the entire edifice may well be imagined from the vestibule.

The History of the Thames, which is the subject of the first volume, is inscribed to the Earl of Orford, and a sensible and well-written preface informs the reader of the nature and object of the work, of what has been already performed, and of what may hereafter be expected. In the present volume we are presented "with faithful portraits of those views on the Thames which are peculiarly calculated to display the course of the River and the character of the country through which it flows."

"The several streams also which increase the current of the Thames by their tributary waters have been traced to their respective sources, nor have I omitted to introduce any episodic occurrence which tended to vary or enliven the general narrative."

Such is the account given by the writer of this performance, of his particular duty, and we are ready to bear testimony, that he has well and faithfully executed all that he has undertaken. We shall enable, however, our readers to judge for themselves, from the following specimen of the written part of this work.

The author, speaking of the place, which from time immemorial has been considered and called the Thames head, thus expresses himself:

"The spring which has the sole claim to be considered as the primary source of the Thames, rises in the Parish of Cotes in the County of Gloucester, in a field that bears the name of Trewsbury Mead, at the foot of an eminence, on which are very considerable remains of an ancient encampment, consisting of a double ditch, now covered with coppice wood, called Trewsbury Castle. It was probably an advanced post of the Romans, being situated at the distance of three miles from Cirencester, and within a quarter of a mile of the great Roman road leading from that town to the City of Bath.

"The spring rises in a well of about thirty feet in depth, inclosed within a circular wall of stone, raised about eight feet from the surface of the meadow, with a trough of the same materials, immediately before it, into which the water is thrown by a pump to supply the cattle of the adjacent villages. In the driest season this spring never fails; and in the Winter it sometimes not only flows over the wall, but issues from the earth around the well, and, forming an ample stream, winds through the meadow; when passing beneath the Cirencester road, it enters the Parish of Kemble, in the County of Wilts, and reaches, at a small distance, those sister springs which, in the Summer months, form the first visible current source of the River.

"This,

" This well, though of rude form, and associated with no other features of landscape but cultivated uplands, the distant tower of Cotes Church, with a small shaggy coppice, and the formal bank of the Thames and Severn Canal, which stretches on behind it, is an object which cannot be considered either in the view or the description, but with some sentiment of veneration.

" In the month of June, when we visited the spring, it was sunk considerably beneath its natural margin, and its Winter course was discoverable only by a path of rushes which serpentine along the valley. The next appearance of water was in a kind of hole on the Eastern side of Kemble Meadow, which, as it has always the same level with the original spring, may be considered as a branch of it, and by means of an engine, furnishes a prodigious quantity of water to the navigable canal above it. A little onward, toward the middle of the Meadow, and in what may be called the river path, was a small plashy pool, which the driest Summer seldom exhausts, and where a common foot-way connected by two large flat stones, resting on a central upright of the same materials, from their respective banks, and forming the first bridge, humble as it is, of that River, which in its further progress flows through those chains of arches that compose the most splendid bridges in the world. A little further, the Thames first appeared as a perennial stream; it is here seen to rise again in the form of a pellucid basin, and passing over a bed of water-cresses, expands immediately into considerable breadth beneath the village of Kemble, which is beautifully situated on a gentle eminence, and so embowered in trees, that the spire alone is seen by the adjacent country. Here a foot-bridge of nineteen yards in length, formed by large flat stones, laid on piles, crosses the stream, which immediately seeks the adjoining meadows, and flowing on beneath its first shade, it soon reaches Ewen Corn-mill, so called from a hamlet in the Parish of Kemble, which is an object of some attention, as the first of the many mills of various construction whose useful mechanism is impelled to action by the waters of the Thames. From hence it takes a gently devious course, frequently obscured by the osier and the alder from the meadows, which in Winter it overflows, and passing on, with little visible accession to its stream from spring or rivulet, to the villages of Somerford and Asheton Keynes, it at length reaches the town of Cricklade, at the distance of about nine miles from its source; where, after it has received the waters of the Churn from Gloucestershire, and the contribution of the lesser streams from the Eastern part of Wiltshire, it becomes navigable for barges of the small burthen of six or seven tons." P. 3.

We have taken this part of the work as a specimen, both because it is important with respect to the subject of which it treats, and because it affords no mean or contemptible example of the abilities of the author. One more example from the body of the work may, perhaps, be sufficient both for our own purpose, and to render justice to the claims of the writer. It occurs in page 259.

“ Chertsey, which is an ancient market town, of no great extent, stands on the Surry side of the Thames, in a low but not unhealthy situation, and about a mile distant from the river. Its former consequence appears to have been derived from its Abbey of Benedictine Monks, founded in the year 666 by Erchenwald, Bishop of London, in the early ages of the Church, but was completed and chiefly endowed by Frithwald, Earl of Surry, who styles himself, in his charter foundation, “ Petty Prince of the Province of the Surreians, under Wulpher, King of the Mercians.” Bocca the Abbot, and ninety Monks, having been killed, and the Abbey burned to the ground during the Danish wars, it was re-founded by King Edgar and Bishop Ethelwold. On its surrender in the 29th year of the reign of Henry the Eighth, the King granted it, with all its lands, to the Abbey of Bisham in Berkshire, and after the dissolution of that House, the site of Chertsey was finally granted to Sir William Fitzwilliam. Its Abbot enjoyed the dignity of sitting in Parliament, and at the dissolution its revenues were valued at six hundred and fifty-nine pounds. Here the remains of the pious and unfortunate Henry the Sixth were privately buried, but were afterwards removed to Windsor, and re-interred with all the funeral honours due to his rank. A drawing of the Abbey, which, however, gives no idea of Monastic magnificence, and a map of the lands adjoining, are to be seen in a book relating to the possessions of the Monastery, kept in the King’s Remembrancer’s Office in the Exchequer, and deposited there at the period of the dissolution. The spot whereon it stood, with some grounds about it, were granted by Queen Anne to Dr. Batty. It was afterwards sold to Sir John Wray, who, about the year 1710, built a handsome house on it; which, with the lands, he sold to a Mr. Hinde, from whom it passed, by purchase, to Mr. Barwell, formerly Governor of Bengal, and in his family it still continues. Some of the ruins of this Abbey existed in the early part of the present century, but not a vestige of them now remains. A very old woman, who died about twenty years ago, was used to relate, that when she was a girl, her father, who was a bricklayer, took down an old tower, in which hung a bell, that was supposed to have been employed in calling the monks to prayer, but was then removed to Eton College for a far better purpose—to summon the scholars to School. Cowley, the Poet, retired to this town, and died here in 1667. The house where he resided still retains its ancient form, though incapable of receiving another inhabitant. It is the property of that worthy Magistrate and excellent man, Alderman Clark, of London. In the neighbourhood of this place is a very remarkable, and perhaps, solitary example of an uninterrupted continuance of hereditary possession, in a small farm, occupied by a person of the name of Wapshote, whose ancestors appear, from the most satisfactory documents, to have successively lived on the spot ever since the reign of Alfred, when this individual little property was granted to Reginald de Wapshote, the progenitor of the present family. “ At Chertsey,” says Leland, “ there is a goodly bridge of wood over the Tamise;” but an elegant structure of stone now supplies its place, from a design of Mr. Payne, which was completed in 1785. It consists

of five principal and two collateral branches, with projecting balconies over the abutments."

In the former of these extracts, the author contents himself with saying, that at Thames Head a prodigious quantity of water is raised by *means of an engine*. He might properly have expatiated a little upon this engine, which is the largest and most powerful of the kind ever yet constructed. This proves the extent to which the mechanic art may be carried, beyond any thing which philosophy, aiding art, has yet produced; and raises the largest quantity of water, in the smallest portion of time, of any engine or instrument which ancient or modern ingenuity has invented.

With respect to the style of this publication, we have but little to object; the industry which the author has exerted cannot fail of giving satisfaction even to the most fastidious, and the vivacity with which the description are generally given, is combined with a correctness which proves the writer to be a man of much experience, and of the most respectable abilities. We were occasionally, in our progress through the work, displeased with some affected sentences. In the description of Nuneham, in particular, the following passage offends in this way:

"Its principal apartments are of grand proportions, and fitted up both as to furniture and embellishment, in a very superior and splendid taste, that takes a middle course between the cumbersome glitter of former periods, and the almost transparent decoration of modern fashion."

Again, in page 232,

"Nor are we afraid to risk the opinion, that these are mansions, which, without any striking edificial attraction, have a certain air of appropriate hospitality and provincial dignity."

This fashionable fault, however, does not occur very frequently. Of the plates which adorn the work, we can hardly speak in terms of too great commendation. Their accuracy must impress every one who is at all acquainted with the scenes which they profess to represent. Their chaste simplicity and beauty not only gratify the superficial glance, but have, as we understand from various quarters, the approbation of artists of the greatest and most accurate taste. Those views, which appeared to us as pre-eminently deserving notice, were the Representation of Oxford in particular; the View at p. 188 of Carfax and Abingdon, from Whitehead's Oak; the Views of Abingdon, Windsor, Hedsor Lodge, Garrick's Villa, &c.

We

We cannot take leave of this publication, without expressing our most cordial wishes that the success may be equal to the merit of the undertaking; nor can we desire any thing better, with respect both to the publishers and the readers, than is suggested by the emphatic words which we have on a preceding occasion adopted for our motto—*Quo pede cœpit, eat.*

ART. XI. *Odes, Moral and Descriptive.* By the Rev. John Whitehouse, of St. John's College, Cambridge. 4to. 3s. 6d. Cadell, Strand; Merrills, Cambridge. 1794.

THE Ode, in all languages, has been considered as the most arduous species of composition, and is that in which the fewest writers have attained any distinguished excellence. The laws by which its structure is regulated, are, indeed, lax in the extreme, and the widest scope is allowed in the choice of subject and of versification. This, by rendering it apparently of easy execution, has induced so many writers to attempt it, and caused so large a majority to fail of success. With the classical compositions of Dryden, Gray, Mason, and Collins, how few of those productions, which *now* issue from the press, can claim any rank! The generality of Odes, as they are executed by the writers of the day, consist of wild and unmetrical rhapsodies, in which crude conceits take the place of exalted sentiments, and the sublime is awkwardly mimicked by a distortion of common sense.

The Odes before us are of a character above mediocrity.—Their defects, like their beauties, are strongly marked. The *first* consist in crowded imagery; prosaic expressions, and grammatical inaccuracies: the *last* are those of a higher kind—“Thoughts that breathe, and words that burn.”

In the first, which is an Ode to Poetical Enthusiasm, we find our Poet considerably faulty; he imposes too little restraint upon himself: he should recollect, that though the subject of his muse would atone for some slight irregularities, he ought still to preserve so much method as might enable the reader to judge whether he addresses Enthusiasm or *not*.

The whole of the first stanza is manifestly a soliloquy.

“Plaintive my harp and wild its tones,” &c.

The second continues in the same strain: towards the close, indeed, the Poet glides into an address, but not without sacrificing

ficing some grammatical propriety.—In line 25th, for instance :

“ And oft beneath the moon to mark.”

The infinitive “ to mark ” is self-introduced, and has no support in any preceding verb. Surely also the images in the first stanza are crowded.—“ The spirit of the ocean calls ” is a very elegant application from Ossian, and corresponds well to the “ wild tones ” of the Poet’s “ harp ; ” but we cannot think the simile improved by the lines which follow :

“ And high his hoary scarf unfurls,
“ While Neptune thro’ the abyfs his foaming trident hurls,
“ Riding the billowy clouds afar,
“ Mist-clad Winter’s shadowy form,
“ Indignant drives his iron car
“ Horrid with ice,” &c.

Neptune “ hurling his trident ” is rather playful : “ Mist-clad Winter’s shadowy form ” is an elegant conception ; but it remains to be considered, whether “ riding the billowy clouds,” and “ driving an iron car ” be not too much at a time. If any thing could atone for these inaccuracies, it would be the closing lines of the second stanza which invoke Enthusiasm.

“ Spirit ! o’er all my dream descend,
“ The breath of Inspiration lend,
“ And give a bolder grace to animate my lay.”

In stanza third, tripped is improperly used without a preposition :

“ When nymphs celestial tripped the plain.”

This is contrary to the best examples.

A similar inaccuracy occurs in line 196 of the same Ode :

“ And tripping light the velvet mead.”

In stanza 4th, despotism is employed as a tetrasyllable.—“ Aims perfection’s goal,” in the same stanza, is also inaccurate, the verb “ to aim ” requiring a preposition, as in the case of “ to trip ” above remarked.

In stanza 5th, “ Engirthing all ” is used for “ engirding all.” Mr. W. has some authorities in his favour, but the real verb being engird, and its participle engirt, writers should be tender of using them indiscriminately.

In stanza 10th, we have

“ Ye pow’rs of quick invention, stay !
“ Wave your bright plume instinct with fire,
“ Enchantment, Minstrel of the Lyre.”

Here

Here "thy" should be substituted for "your," in order to mark the distinction between the address to the "Powers of Invention" and that to "Enchantment." In same stanza we find,

"Breathe the melodies of mind."

We are at a loss to know what idea to affix to "melodies of mind."—This is a mode of expression in which our author frequently indulges; such as "the liberal energies of soul," line 1133^{*}; "the ideal tribes of mind," line 1178; and "the eccentricities of mind," line 1252.

The second Ode is addressed to Ambition, and opens in a strain of genuine Poetry:

"Lord of the plume-o'ershadow'd crest,
 "Whose thoughts tumultuous shake thy breast.
 "With restless hopes, tormenting fears,
 "Shame's burning blush, and Disappointment's tears."

The following line, "Who ridest o'er men's heads," is ludicrous and puerile. In line 8th, it is difficult to understand whose "eyes" those are which "seldom beneath their azure curtains close;" the sense clearly fixes them to *Ambition*, but grammatical construction would assign them to "the beck'ning phantom's form," of whose "meteor glories" the Poet had just spoken. The closing lines of this stanza are full of sublimity:

"——— Dark dæmons lead
 Thy hurried step o'er slippery heights astray,
 Where furies urge, and spectres point the way
 To many a foul and ruthless deed,
 While to each blast that howls along the sky
 Unfurled by Death's own hand thy crimson banner's fly."

In stanza 6th, "unsunned hoard" is not elegantly used. In the same stanza *vase* is made to rhyme to *encase*; this is contrary to the most prevalent pronunciation of *vase*, in which "a" has the force of "au; yet is perhaps preferable."

In stanza 10th, "metereous" is used for "mettorous."—This is a liberty which can be justified by no analogy.

Stanza 11th wants dignity. Nothing can be more flat and prosaic than the opening lines:

"Thus in a little breath,
 "And in the twinkling of an eye shall end
 "The pransings of the great ones," &c.

"Pransings" should be written "prancings;" the first is contrary both to etymology and authority.

The 3d and 4th Odes are addressed to Sleep. We give the

* The lines are singularly enough, numbered in one series throughout all the Poems.

preference to the former of these : the closing lines of the first stanza are very happily executed ;

" Oft' has the bard whom genius warms,
Who marks at eve thy spectre forms,
Won from thy magic stores divine
The colouring of his simple line ;
And o'er the page the Muses own
Rays of poetic glory thrown ;
And sketch'd the high-wrought scenes, and bade them glow,
In radiant hues of light, and fiction's solemn show."

In 5th stanza of the 4th Ode we find,

" O, often meet mine ear."

This succession of the open vowels is a great violation of metrical harmony.

Ode 5th is addressed to War, and though not faultless, does credit to the poetical talents of the author. We cannot, indeed, perceive much beauty in the terms " monster," " homicide," " Wolf-hearted," and " accursed," are not free from coarseness ; nor do we think the epithet " thick-eyed," applied to Revenge, either dignified or characteristic. The 3d stanza is an elegant specimen of poetical animation and classical description :

" There, where the battle loudlest roars,
Where wide the imparpled deluge pours,
And ghastly death, his thousands slain,
Whirls his swift chariot o'er the plain,
Rapt in wild Horror's frantic fit,
'Midst the dire scene thou lov'st to fit,
To catch some wretch's parting sigh,
'To mark the *dimly-glazing* eye,
The face into contortions thrown,
Convulsed : the deep, deep-lengthening groan,
The frequent sob, the agonizing smart,
And Nature's dread release, the pang that rends the heart."

The epithet *dimly-glazing*, we confess, is too sublime for our comprehension.

Ode 6th is addressed to Horror, and abounds in majestic imagery ; but surely Horror is not quite so *horrid* as our Poet has imagined her.

" Wiping, with locks of sable hue,
" The noisome sweat of earthly dew,
" From visages of ghastly corpses cold."

These are images too nauseous to be presented before the mind, and rather excite *aversion* than *horror*. The succeeding lines are forcible and characteristic :

" Dread Power ! attendant on thy way,
March by thy side a cohort drear,

Disaster,

Disaster, dark Mistrust, and sickly fear,
 Sad-boding prodigy, and dire dismay,
 Trailing with solemn pomp thy shadowy pall
 Portentous, ominous! Their steps beneath
 Sighs, and mysterious murmurs breathe,
 And fateful accents call;
 While hurled into the lurid air

“ Black vapours blot the moon, and fiery meteors glare.”

Ode 7th is a bagatelle, commemorating the death of a Parrot.

Ode 8th is addressed to Beauty, and discovers the exuberant fancy and taste of the Poet. The images are, for the most part, select, and the lines harmonious.

“ Intendered,” Stanza 3d, is a word of new coinage, and void, in our judgment, of any exculpatory beauties.

In stanza 4th, “ Both in the great and the minute,” is feeble and prosaic.

“ And she of placid mien,” stanza 7th, is a very faulty line. The introduction of “ she,” except immediately, or very nearly, before a verb, always enfeebles the verse. Our author has more than once fallen into this error.

No reader of sensibility will be unaffected by the following delicious stanza :

“ O'er pure Benevolence's mien
 Thou shedd'st thy cloudless smile serene ;
 When soft-eyed Pity drops a tear,
 Thine is each gem of crystal clear,
 And thine the quick suffusion meek
 On Modesty's envermeiled cheek ;
 While light around thee move
 Sweet Innocence in snowy vest,
 Firm Fortitude with dauntless breast,
 The glow of Friendship, and the bloom of Love ;
 The softened radiance beam'd from Candour's eyes,
 And Feeling's kindred warmth, and sacred sympathies.”

Ode 9th, to Truth, has some elegant lines, and does honour to the liberality of the author's mind. We are unwilling to appear too rigid, but we cannot forbear remarking, that there are passages in this Ode to which the hand of correction might be with advantage applied. “ Armed at all points,” in stanza 3d, is certainly not happily introduced ; nor can we think that a *perfection* of sense is well expressed by the term “ gigantic sense.”

Of the 10th and last Ode to Justice, we shall only observe, that it is unequal, and contains some of the *best* and some of the *worst* lines in the book.

Among the *first* are those which express the reflections of the assassin.

“ Transfixed

" Transfix'd by fell Remorse's dart,
Inward upon himself his eyes
He turns: exploring by thy light,
The guilty stains of scarlet hue,
That glare portentous on his view,
While conscious fears his soul affright,
And storms of wrath and indignation dread,
Seem ready to displode, irruptive, on his head."

Among the *last* is the following, than which nothing can be more remote from the structure and the dignity of verse.

" Honour'd with approbation and applause."

Upon the whole, we are inclined to pass a very favourable judgment upon these Odes of Mr. Whitehouse; and the conviction of their general merit, added to a sense of our duty, are the only apology we intend to offer either for the minuteness, or the severity of our strictures. Mr. W. has talents which recommend him to our notice.—He joins to a richness of fancy much poetical enthusiasm, and we may venture to promise him no ordinary share of fame, if in the revision of these, or the production of future Odes, he will impose a stricter rein upon his muse, and sacrifice more largely to correctness.

ART. XII. *Select Odes, and other Miscellaneous Poems, accompanied with Notes, Critical; Historical, and Explanatory. To which are added, a Series of Letters. By the Rev W. Tasker, A.B.* In Three Volumes, 12mo. Johnson, 1790, 1792, 1793.

THE last of these volumes, the Preface to which bears date Oct. 7, 1793, is the only one which properly falls under our notice. Their gradual appearance in so long a space of time is accounted for by the author, from their having made their way

" Through various obstacles and storms of fate."

What these storms were we forbear particularly to enquire,* but we know, from the author's own Preface that they were such as have often tost, and sometimes wrecked, the bark of

* The author speaks, in some of his Notes (See Vol. II. p. 71), of the persecution of a litigious brother-in-law, and certain merciless creditors; but, as we know nothing of the circumstances of the case, we cannot enter into it. He speaks also of legal redress obtained, though at some expence.

Genius ; such as the pen will seldom remove, unless it be employed on Arithmetical, instead of Poetical, numbers. We heartily unite with him in the wish, which he in a modest manner expresses, that among his very honourable subscribers, (whom we should have been glad to see much more numerous) some one Mæcenas may be found, to patronise, (we may add, though he could not) real genius, adorned and improved by much sound learning. The following lines, in which the author alludes to his own wants and misfortunes, have so many high poetical merits, that we cannot refrain from transcribing them, though they do not strictly belong to *our* part in these volumes.

“ The banish’d Muses hold a Court their own,
In fancied dance round Phœbus’ radiant throne ;
Scour o’er Parnassus in their lofty pride,
And Pegasus, the hobby-horse, they ride ;
They breathe pure æther, and for heavenly fare,
Cameleon-like, are taught to feed on air :
Late on ambrosial metaphors they dine,
While Hebe crowns th’ ideal cup with wine,
Press’d from *harmonious* grapes, on rich Pieria’s vine,
Art thou more gross and sensual in thy views,
Can’st thou not feed on Heliconian dews,
Or why complain to me, O starving Muse ?
For I alas ! can yield thee no relief—
Opprest, distressed, in *sequestered* grief ;
Then, like the fabled Swan, thy notes raise high,
Sing thy last song, O sing it well, and die.”

Annus Mirabilis, a Poem in the Year 1782, Vol. II.

“ Harmonious grapes,” may reasonably be objected to, and “ *sequestered*,” with the accent on the first syllable, is both unusual and inharmonious ; but there are lines in the passage which amply atone for these small defects, particularly that which concludes it.

The merit of Mr. Tasker’s Odes from Pindar, and of that on the Warlike Genius of Britain, has been long acknowledged ; on these, therefore, we shall not expatiate, but hasten to the matters that have been more recently presented to the public eye. Towards the latter end of the second, and throughout the third volume, we find a number of letters tending to illustrate medical subjects that occur in Homer, Virgil, and other classic authors. Mr. Tasker, it seems, had qualified himself to treat of these topics by attending the Lectures of Dr. W. Hunter, who was his friend ; and though he does not go deeply into the subject of Homer’s knowledge in Anatomy, and other similar enquiries, yet he writes with propriety upon them,

throws

throws out ſome judicious hints, and at leaſt prepares the way for ſome more ſcientific Anatomist, who may alſo be a claſſical ſcholar, to undertake their illuſtration. One conjecture, which we think ingenious, occurs in the ſecond letter. It is, that Homer was a Phyſician as well as a Poet, and travelled in that two-fold capacity ; a ſuppoſition by no means improbable, nor inconſiſtent with the manners of his age.

“ As he was a good Anatomist for the times in which he lived, it is my real belief, that in thoſe countries through which he travelled, he acted in the two-fold capacity of Bard and Phyſician : and I am the more confirmed in this opinion, from the conſideration that ſuch itinerant practitioners of medicine are, even to this day, not uncommon in thoſe very regions through which Homer travelled at ſo early a period.”

Afterwards alſo, in the ſeventh Letter, he ſays,

“ Homer beſtows the greateſt encomiums, in all parts of his works, on Poets and Practitioners of the Healing Art—a collateral proof that he himſelf was both.” P. 153.

We are ſurpriſed, in Letter 10, to find Mr. Taſker ſpeaking of Lucretius, as an author new to him, and in general, little known and little read. We believe there are few claſſical ſcholars who have not read the ſublime parts of his Poem with rapture, and who do not hold him in the very firſt claſs of genius among Roman writers. Nor can it be doubted that Ovid's admiration of him was ſincere, as his merits ſo truly deſerved. Ovid ſpeaks of him evidently *con amore*, and is happy to adorn his own verſes by extracts from his writings, or alluſions to them. He ſays, as Mr. T. himſelf quotes at Letter 13 :

*Carmina ſublimis, tunc ſunt peritura Lucreti,
Exitio terras cum dabit una dies.*

The latter of which lines is taken from the truly ſublime denunciation of the end of the world, in the fifth Book of Lucretius.

*Principio maria, ac terras, cœlum que tuere :
Horum naturam triplicem, tria corpora, Memmi,
Tres ſpecies tam diſſimiles, tria talia texta,
Una dies dabit exitio, multosque per annos,
Suffentata, ruet moles ac machina mundi.*

There is alſo an alluſion to the ſame paſſage by Ovid, in a place where none of his Commentators ſeem to have ſuſpected it, in the beginning of the fifth Book of the Faſti.

Poſt chaos, ut primum data ſunt tria corpora mundo.

On this, moſt annotators have been ſilent, others have puzzled themſelves to explain why three elements are mentioned inſtead

instead of four. But the passage evidently contains an absolute quotation from Lucretius, in the *tria corpora*; and these words are accordingly to be understood, in the sense of that Poet, not as spoken of the elements, but of the "*maria ac terras, coelumque*;" a key which opens every difficulty both in the line above-cited, and in the context. A passage of this kind proves a real admiration in the Poet who thus interweaves the words of a prior writer among his own. If this be clear with respect to Ovid, it is still more of Virgil, who is not merely "reported to have studied him greatly," as Mr. Tasker says, but who has actually, and frequently borrowed his glowing and masculine expressions to invigorate his own poetry. We are glad to see, that as Mr. Tasker became better acquainted with Lucretius, he grew more disposed to give him his admiration.

The third volume is entirely taken up with Letters of the kind we have here noticed, on various classical subjects, and many of them recurring to the topic of the Homeric wounds. They are not devoid of interest or merit, and fill up their allotted number of pages agreeably. The additional Poems, inserted in the second and third volumes, are few, short, and of no great excellence; neither conceived with sufficient happiness, nor laboured with sufficient care to rank with some of the former productions of their author. On the whole, however, the volumes are such as the subscribers must be pleased to have, and such as, we hope, it will be profitable to Mr. T. to sell.

ART. XIII. *Some Account of the Deans of Canterbury, from the new foundation of that Church by Henry VIII. to the present time. To which is added, a Catalogue of the MSS. in the Church Library, by H. J. Todd, M. A.* 8vo. 298 pages. 3s. 6d. Simmons, &c. Canterbury; Cadell, London, 1793.

THE utility of such a compilation is of a very confined nature. To the Deans and other Members of the Church of Canterbury, it is true, it may be curious and interesting, whilst to the Public in general it may appear trifling and unnecessary. In the list of the 23 Deans, distinguished by their superintendence of this cathedral, we find, however, several of very high character as scholars and divines, more particularly Nicholas Wotton, Godwin, Turner, Tillotson, Sharp, Hooper, Stanhope, and Horne. For the accounts of Godwin, Tillotson, Sharp, and Hooper, the compiler informs us that he is principally indebted to the *Biographia Britannica*, and the *General Dictionary*. His "Life of Tillotson (he

(he says) is short, as the life of that great man, by Dr. Birch, is too well known to want retailing." This remark is of extensive application, as it may be applied to the lives of all the eminent persons of whom Mr. Todd has given sketches. Not that we wish to insinuate that he has executed his work without ability or diligence. The account, which interested us the most, not only by its novelty, but the intrinsic excellence of the character given, was that of the late Bishop Horne. His amiable manners, his cheerful and ardent piety, contributed with his ingenious works to render him a most brilliant ornament of the Church of England. We consider every thing that relates to this lamented prelate as so highly interesting, that we hasten to lay some extracts, illustrative of his writings and character, before our readers.

Mr. T. speaking of his Commentary on the Psalms, very justly remarks—

"It is a work, in which the earnestness of the Christian Teacher, and the modesty of the Critic are alike conspicuous. To all his explanations unanimous assent hath not, indeed, been given. But where is the fastidious reader who can peruse this useful Commentary, without owning to have derived improvement to his knowledge, and animation to his piety?—In the same year he was appointed Vice Chancellor of the University, in which station he continued till October 1780: and, perhaps, none ever presided in that distinguished station with greater attention or greater popularity." P. 240.

Much as we approve the justness of merited praise, we cannot subscribe to the language of exaggeration. The character given by Mr. T. of the good Bishop's abilities, and of his exertions, is surely too high. He says, "that he was one of the ablest defenders of Christianity, by the efficacy both of his example, and of his writings, no one will deny." This vague assertion ought to have been qualified; for here a bishop of the 18th century, calmly writing with all his comforts and luxuries about him, seems to be ranked with those primitive martyrs; who suffered every species of persecution for the faith, and even crowned their tortures with death itself. We do not think that "his powers were equal to the severest contests of controversy." We rank him rather with South and Seed than with Pearson and Bull. We acquiesce, however, entirely in the justness of the remaining extracts, and cannot help bestowing our mite of commendation on Mr. T. for his readiness to embrace an opportunity of displaying the sentiments of a grateful heart.

"His conduct through life was marked with that liberality, which confers dignity upon every station, and without which the highest

highest cannot command it. The goodness and simplicity of his heart were unaffected: his endeavour was to promote universal Benevolence, and to practise universal Generosity. To his countenance and kindness, the author of this humble memoir hath been repeatedly indebted, even from his childhood; and while his loss hath been by few more sincerely regretted, by none will his favours be more gratefully remembered.

"To most of those Public Charities which immortalize the generosity of this nation, he was an early and liberal Subscriber. He was one of the first Friends to the excellent Institution of Sunday Schools; and warmly promoted by his purse, his interest, and his abilities, their happy establishment. His private charities also were large and extensive; and in the exercise of them he shunned an ostentatious display.

"He was the most agreeable as well as the most instructive companion. He abounded with pleasant anecdote, and valuable information. His manner also gave additional dignity to whatever was serious, and additional humour to whatever was facetious. They who knew him best, will often reflect on those happy hours, in which they enjoyed his company, and will acknowledge how 'very pleasantly they passed, and moved smoothly and swiftly along; for, when thus engaged, they counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet.' P. 248."

Mr. T. conjectures that his work may perhaps occasion "some correcter pen to employ itself in the PERSONAL history of Cathedrals," by which we suppose he intends the history of those persons who have obtained preferment in cathedrals. We see not the necessity of adding to the numerous compilations which burthen the press and the public: nor do we think that the history of the dignitaries of our church can be any otherwise interesting to the world, than as they were distinguished by eminent talents, deep learning, and sound piety. As such, they will be sure to find in the annals of their country, or its biographical history, an asylum from oblivion, and a durable monument to their fame, independent of their titles as Prebendaries, Canons, or even Deans.

In the Catalogue of Manuscripts, we find little more than old charters, registers, records, rentals and decretals. From the general mass of uninteresting articles, we ought, however, to except a volume of letters concerning state affairs, in the time of Elizabeth, some of which are subscribed by Burghley, Walsingham, Hatton, &c. and a manuscript of the Epistles of Cicero, brought from Bologna in 1544.

We must do Mr. T. the justice to say, that he has collected his materials with proper care, and so interspersed his chronological and biographical notices with pertinent remarks, as to relieve the dryness of formal detail, and make the whole compilation very agreeable to his readers.

ART.

ART. XIV. *Sermons on several Subjects. By the Right Reverend Beilby Porteus, D. D. Bishop of London.* Volume the Second. 8vo. 6s. Cadell. 1794.

OUR readers will hardly expect of us, that we should undertake to characterize to them the Sermons of the Bishop of London. To his preaching this Prelate is generally understood to have owed his well-deserved advancement, and several single Sermons and tracts in Divinity, together with seven editions of the former volume of his collected Sermons, besides his personal labours in the pulpit, have made the merits of his compositions very generally known to the public. So established is the general opinion of the ability of this Evangelical teacher, that few, in all probability, will even seek to know from us whether the present volume corresponds with their former notion of the writer, and is worthy to be added to the first, already arranged in their collections. For the satisfaction, however, even of the few who may wish to put this question, we think it necessary to declare our opinion, which is clearly affirmative. The same unaffected and touching simplicity of style, the same clearness in argument, the same warm and candid zeal for the Gospel, and all its divine instructions, the same fervour of true piety, as distinguished the former writings of the worthy Bishop, appear also in this volume. The subjects, in general are so chosen as to lead naturally to the expression of those sincere feelings of the author, which bestow these characters upon his works; and the occasional Sermons, which are four in number, out of seventeen, bear the same stamp, evidently from the same causes. We see in them such a mind as selected the other topics, employed upon different subjects, suggested by particular occasions; though in more than one instance it seems, in our opinion, as if the occasion itself had been calculated for the very person who was called upon to handle it. Who, for instance, could have been more peculiarly proper than the Bishop of London, to celebrate the first meeting of five thousand Charity-children in St. Paul's Cathedral, or the gratitude of a pious Monarch for a signal deliverance, solemnly expressed in the same place? In the former of these discourses, the preacher shows very ably how little had been done for the instruction of the poor under any system except Christianity; and how much in our own country, particularly by one most respectable and truly Christian Society, which is thus mentioned:

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" With

BRIT. CRIT. VOL. III. JUNE, 1794.

“ With this view it was, that the *Society for promoting Christian Knowledge* was first instituted. It breathes the true spirit of Christianity, and follows, at a humble distance, the example of its divine Author, by diffusing the light of the Gospel more especially among the Poor. This is its peculiar province and employment ; and there are two ways in which it carries its benevolent purpose into execution :

The first is, by encouraging the erection of Charity-schools in every part of the kingdom, and by supplying them afterwards with proper religious instructions, and wholesome rules for their direction and good government. The fruit of these its pious labours and exhortations in this city and its neighbourhood, you have now before your eyes. You here see near five thousand children collected together from the Charity-schools in and about London and Westminster. A spectacle this, which is not perhaps to be paralleled in any other country in the world, which it is impossible for any man of the least sensibility to contemplate without emotions of tenderness and delight ; which we may venture to say, that even our Lord himself (who always shewed a remarkable affection for children) would have looked on with complacency ; and which speaks more forcibly in favour of this branch of the Society's paternal care and attention than any arguments for it that words could convey to you*.” P. 266.

The second method of the society, noticed in page 268, is the dispersion of Bibles, Prayer-books, and small religious tracts, which, within the last fifty years, have amounted to the prodigious number of 2,834,721. The schools and missions established by this society, in foreign countries, are also properly noticed.

The Discourse on the Thanksgiving at St. Paul's, is the fifteenth in this collection. In this, from the consideration of these words of the xxviiith Psalm, “ O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord,” (v. 16.) and from the example of the Royal author of that Psalm, the Bishop recommends “ *Trust in the Lord.*” This most Christian virtue he also exemplifies, as he was most fully authorized by truth to do, in the person of the Monarch in whose presence he then preached : the following passage on this subject is the most striking

* The Trustees of the Charity-schools obtained permission this year, for the first time, to range the children (amounting to near five thousand), in a kind of temporary amphitheatre under the dome of St. Paul's, where the service was performed, and the sermon preached, the congregation occupying the area. The effect of so large a number of children, disposed in that form, and uniting with one voice in the responses and in the psalm-singing, was wonderfully pleasing and affecting. This practice has since been continued annually.

to us, because we know, and can vouch, that what is asserted in the commencement of it, is founded on real information, and the strong and affecting declarations of the august Personage there mentioned.

“Incredulity itself has been compelled to own, that the hand of God has been visible on the present occasion; nor is the joy of the nation more universal, than its belief of that great and important truth. But above all, the heart of our SOVEREIGN is deeply impressed with this conviction, that IN GOD WAS HIS HELP; and that, to his peculiar blessing on the means used for his recovery, that recovery is to be ascribed. Throughout the whole of his severe trial, his TRUST IN GOD never forsook him: and before that God he now appears in this holy and venerable structure, surrounded with his faithful and affectionate subjects, to offer up, in the most public manner, and with a seriousness and a solemnity suited to the occasion, his praises and thanksgivings for those signal mercies, which have been so recently vouchsafed to him, and through him, to this whole kingdom. A spectacle more striking, more awful, more dignified, more interesting, more edifying, has scarce ever been presented to the observation of mankind. I know not whether we are to except even that celebrated one recorded in the first book of Kings, where a great and a pious Monarch, in the presence of his whole kingdom, prostrated himself before that magnificent edifice, which he had just erected to the honour of his Maker, and then spreading forth his hands towards Heaven, poured out the devout emotions of his soul, in that inimitable prayer delivered down to us in the sacred writings. This, it must be confessed, was a scene most eminently calculated to raise the soul towards Heaven; to fill it with the sublimest conceptions of the Deity, and to impress it with the liveliest sentiments of veneration, piety, devotion, and gratitude. And surely effects of a similar nature, and little inferior in degree, may be expected from the present awful solemnity. For though the two occasions are, it must be owned, in some respects dissimilar; though we are not now met to dedicate a TEMPLE to God; yet we are met, I trust, for a still nobler dedication, for the dedication of a WHOLE PEOPLE, with their SOVEREIGN at their head, to their Almighty Protector, their common Benefactor and Deliverer; for the dedication of ourselves, our souls and bodies, throughout the whole course of our future lives, to his worship, his service, his laws, and his religion.” P. 326.

Another remarkable Sermon in this collection is the fifth, on the character of King David, which, after having gone through several editions in its separate state, is here reprinted with some omissions, and some judicious alterations. It was originally a controversial discourse, directed, with no small degree of judgment and success, against an impious pamphlet, which then had some popularity, the object of which was to vilify the character of David. The notes more immediately

ately relating to that tract, were retrenched in the third edition, published in 1772, which now lies before us; the further alterations that appear in the present edition, seem to have been all made chiefly with the design expressed in the introductory note, to render the whole "less polemical and more practical, and of course, it is hoped, more generally useful." We find here also some new notes of considerable importance: among which the following well deserves selection.

"Several acts of cruelty which have been ascribed to King David and the Jewish people, appear, on a more accurate examination, to have been grounded on an incorrect translation of particular passages of the Old Testament. Thus it is said, 2 Sam. xii. 31. that when Rabbah (the capital city of the Ammonites) was taken, 'David brought forth the people that were therein, and put them under saws and under harrows of iron, and under axes of iron, and made them pass through the brick kilns.' Hence it is inferred, that he puts them to death with the most exquisite and unheard-of torments. But it has been shown by several learned critics, that our version of this place would have been more accurate, and more strictly conformable to the original, if it had rendered the passage thus: He puts them *to* saws and *to* harrows of iron, and *to* axes of iron, and made them pass *by* or *to* the brick-kilns: that is, he put them to hard labour, with the tools, and in the places here specified. See Mr. Ormerod's Remarks on Dr. Priestley's Disquisitions, &c. 2d ed. p. 72." P. 113.

Dr. Kennicott, in his remarks on select passages of the Old Testament, makes the same correction, and proves that the error probably arose from a corruption in the Hebrew text, in the parallel place, 1 Chron. xx. 3. where, for *non et p'suit* is now *non et ferravit*, the lower half of the *Mem* being omitted, which changes it to a *Resb*. The conclusion of this Sermon is considerably altered and improved, by being made, as the author says, more practical, more applicable, to ourselves; and makes a strong appeal to our feelings, in directing the regulation of our conduct. It exhibits also, very judiciously, and very forcibly, the deep contrition of David, as a contrast to his offences, recommending this no less to our imitation than those to our abhorrence. If, therefore, this Sermon in its original state, assisted much in laying the foundation of the writer's reputation, in its improved form it is rendered worthy of the mature honours of the respected Bishop.

The remaining Sermons which we have not yet noticed, are, 1. On Cheerfulness, as a distinguishing feature of Christianity. 2. 3. On the Doctrine of Redemption. 4. On Self-Communion. 6. Purity of Manners as necessary as Benevolence,

volence. 8. On Early Piety. 9. Against partial Faith and Obedience. 11. On the Excellence of Christ's preaching, and the Causes of it. 13. The Government of our Passions. 14. The Divinity of our Lord proved from his Character as delineated in the Gospel. 16. The one Thing needful. 17. On the many Opportunities we may find of doing good.

To go through the whole of these, in order to point out the specific excellencies of each, is more than our readers will expect from us. Suffice it to say, that we have read through the volume with care and with delight, and can safely and strongly recommend it to all, (if any such there be) who think our suffrages in this instance necessary. Among the passages which particularly attracted our attention, is this which follows, from the fourteenth Discourse, on the probability of such a character as that of our Saviour being feigned.

“ If we take the former part of the alternative, and affirm, that the portrait of our Saviour, as drawn in the Gospels, is an ideal one; where, in the first place, shall we find the man that could draw it? where shall we find the man, who, by the mere force of imagination, could invent a character at once so absolutely perfect, and truly original? The circumstances of his uniting the divine and human nature in one person, and of his being at one and the same time the Messiah of the Jews, and the Instructor, the Redeemer, the Mediator, and the Judge of mankind, are so very peculiar, and so perfectly new; and yet all these several parts are so well supported, and preserved so distinct, and every thing our Saviour said or did is so admirably accommodated to each, that to form such a character as this, without any original to copy it from, exceeds the utmost stretch of human invention. Even the best of the Greek and Roman writers never produced any thing to be compared with it, either in point of originality or of excellence, though they frequently exerted themselves to the utmost in forming beautiful portraits of wisdom, greatness, and goodness of mind, sometimes in the way of compliment, sometimes of instruction. But, however some extraordinary genius, in the polite and learned nations of the world, might have succeeded in such an attempt, let it be remembered, that the historians of Jesus were Jews, natives of a remote, and, in general, unlettered corner of the world. How came *they* by such extraordinary powers of invention? They have never shewn such powers in any other instance. Not even the sublimest of their own sacred books equal, in this respect, the history of the Gospel; much less their apocryphal writings, much less Philo and Josephus, though instructed in Pagan literature and philosophy. And as to the succeeding rabbies, they have not given the history of a single person that is not over-run with wildness and absurdity. Or if we think it possible that *one* Jew, at least, might be found, who, with the help of extraordinary talents, and a better education than any of the rest ever had, might do so much more than any of the rest ever did, what colour can there be for applying this to the

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EVANGELISTS, to those who have been so often, and so appropriately, called the publicans, the tent-makers, and the fishermen of Galilee? *They* had never studied at Athens or at Rome. *They* had no superior talents, no learning, no education, no skill in designing or colouring ideal characters. It is not most assuredly, it is not men such as these that *invent*." P. 305.

We could point out many more passages from various parts of this volume, and could particularly expatiate with pleasure on the judicious and practical benevolence of the last Discourse, but we trust it is altogether superfluous to add further recommendation to that which so strongly recommends itself.

ART. XV. *Sermons on useful and important Subjects. By the late Rev. John Cofens, D. D. Minister of Teddington. Two Vols. Octavo. 12s. Cadell, &c. 1793.*

THESE Discourses, although there is no information given upon the subject, as they have neither Preface nor Dedication, appear to have been solely intended for delivery from the Pulpit. Considered in that light, they are, in a great degree, exempted from that severity of criticism which necessarily await Sermons originally designed for publication. The topics are chiefly of a practical nature, and are, for the most part, well selected. There is not, it must be confessed, much originality in the mode of treating them, and we may look in vain through these volumes for the brilliancy of Blair, the *unction* of Horne, or the vigour of Porteus. Still we find that a serious and earnest desire is every where evident to promote the interests of Christianity and the Church of England; and if there be not much refined composition, there is much important truth and solid observation. Dr. C. seems to have fixed his attention chiefly upon the follies and vices of the present age, and points out the precepts of the Gospel as the best preservatives against their prevalence, and the most effectual cure for their disorders. As, therefore, his Sermons manifestly possess this practical tendency, we shall give our readers a sketch of their contents, and lay before them some passages, which we have selected as more particularly worthy of their notice.

The first volume contains 14 Sermons; On the Sunday after Ascension, on Whitsunday, on Faith and Works, on Drunkenness, on the great Wickedness and Sin against God, on the present and future Condition of the Body, on Slander, on the Preservative

Preservative against Infidelity, on Philanthropy, on Rebellion against Heaven, on Pleasure, on Preparation for the Sacrament; on the Things which belong unto our Peace, and on the Opening of a Church.

The second volume contains the same number of Discourses, the subjects of which are; Elithia's Miracle of Mercy, the Qualifications for Heavenly Happiness, the Delusions of the Heart, the Forgiveness of Injuries, a Fast, the Nature and Efficacy of Repentance, the Duty of Public Worship, Prayer, the case of Herod, the Chain of Sin, the Government of the Passions, Mysteries, the Summary of Scripture Evidence, and Agur's Prayer.

To the Sermon on the great Sin against God, the conduct of Joseph with respect to the wife of Potiphar, is well described, and ably stated.

" He started back with horror at the infamous proposal! alledges, in the most modest and respectful manner, the sacred ties of gratitude to his master, and obedience to his God. The favours he had received from his benefactor and friend were so strongly impressed on his ingenuous mind, that he regarded himself as the *sworn protector* of his honour. He could not admit a thought of abusing the familiarity he was indulged in, to that horrible, base, and unmanly degree, to become himself the instrument of his infamy; and injuring him—*irreparably injuring*—in the most serious manner, by those very advantages which he enjoyed by his unexampled generosity.

" Blush, ye modern pretenders to elevation of sentiment!—these were the thoughts of a *man of honour* in those early times, before *custom* had usurped the throne of *reason*, or male chastity was an object of idiot ridicule;—when it would have been regarded as an evidence of madness to suppose *honour* could exist with ingratitude and treachery; much more without mercy and common honesty. To this he adds another necessary foundation of rational honour; the regard and reverence which he owed to the Supreme Being. He saw the right-aiming thunderbolt of Divine Vengeance levelled against premeditated adultery. " How then could he do this great wickedness, and sin against God?" Vol. I. p. 115,

The observations of other writers are occasionally introduced with considerable effect. An instance of this excellence occurs in speaking of the future condition of the body.

" There is a saying of one of the Jewish Rabbies that carries with it all the force of demonstration on this subject: " He who made that which was *not*, to be (says the excellent reasoner), can certainly make that which once *was*, to be again. At the bare mention of infinite wisdom and power, every possible objection against this great article of our faith vanishes into nothing. And is it not highly *reasonable*, that the same body which co-operated with the soul in virtue or vice here upon earth—the same hands which were lifted up in prayer—

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" the same tongue which praised and glorified God—the same feet which went about doing good—should at last be re-united to the soul, and admitted to a participation of that eternal reward which they were (through the merits of Christ) instrumental in obtaining?" Vol. I. p. 153.

Dr. C makes a happy application of Scripture in the course of his strictures on Slander, which are very just and pertinent.

" Is there any dignity so high ; is there any distress so low ; any character so sacred ; any magnanimity, prudence, wisdom, benevolence, or beneficence ; age, sex, rank, or condition ; so illustrious or so obscure, as not to afford a mark to those, who are continually shooting out their arrows—even bitter words ?

" If there be any such among us, to them it is the bounden, indispensable duty of the Gospel moralist to take up his parable, and say, " Why boastest thou thyself, thou tyrant ! that thou canst do mischief ? Thy tongue imagineth wickedness, and with lies thou cuttest like a sharp razor. Thou hast loved to speak all words that may do hurt !"

" To such ungodly ones, saith the Lord, Why takest thou my covenant in thy mouth (daring to make pretence to any religion whatsoever) whereas thou hatest to be reformed, and hast cast my words (even all my holy commandments) behind thee ? When thou sawest the thief, and murderer of reputations, thou consentedst unto him. Thou fastest and speakest against thy brother, yea, and hast slandered thine own mother's son. But I will reprove thee, and set before thee the things that thou hast done."

" To be silent when such vices are become epidemical, is to be a sharer in their guilt ; and not to discourage is to approve." Vol. I. p. 167.

Of this application there is another instance, when he is speaking of the duty of Public Worship :

" Every day's experience must convince us, that there is something attractive and assimilating in *good*, as well as *evil* example. And when, like the Royal Prophet, persons of exalted rank in society are regular in their attendance on the public ordinances of religion ; they will not only have the immediate satisfaction—the greatest satisfaction the soul of benevolence is capable of feeling—to conduct others to their duty and their happiness ; in one word, to establish a reverence for what is right, as far as the influence of example can do it ; but they will entitle themselves to a participation of that glory which is reserved for the venerable reformers of Society ; " they that be wise (says the prophet) and turn many to righteousness, shall shine as the brightness of the firmament, and as the stars for ever and ever !" Vol. II. p. 172.

The Eighth Sermon, entitled the Preservative against Infidelity, begins with a remark that shows the author to have possessed the taste which he attributes to the admirers of Holy Scriptures,

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"The frequent and beautiful allusions throughout the Sacred Writings, to *rural life*, constitute one of the greatest sources of that elegant and affecting simplicity of style, which so irresistibly recommends them to men of real taste and refined understanding." Vol. I. p: 193.

In the course of the same Sermon, he addresses himself to the Unbeliever with great earnestness, and with no less strength of remonstrance. The application of such tests as Dr. C. proposes, so rational and so effective, would have shaken even the infidelity of a Gibbon, or a Bolingbroke, and might possibly soften the hostility of many living adversaries.

"If you will not so much as *hear* the evidence in favour of Christianity, neither from the Gospels, nor from the words and writings of its Ministers, how will you justify yourselves in *rejecting* it, upon any principles of equity and prudence? Use the proper means of *information* but for a year—but for a month—make the Holy Scriptures your study—pray to the Fountain of all Wisdom for his assistance—attend the public worship with sincerity—abstain from the pollutions of the world but for a week, that ye may be cool and sober for examination;—and the consequence will certainly be, that many of you, who now *use* the curious artifices of Deism to lull your consciences asleep, will be ready to *bring your books together*, by which your principles were first debauched, and to *burn them before all men*. And though the price should be found fifty thousand pieces of silver, you will then confess it to be fifty thousand times too little for the excellency of the knowledge of the truth, as it is in Christ Jesus our Lord.

"But have any of you actually used these means? Have you read and considered the answers that have been given to those books? Have you ever spent even a single day in examining impartially the evidences of Christianity, from prophecies and miracles only? If not, you are no more capable of deciding fairly upon a point of such infinite importance, than a Judge would be of administering impartial justice, in a doubtful cause, who should hear and believe all the testimony of witnesses on one side only, and not suffer the others even to speak.

"Notwithstanding declamation, petulance, scurrility, and sophistry, the truth of Christianity may be capable of strict, literal demonstration. And then what is the consequence? You have, with unparalleled ingratitude and folly, rejected the counsel of God against your own soul—frustrated the purposes of uncreated benevolence—abused the means of grace and mercy—and wilfully and obstinately incurred the wrath of Omnipotence;—in one word, you are irretrievably condemned. Consider, but a single moment, by whom, and by what authority those awful words were spoken: "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED."

"I leave this upon your minds: and shall close my discourse with a short address to you, my *believing* brethren, to whose safety and edi-

fication I am content to devote the poor labours of my life; and it shall be in the words of the blessed Apostle. "I have said this for your sakes chiefly, lest any man should beguile you with enticing words. As ye have received Christ Jesus the Lord, so walk ye in him: rooted and built up in him and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware, therefore, lest any man spoil you, and corrupt your souls, through pretended philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily;"—the fulness of divine wisdom in teaching mankind—of mercy in forgiving—of love in redeeming—of power in rewarding—and of justice in punishing.

"To him therefore be glory and dominion for ever and ever. Amen." Vol. I. p. 220.

In the Sermon on Elifha's Miracle of Mercy, he states the excessive power with which the laws invest the creditor with singular clearness and force of observation.

"A man irritated by loss, and provoked by injury, is suffered to be arbitrator in his own cause, and to assign the punishment of his own pain. Here the great, necessary, moral distinction between fraud and misfortune, between inevitable accident and deliberate design, between innocent want of ability and criminal want of principle, is entirely trusted to eyes blinded with interest; and to understandings disordered by resentment. And when men take counsel of their passions instead of reason and religion, we cannot be surprised if the most blameless insolvency, arising from a combination of distresses, which no human prudence could foresee, or human strength divert, should be found an insufficient protection of the person of the debtor from the licentious fury of his creditor.

"Has not the very bed of languishing, sickness and sorrow, the last sanctuary of helpless and friendless poverty been profaned by hired ruffians, callous to every feeling of humanity; and the broken-hearted unoffending borrower dragged thence to the common receptacles of infamous guilt and vice, merely to gratify the rage of the lender? Against this indiscriminate violence the laws of our country have provided no security or redress: apprehending, perhaps, that by a too easy dissolution of debts, fraud might be left without punishment, and imprudence without awe; and that when insolvency shall be no longer punishable, credit may cease. Still, therefore, "the law is good, if men would but use it lawfully," Perhaps too it might have been thought, that common reason, or at least religion, would have suggested to every man in this land of liberty and science, such rules of conduct as must render a legal distinction as unnecessary as it was difficult." Vol. II. p. 22.

The situation of the unfortunate Debtor is well imagined, and the interesting and truly pathetic scene to which we are introduced by Dr. C. does no less credit to his fancy than to his heart.

"Let your imagination conduct you to the dwellings of ingenuous poverty, where patient industry, wont to prevent the rising sun, not cease with his decline, has been unavoidably intermitted by a lingering sickness; which, by utterly disabling the master of the family, has broke the staff of their bread. They could not starve; to beg they were ashamed. A few trifling *debts* have, therefore, been inevitably contracted to procure the common necessities of life. See the poor, honest man, pale, faint; and dispirited, dropping the silent tear of anguish into the bosom of his faithful wife, the once cheerful partner of his labours, surrounded by the dear pledges of their love, for whom they bereaved their souls of rest, and denied themselves many an innocent gratification. All their fair hopes of making a provision for themselves and children are now utterly blasted. He is *declining* apace, without a probability of being able to retrieve his former situation, or exempt the future from the approaching horrors of extremest poverty.

"Tell me (he cries) thou friend of my bosom! to whose tender cares of me on the bed of languishing it is owing, under God, that I am now alive to complain—is there a circumstance of misery wanting to complete the measure of our sufferings? Yes, there is one, and it is even now at hand. Ho! the inexorable creditor is come, and I shall be immediately forced, to be torn from the only comfort I have upon the face of the earth, the society of my wife and children. This stroke has exhausted all my fortitude; has quenched the last trembling beam of humble hope. For the sake of those weeping infants, spare, ye ministers of vengeance and oppression, O spare me a little, that I may recover my strength before I go hence and am no more seen!" Such are the objects of distress, which this blessed institution recommends to the commiseration of a generous public: they appeal to every tender sensibility of the human soul.

"You that are husbands—you that are fathers, friends, brothers among us will *feel*, for I am unable to *describe*, the pangs of such a separation. To those feelings I shall now remit you; in full confidence that your liberality, upon this most affecting occasion, will do equal honour to your judgement as citizens, to your faith as Christians, and to your good-nature as Englishmen," Vol. II, p. 28.

From the case of Joseph forgiving his brothers with the most ingenuous sensibility, after their unprovoked injuries to him; Dr. Cofens reasons to the case of the Man of *modern* Honour, with great propriety and force.

"I may now venture to call upon any man on the face of the whole earth to declare, whether, with all the partiality of self-love above him, he can possibly bring himself to believe he ever sustained so deep an injury from a fellow-creature as this? Robbed of the protection of his father, a father too, who doated on him with all the inexpressible meltings of paternal affection—deprived by one cruel stroke of friends, relations, country, fortune, and liberty—degraded to the state of a slave—the authority they usurped over him carrying with it the severest implication of his guilt; at the very time too when his soul was replete with tenderness and brotherly love towards them, and his poor feeble body fainted under the act of expressing it:—Let, I say, the modern

dem man of honour reflect a moment on the accumulated injury, and when he feels the fury of his own indignation, and the customs of a corrupted world, urging him to personal revenge, let him turn his eyes towards the conduct of Joseph, in the subsequent scenes of his life; and if his moral sense be not entirely obliterated, he will immediately see and acknowledge that the genuine dignity of human nature is never so gloriously exhibited, as in patience under oppression, and a generous pardon of the oppressor." Vol. II. p. 97.

His Picture of the Fashionable World appears to have been drawn from life.

"They take not the measure of their wants from *nature*, or even their own feelings, but from a standard false and fantastic, which has no real relation to themselves; they have contrived to render their happiness as unstable as the popular air. They exist but at the mercy of the public; and must ask the report of the day, how it fares with themselves. The approbation of the *polite* is their Urim and Thummim. Their *houses* are builded, not so much with a view to their own convenience, as the sentiments of others. What may be commodious, fitting, and comfortable in the several articles of their *apparel* is but a remote consideration: nay, their very *meats* and their *drinks* and their seasons for taking them, must be regulated, not by the calls of appetite, or their own taste, but by that of the world. Add to this, that even the choice of their companions for life, is generally referred to *avarice* and *ambition*, instead of that which alone can render so intimate a union delightful—reciprocal esteem." Vol. II. p. 372.

Our quotations might have been swelled out into a much longer list; but we refer our readers to the volumes themselves. We close our train of extracts with the following passages, in which, in addition to the general propriety of the sentiment, we were particularly struck with the beauty of the concluding simile.

"Happy therefore—superlatively happy that man, and that man only, who can say with the great Apostle, "I have learned in *whatsoever* state I am, therewith to be content." And the mind, which is thus composed and at peace within himself, satisfied with that portion of enjoyments, which a wise and good Providence appoints, is no longer at the mercy of all the changes and chances of this sublunary world: he has nobly emancipated himself from the general servitude to blind and capricious fortune. Equally "without a wish so mean as to be great," as un-"scared by the spectre of pale poverty," he is cool and tranquil enough to relish all the humble blessings of his own state of life. His bosom is at rest; not like the troubled sea, violent in its motions, and foul in its appearance; but like a gentle rivulet, all clear and serene; and exhibiting, as in a mirror, every beauty of the landscape around him, together with the splendour and magnificence of the heavens above." Vol. II. p. 380.

The Sermons on Drunkenness, and on the Duty of Public Worship, are, for the most part, very clearly written. The arguments are adduced with effect in the summary of Scripture Evidence, and the Duty of Public Worship. There is no Sermon, however, of the whole number, in which we felt ourselves so much interested, or by which we were so much pleased, as by the Discourse on the Miracle of Mercy, preached before the Society established for the Relief of Persons confined for small Debts. The subject is doubtless peculiarly happy, and ought to be discussed only by a writer of great sensibility and good judgment. Our author acquitted himself ably on this occasion, and produced a Sermon worthy of so noble and generous an institution. The Sermons improve as the reader goes on. Dr. C. appears to have written with more vigour of thought, and more neatness and correctness of language, those contained in the second volume, than those contained in the first.—“*Vires acquirit eundo.*” They were probably written at a later period.

As they now appear before the public, addressed rather to the eye of a reader than the ear of a congregation, they abound too much in exclamations. The metaphors are sometimes harsh, and sometimes clashing; as when speaking of Masquerades, “In this artificial darkness, they *dig through* the virtue and honour of those, whom they had marked for themselves in the day-time.” Again, he speaks of *going* a little out of the *common road* to meet their objections, and fix this *great anchor* of the soul of man in the eternal base of reason and truth.”—Vol. II. p. 206.

The style of these Sermons is sometimes incorrect, and often laboured without much felicity. With regard to its general character, if it be below elegance, it is not vulgar; if it be not refined, it is not often affected; if it does not sparkle with brilliant imagery, its plainness may be agreeable to many serious readers.

In the course of our perusal we have met with few positions that are questionable, few arguments improperly urged, and few descriptions overstrained. These Sermons, in their moral effect, are well calculated to fix the unstable, and to fortify the mind of the devout. They tend to promote the cause of piety and virtue, and may be read with considerable pleasure and edification.

ART. XVI. '*The Wanderings of Warwick*.' By Charlotte Smith. 8vo. Price 4s. 6d. J. Bell, 1794.

WARWICK, the hero and narrative of this story, a lively and impetuous young man, and a soldier from his 12th year, of a noble family, the presumptive heir of his uncle General Tracy, and supported by him in the dissipation of a gay life in London,—after a short acquaintance, marries Isabella, the tender, faithful, and courageous partner of his future fortunes. They embark together, (being cast off by his uncle) on board a merchant-ship, for America, where his regiment is serving during the war there. They are taken by an American privateer, retaken by an English frigate, carried to Jamaica, and at length reach New-York. He is sent on service, and returns badly wounded; recovers, and is sent again; is made a prisoner, but soon exchanged. His health being much impaired, he agrees to a proposal for his return to England; embarks with his wife and infant-son; and after a dreadful storm, lands at Barbadoes. Here we shall pause awhile; and contemplate, with the author, *the 1st of Slaves*.

"It seems as if the general lot of this unfortunate race was more tolerable than we are led to suppose from a transient view of their situation: those who are born upon the estates they cultivate, having never any other idea than that of being destined to that labour which they behold going forward around them, are no more discontented with their lot than the peasants of England; and, unless provoked by any tyrannical exertion of their master's power, have no more malice against them than our day-labourers against the lord, whose ground they cultivate. On the contrary, the idea of their being the property of their master, makes them take a peculiar interest in whatever relates to him. They are pleased if his house is better—his equipage finer—and his property greater than that of his neighbours; and seem to derive consequence themselves from the consequence of him to whom they belong." P. 60.

Yet the author is no defender of slavery. P. 66. "Let me, after having enumerated all these circumstances of palliation, declare against every species of slavery: let me protest my belief that it brutalises, while it degrades, the human character, and produces at once servility and ferocity." This is language becoming a British writer, who knows by daily experience the value of real freedom. But on one part of this picture

picture we must bestow some reprehension, p. 62. "The condition of the negroes is in some respects even preferable to that of the English poor." The author then describes one of the *hardest* lots of English peasants, as if it were their *ordinary* condition; and concludes thus: "Let any one who has ever inspected a *Workhouse*, compare his then situation with that of the Negro, &c." Now among us there are some who have not only inspected one or two, but are in the habit of inspecting a great number of Workhouses; and we have found them no such wretched receptacles as this writer insinuates: and if *any* of them continue to be so, much of the blame will lie upon the magistrates, within whose jurisdiction they are situated. For among all the humane laws (and *they* are many) which have been enacted by the British parliament, few are more deserving of general attention, than the 30th Geo. III. c. 49, empowering justices of the peace, and other persons authorized by them, to visit Parish-Workhouses, and examine and certify to the Sessions, the condition of the houses, and the state of the poor therein, and of their food, clothing, bedding, &c. and the sessions to hear parties, and remove causes of complaint.

But let us ask this author, are these the times, in which any one, who is a friend either to the rich or the poor, will *exaggerate* the hardships of the latter? especially, without suggesting any practicable redress of them; a redress, which many of our legislators have attempted, but which the collective wisdom of the legislature has hitherto failed to discover?

We will step, for once, out of our province; and suggest what appears to us very *conducive* to the remedying of these evils:—Let *alehouses* be regulated with tenfold strictness; "Alehouses, (as we have somewhat lately read) that deplorable source of most of the disorders and tumults, vices and crimes, poverty and poor-rates in the kingdom!"

After some months passed at Barbadoes, Warwick and his family embark again for England; are taken by a French privateer, and (by a second piece of good luck, rather too much like the former) are retaken by two English frigates. They are carried to Lisbon; and there are joined by an old English Admiral, Sir Randolph Aldborough, whose despicable character is well set forth. Many adventures and dangers are passed through in Portugal and Spain. They arrive in Ireland, "much poorer than they had departed for America." Here Warwick's levity makes him the dupe of gamblers; to discharge his debts to whom, he sells his commission; and with only

only £.200 goes to Edinburgh, under another name. He falls into the company of a celebrated Critic, and supports himself for a time by his literary performances.

By the advice of his friend the Critic, he removes to London; and having subsisted some time longer on the precarious profits of literature, he is at last, by the intervention of an old friend, restored to his uncle's favour, and at his decease, inherits his ample fortune.

That the connexion of this abstract might not be frequently interrupted, we have reserved for this place the notice of a very pathetic story, of Don Julian, (who is afterwards Count of Villanova) a young Portugeuse; which story is interwoven with the adventures of Warwick and Isabella; and occupies a considerable portion of the whole book. We should have chosen some other catastrophe for this tragedy of Villanova; being warned by that just remark of Dr. Johnson, in his Criticism on the Bard of Gray, that "Suicide is always to be had, without expence of thought." Xaviera, and her Neapolitan paramour, might very well have slipt down some of the precipices of Mountferrat; and have left the infatuated Count to recover his tranquillity, and to become happy in a better choice.

The style of this narrative is well adapted to the character of the supposed speaker; being unaffected, spirited, and not inelegant. It is so *correct* also, that we have marked but two slight inaccuracies; "the weather was delicious *of* an evening," p. 90. "The recollection of what had passed gave that degree of embarrassment to her manner, *as* rendered it, &c." At pp. 29 and 31, the dates 1777 and 1778, are doubtless misprinted.

Of the incidents we have enabled our readers to form some judgment; and we recommend the book, in general, to the lovely tears of our fair and tender-hearted country-women.

ART. XVII. *A Case of Hydrophobia, by Thomas Arnold, M.D.*

A Girl ten years of age, was admitted into Leicester Infirmary, on account of some alarming symptoms, on the ninth day after having been bit by a suspected dog, she had taken three doses of the Ormskirk Medicine, and used the external application according to the usual directions. On the 7th and

and 9th days, she had been seized with drowfiness, had a fit, during which she struggled much, attempted to bite the attendants, drank water, but complained of pain in the Oesophagus. When Dr A. saw her on the 12th day, for the first time, he found her so free from the symptoms that characterize Hydrophobia, that he concluded there had been a false alarm. From the 15th to the 18th day, she complained of pain in her forehead and stomach; and from the 18th to the 22d, had frequent fits. *"She began to dislike the pouring out of liquids, and to take both solids and fluids with great reluctance, and to swallow them with much difficulty, because, as she said, her mouth and throat were sore, and the act of swallowing painful and distressing, but she swallowed both on being pressed to do so."*

"Being at this time (the 23d day) perfectly recovered from her late fit, and quite composed, I persuaded her to swallow a wine-glass full of cold water. She appeared very much afraid of doing it; brought the glass several times near to her mouth, and drew it back again; but at length resolutely swallowed it. Instantly her face, and whole body, became convulsed; she turned suddenly round, being then sitting up in bed, and, clapping her hands to her face, threw herself upon her face upon the pillow; in which posture she lay for some time, moaning, and expressing great pain and uneasiness; and her whole body appearing quite stiff." P. 31.

From this day to the 57th, she continued to have fits, to be affected by the noise of water at times; and from the 57th to nearly the 100th day, her fits continued: she had an eruption somewhat resembling the small-pox, and a tumour on her neck, which suppurated and discharged about an ounce of Pus. On the 100th day she was dismissed cured.

In the treatment of this case, Dr. A. seems to have depended, in the beginning, upon the frequent use of Laudanum, and bathing occasionally warm or cold, but in the progress of the disease when the dread of water had indisputably shown itself, musk, as an antispasmodic, was given very liberally: the Dr. was encouraged in the continuance of the musk, by the remarks of the Apothecary, that the difficulty of swallowing abated considerably after taking the first dose, it was therefore increased from one scruple to two scruples, every three hours.

Although the symptoms here seem to be strongly marked as a case of Hydrophobia, yet we cannot help suspecting that they were no other than the effect of a violent affection of the mind. We know there have been several instances of Hysterical and Hypochondriacal affections, which have casually supervened after the bite of a supposed rabid animal, being treat-

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ed with all the forms of Rabies Canina, and consequently giving reputation to imaginary specifics for this melancholy disorder. The patient in this case, a Girl of ten years of age, from a previous circumstance taken notice of by Dr. A. seems to have been of an irritable habit, she was bit by a suspected dog, which made such a strong impression on her mind, that for the first three or four days she was much terrified, and disturbed in her sleep by frightful dreams. Many children upbraided her with her misfortune, calling her Mad Bess, &c. Grown people often imprudently mentioned in her hearing the alarming and dreadful nature of its consequences. We remark too that even when at the worst she could drink upon being pressed to do so, that she did not above once or twice show any reluctance to the cold bath, and at no time did the actual immersion give her any uneasiness.

Notwithstanding our doubts as to the nature of this case, we must do the author the justice to say, that on the supposition of its being a case of Hydrophobia, his treatment of it was rational, his observations too have a claim to praise, and merit the attention of the public.

ART. XVIII. *Experiments and Observations relative to the Influence lately discovered, by Mr. Galvani, and commonly called Animal Electricity. By Richard Fowler. 8vo. pp. 176. 3s. 6d. Johnson. 1793.*

THE full account which we gave of Dr. Valli's work in our Review for last March, renders it unnecessary for us to dwell so much on the present publication, as its merits in other respects deserve; for although Mr. Fowler (now Dr. Fowler) differs essentially from Dr. Valli in his opinion, concerning the nature of this influence, and its mode of operation, yet many of the experiments are almost repetitions of those already taken notice of, or at most, are so slightly diversified as not to make it worth while to enumerate them particularly. We shall, therefore, confine our remarks to the conclusions which Dr. F. draws from his Experiments, and to the arguments deduced from these, by which he endeavours to refute the hypothesis of Dr. Valli.

In the first section of the work, Dr. F. attempts to ascertain, whether the phenomena exhibited by the application of certain different metals to animals are referable to Electricity?

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It is now well known, that both Galvani and Valli refer the phænomena to the Electricity of the animal; and that the latter author especially, has endeavoured to establish the hypothesis, that the nervous fluid and electrical fluid, are identically the same, and regulated by similar law*.

Dr. F. first ascertains the circumstances requisite to the production of the phænomena, and also the manner in which they are rendered most conspicuous. Here, we do not find much to deserve particular notice, if we except one observation, which, indeed, merits considerable attention. It is that the contractions appeared to him to be more vigorous, and lively, in proportion to the bulk of the metals employed.

It is with pleasure we can say, that we have often made the same observation, and we think that the fact goes a great way towards establishing the opinion, that the influence does not reside in the animal, but in the metals; a conclusion, however, at which Dr. F. does not immediately arrive.

Another observation of Dr. F's worthy of observation is, that is not necessary, to excite contractions, that one metal should be in contact with the muscle, and the other with the nerve, but that if they are each of them applied to any one nerve, and then brought into contact, the muscles which that nerve supplies, will be made to act; and this fact, Dr. F. very properly observes, is of itself sufficient to overturn the hypothesis of Dr. Valli, who considers the muscles as so many electrical batteries, the one side of their fibres being charged *plus*, the other *minus*.

In the following experiment, our author discovered, that the influence may be made to pass through a foreign medium.

"The leg of a frog was disposed as in the former experiment. The probe, suspending the nerve, was held by myself; the zinc excitor by another person; and the leg of another frog formed the communication betwixt us. So long as I had hold of the nerve, and the person assisting me held the foot of this interposed leg, no contractions were excited in it, by the influence, which passed through it and excited the other leg. But when the person holding the zinc, held the nerve of the interposed leg; and I held the foot, both legs contracted with equal strength. From this experiment, it is evident, that Galvani's influence had passed either from the muscles, or the zinc and silver; and in the direct course of the nerves of both legs. P. 15.

This experiment naturally gave him a hint, how he might ascertain the different substances, which do or do not afford

* Valli, on Animal Electricity. p. 111.

a passage to the influence. These, as far as experiment yet goes, are the same with the conductors and non-conductors of Electricity.

The following is curious:

“Wishing to ascertain whether it passed over the surface, or through the substance of metals, I coated several rods of different metal, with sealing wax, leaving nothing but their ends, by which they were held, uncovered. Contractions were excited as readily through the media of these, as if they had not been coated. It seems to meet with no obstruction in passing from link to link, of several chains, even when no pressure, except that of their own weight, is used to bring them into contact. I was led from this to hope, that I should be able to make it pass through a very thin plate of air. I, therefore, coated a stick of sealing-wax, with a plate of tin-foil, and then made an almost imperceptible division across it with a sharp pen-knife. But even this interruption of continuity in the conductor was sufficient effectually to bar its passage.” P. 19.

Dr. F. next enters upon a refutation of the several arguments on which Dr. Valli founds his opinion, but of this controversy it is impossible for us to enter into a detail, without dwelling longer on the subject, than it entitles us to do.

In no one instance could Dr. F. cause the influence to affect the electrometer.

In the second section, our author shows that there are no grounds for supposing the influence to be magnetism. He next enters into certain Physiological enquiries.

Dr. F. found by experiment, that earth-worms and leeches, are thrown into convulsive motions by this influence, and hence he concludes, that although no anatomist has yet detected any thing similar to Brain or Nerves in their structure, yet they must have something of the kind to render them susceptible of it.

Against such a conclusion as this, we beg leave to observe, that in perfect animals, whose structure is much complicated, the nerves, besides serving the offices of sensation, are intended as the medium through which various stimuli act on irritable parts; thus general convulsions are often induced by an irritation of some of the nerves of the intestines, as is the case in worms, or as arises from the topical application of certain poisons. Stimuli, however, can also act immediately upon the irritable part to which they are applied, as well as through the medium of the nerves. In the same manner the new influence seems to act upon a muscle, both mediately, and immediately, that is, either when the metals are applied to the muscle itself, or to the nerves which supply it. Where then
is

is the wonder, that an animal simply irritable, and into whose composition nothing similar to nervous matter enters, should be thrown into action, by the immediate application of this new stimulus ?

We return to the work. Dr. F. proceeds to state the difficulty that he and several others met with in their attempts to throw the heart and other muscles of involuntary action into contraction. At last, however, he proceeded in the following manner, as described by himself :

“ At length, however, I was so happy as to succeed completely. On the 18th of March last, in presence of my friends, Mr. Hunter and Mr. Thomson, having dissected away the pericardium from a frog's heart, which had an hour before ceased spontaneously to contract, I removed the muscles, and cellular membrane covering its nerves, and large blood vessels. I then placed one end of a rod of pure silver in contact with one side of these nerves, and blood vessels, and one end of a rod of zinc on the other, both of them at about the distance of the third part of an inch from the auricles of the heart. On bringing the opposite ends of these rods in contact with each other the auricle first, and then the ventricle of the heart immediately contracted, and repeated their contractions as often as the ends of the metal rods were made to touch each other. When a stick of glass, wax, or wood, was made use of in place of one of the metals, no contraction took place. Contractions, however, were excited by irritating the heart itself with the point of a sharp instrument. The contractions were both more vigorous and more constant when the metals were placed in contact with the heart itself, than when touching only its blood vessels and nerves.” P. 75.

This experiment he repeated upwards of twenty times.

The author thinks the influence always follows the direction of the nerves, from the point where it is applied to their termination ; but this is now found, by the later experiments of Dr. Monro, to be a mere conjecture.

Besides the different points of enquiry already enumerated, Dr. F. passes to the examination of several others.

The work then concludes by a letter to the author from Mr. Robison, the distinguished and very ingenious Professor of Natural Philosophy in the University of Edinburgh, in which are mentioned several curious facts relating to the subject.

In concluding our account of this publication, it is but justice to the author to say, that it is written with such a degree of modesty as one wishes to meet with in the productions of young men, but which unfortunately is not always to be found.

We recommend the work as a companion to that of Dr. Valli ; in which, as we formerly observed, there is much ingenuity, but too great a fondness for hypothesis.

ART. XIX. *The Alteration of the Constitution of the House of Commons, and the Inequality of the Land-Tax, considered conjointly.* By J. Brand, Cl. M. A. 8vo. Evans. 1793.

“ THIS tract is part of a *general Essay* on the change of the Representation of the People,” hereafter to be published. We do not hesitate to predict, that if the Essay at large shall prove as full of information and argument as this part of it is, it will be one of the most sober and able discussions of this important question which have ever issued from the Press. The introduction, which we shall extract at full length, will give our readers an idea, not only of the detached part of the subject contained in this tract, but also of the projected Essay in general.

“ A measure of such importance as an alteration of the Constitution of the Third Estate, certainly requires to be examined in every point of view, before it be carried into execution. It may be considered as to its general or local consequence: the first, as affecting the whole kingdom; the second, the larger district of it.

“ It will affect the kingdom in general, by producing a change in the present proportion of power, in the Executive and Legislative Departments of the State. For its advocates hold out, that it will diminish considerably that possessed by the Crown, and at the same time reduce that of the Peers; while the strength of the popular branch of the Legislature is to receive some considerable increase. It is not (that I know of) so much as pretended, that the effective powers of the King, and the House of Lords, are to be decreased in the same proportion; it seems on the contrary, that the greater cession is to be demanded of the Crown. Hence the power of the Upper House will become relatively greater, compared with that of the Sovereign; and relatively much less, compared with the increased power of the Commons; or a total change will take place, in the present proportion of power of the Three Estates.

“ The effect of this change upon the whole kingdom, taken as a whole, I do not intend at present to enter into; but to examine its consequences to a particular district of great magnitude and importance, the southern and eastern counties: and solely with respect to the tax upon land.

“ This part of the kingdom comprehends the counties of Middlesex, Surry, Hertford, Bedford, Cambridge, Kent, Essex, Norfolk, Suffolk, Berks, Buckingham, and Oxford. With respect to the metropolis, these may be called the home district or counties; and the remainder of England and Wales, the remote district or division.

“ To the former of these districts, I consider the present proposed alteration of the Constitution of the Lower House, as a measure attended with great danger; because, as near as its termination is, it is not very probable that the present century will elapse, or at least be long

long elapsed, before the amount of the land-tax will be augmented : and though the representatives of the landed property of the remote district, have now a very considerable majority over those of the home counties in the Lower House ; yet, by the most sober plans of this alteration which I have seen, it will, in future, be doubled. Now the burthen of the tax on the latter, is much greater than that on the former ; and thus all relief to this great existing disproportion, will be rendered impossible ; the present assessment will be made the basis of the additions to the charges of this tax, which must in future take place : and the difference of the actual and proportional payment of the remote district, already very great, will receive a further augmentation. Now (all consideration of the metropolis being constantly left out of the question) the direct consequence of this must be, that the superior celerity with which the remote district has been advancing in opulence, during the course of the present century (aided, besides its natural advantages, by the existing inequality of the land-tax) will become greater by a second artificial acceleration, which will arise from this second defalcation of their payment to the public charge : and the relative decline of the home district, will be precipitated in the same degree.

“ One consequence of this may be here laid down : it directly follows from a supposition of its truth, that if it should be granted that a change of Constitution of the House of Commons is otherwise expedient (a supposition which, though not attacked here, is not to be taken as hereby admitted) still it ought not to take place, until its dangerous consequences be guarded against ! which are not only that of perpetuating an old system of the grossest inequality of the public burthens of the two divisions of the kingdom, but also that of aggravating its oppressive disparity by new augmentations. This must be guarded against, previous to intrusting the remote counties with double their present majority of members in the House of Commons : until that be done, a prudential justice, a regard for a fair equality, if these things have any existence more than in name, demand the measure to be postponed. And hence it follows, not only that the present is not the proper season to effect this alteration ; but that such a period has not yet occurred since the Revolution ; and that it is a happy circumstance, that no attempt to carry it into execution has hitherto succeeded. This is the legitimate consequence of the argument, the summary of which is laid down above : its several branches are now to be entered into, particularly and separately.

“ But it has often been urged by the inhabitants of the remote district, that the expediency and justice of the continuation of the present assessment, have been established upon good and solid reasons ; and they may be inclined to alledge, “ that this argument ought to be “ treated as a dilatory plea only against a necessary reform ; and that “ the bringing it forward, at this juncture, points out the propriety of “ carrying this great constitutional measure into immediate execution, “ even for the quiet of the home division ; who, when they see the absolute impossibility of succeeding in their unjust and impolitic pretensions, will silently abandon them : and the imaginary grievance, “ the

“ the real discontent it has always fostered, and all their chimerical expectations, will sink into oblivion together.” As the general argument may thus be attempted to be answered; this objection, and the consequences drawn from it, will be anticipated by treating the subject in the following order:

“ 1st. An account will be given of the cause of the inequality of this taxation.

“ 2d. The arguments in favour of its continuance will be all stated; and such as do not find a more natural place under a following head, will be here answered.

3d. The circumstances will be laid down which tend to prove, that the amount of the Land-tax must be increased.

4th. The measure of the disproportion of the charge upon the two districts, will be determined, and its effect assigned.

5th. The number of county members to be added to those of the home and remote divisions, will be shown, according to the plans of this change, brought forward in 1785, and 1790: and thence the great addition of power, which would be so required by the remote district, in the Lower House, will be proved.”

We shall earnestly expect the larger performance which the author has promised; in which that most important of all public measures, an alteration of the Constitution of the House of Commons, is to be examined in every point of view. Impatient as many reformers are to commence, or rather to dispatch at one stroke, this arduous task, there is, perhaps, no one political question, the whole bearing of which is so little understood, as this of a Parliamentary Reform; and the writer who shall best assist his countrymen in obtaining a full understanding of this subject, well deserve to be hailed as *Euergetes*, by the present and many future generations.

The Appendix to this very able tract presents us with several curious tables of calculations in political arithmetic, and some important remarks on the Estimate of Mr. Chalmers, a work much used throughout this publication.

ART. XX. *Shakspeare Illustrated, by an Assemblage of Portraits and Views, appropriated to the whole Suite of that Author's Historical Dramas. To which are added, Portraits of Actors, Editors, &c.* 4to. 7l. 15s. London: Published according to Act of Parliament, by S. and E. Harding, No. 102, Pall-mall. 1793.

AS a book of Prints without letter-press, this hardly comes within the province of the Critic; but a British Critic, “ *Shaksperiani nihil a se alienum putat* :”—and a work so judiciously

diciously calculated as this is to illustrate many passages of our illustrious bard, certainly deserves peculiar attention. It may be considered as a companion to all the editions of Shakspeare, and though from its quarto form it seems best calculated to accompany the edition of Sir Thomas Hanmer, the plates are not too large to be bound up with Mr. Stevens's late edition, in which manner several very splendid sets have already been made up*. The plan of the publisher has been to procure representations, such as could be found, where any were extant, of every remarkable personage and place mentioned in the historical Dramas of our great Poet: and the result of his labour is a very considerable collection, which every true Shakesperian will turn over with pleasure.

Opposite to the frontispiece is the famous head belonging to the Chandos family, the defence of which we still expect from the pen of Mr. Malone. Our readers will find some mention of the differences of opinion concerning this head, in our first volume, page 56. Such an argument will not, perhaps, be allowed much validity, but to our apprehension, the physiognomy of this head speaks strongly in favour of its authenticity. A strong expression of good sense, with all that mildness and sweetness of temper which tradition, and the evidence of his own writings, ascribe to the Bard of Avon, are very conspicuous in this portrait; which, if it do not give us the real countenance of Shakspeare, as we would fain believe, exhibits an admirably well-imagined character of him. We fancy also a likeness between this and the coarse portrait in the folio, allowing for the great difference of execution.

Some of the portraits of Royal heads belonging to France are taken from the engravings of De Bie, which are, perhaps, of sufficient authority; the view of Angiers, which is the 6th plate, unluckily represents the side next the river, and not the gates of that city, which are the part introduced into the Drama; the head of Richard II. from the curious ancient picture in the Jerusalem Chamber at Westminster, is very delicately engraved by Gardiner. The engravings altogether are of various degrees of merit, as the subject seem to demand more or less attention, and are executed by various hands; some are taken from originals preserved in the British Museum, and others collected from various quarters. There may be, perhaps, in many instances a want of satisfactory authority for the genuineness of the portraits, or their resemblance to the persons represented; nevertheless, it is pleasing to have such specimens as we can obtain, to give the mind some definite ideas to recur to. Some of our ancient buildings now in ruins are here represented as

* There are sets also of folio size, at 9*l.* 6*s.*

they formerly were, from ancient drawings: among these are, the Castles of Pontefract, Kenelworth, &c. Where nothing better can be obtained, the ruins, as they now stand, are given from the designs of Capt. Grose. Among the heads we would particularly point out to notice, is that of the Earl of Essex, by Bartolozzi, from a beautiful miniature by Oliver, in the collection of the present Earl of Orford; and that of John Duke of Bedford, Regent of France, from Mr. Edwards's most valuable Missal, presented by that Nobleman himself to Henry the Sixth.

We cannot, however, undertake to specify all that is curious or worthy of attention in this publication, but we can safely recommend it to those lovers of Shakspeare, who are in circumstances to indulge themselves in literary luxuries.

BRITISH CATALOGUE.

POETRY.

ART. 21. *Flowers from Sharon; or Original Poems on divine Subjects*
By Richard Lee. London: Printed for the Author, and sold by
J. Deighton, Holborn, &c. 8vo. 3s. 1794.

The *Flowers from Sharon*, we are compelled to remark, bear on very striking resemblance to the *Flowers of Parnassus*; and as the Author professes to have culled his blossoms from the Mountains of Jewith, rather than of the Grecian fame, it might be invidious to examine them upon the stricter laws by which the productions of the latter are usually judged.

Mr. Lee has indeed given us to understand, in his Preface, that the *carnal* eye will find little gratification in this his spiritual bouquet; and, if the measures of approbation are to determine the proportion of spirituality, we fear it will be our fate to pass, in the judgment of this author, for Critics of *carnal* discernment.

Since the days of Pope, Poetry has become a task of no ordinary execution. The public taste, vitiated by wild and irregular effusions, then first received a just direction; and demanded of those who aspired to the rank of Poets, harmony of numbers, and correctness of versification.

We cannot compliment Mr. Lee upon either of these grounds, as he has suffered his muse (who is uniformly spiritual) to carry him into the grossest violation of Poetical decorum. What taste can support such measure and sentiment as are conveyed in the following passage:

“ Oh! my poor stupid heart! how cold!
Almost a trisler.”

What

What ear does not revolt at such rhymes as "of" and "love"—
"price" and "Christ"—"house" and "produce," &c.?

We mean not, however, to condemn the work altogether. Mr. L. is not destitute of talents, although his muse has not attained the last polish, and to readers of a *certain* description, his lucubrations will form no unacceptable present. The volume consists of Hymns, Odes, Reflections, &c. and breathes throughout a strain of piety, not unaccompanied, in some instances, with a proportion of poetic fervour.—We select as one of the most favourable specimens the following lines :

LONGING FOR ETERNITY.

" When will that hour, that best of hours be mine,
Which to the weary pilgrim's waiting view,
Brings the fair star of morn, the dawn of heav'n,
The glorious prelude to eternal day?

When will that ling'ring, slow-pac'd hour arrive,
Bearing the summons on its azure wings,
The summons from my FATHER's throne, that bids
Me leave this wilderness and soar above?"

The remainder is less correct.

ART. 22. *Three Pindaric Essays—Fitzcypaller, the Birth of Democracy, and the Calamities of France.* 4to. 1s. 6d. Owen. 1794.

The writer who attempts to soar with Pindar, should, like Pindar, have the wings of an Eagle; there is no middle course; but too many of his imitators in the attempts to catch his *fire*, have displayed little but the smoke. These three Odes are unequally written. In some lines there is energy and ardour. The following *Ganzas*, which begin the 3d, will enable the reader to judge for himself :

" Whence come these dread tempestuous sounds,
That seem to shake far distant grounds,
And rapid roar upon my startl'd ear?
O hark from far, what din of woes!

Eolus, furious, strikes his untun'd harp :

Deep mournful notes Boreas blows,

With moanings hoarse and shrieks shrill woeful sharp;
Against some turret's front oppos'd he howls,
Where a dæmon sits and growls :

And in th' approaching storm I hear,

Sad mortals dismal cries :

Bestial lowings—human sighs—

And dread terrific noises now more loud, more near!

Hark, hark, how near!

" Behold, here, from this chalky *cliff*,

What thick'ning clouds o'er Gallia spread :

Lo! horrid dæmons laughing lift,

Dull slumb'ring night *from off* his Stygian bed,

" Arouse,

"Arouse, arouse!" they cry, "usurp the place of day."
 Whilst the wind, with boist'rous force,
 Hollows thro' the sacred fane,
 Shakes firm pillars in its course :
 The strong-arch'd roof,—the stone-built wall,
 Tremble at the deadly blast ;
 And the monuments of Kings,
 Forbidden to eternity to last,
 Tott'ring, tott'ring, tott'ring—fall."

ART. 23. *The Beauties of Ancient Poetry, intended as a Companion to the Beauties of English Poetry.* 12mo. 2s. 6d. Newbery. 1793.

These Poems are selected with taste and skill, and the lovers of ancient Poetical pieces will recognise with delight what they have long been accustomed to admire in Bishop Percy's, and other collections.—This selection has also the merit of being accurately printed.

ART. 24. *Anatole: or a contemplative View of the material and intellectual Worlds compared; a Poem, on the Birth of Christ, in two Books.* 4to. 2s. 6d. Evans, 1793.

"The author has undertaken, as far as the parallel would properly hold, to draw a comparison between the appearance of Messiah, or the rising of the *Sun of Righteousness*, (as the Prophet styles him) and that of the material Sun; and to elucidate the effects of the *one* on the intellectual world, or mind of man, by those of the *other* produced on the several parts of nature."

There is so much modesty in the apology offered for this poem, and so much piety in the work itself, that we cannot forbear to speak of it with respect and kindness. It was written as a School-exercise, when the author had not completed his 18th year. Candid readers, therefore, will not expect to find in it the comprehensive views, the correct judgment, and the uniform vigour of a full-grown poet; but will be satisfied with *verses* which promise, if they do not exhibit in maturity and abundance, the fruits of poetry. The following lines are a fair specimen of the author's manner and powers:

"For me where'er by sov'reign wisdom plac'd,
 In peopl'd city, or in desert waste,—
 In northern climes which hills of ice confine,
 Or where the Sun is hottest on the Line;
 Or borne to either of the Earth's extremes,
 To view his rising or his setting beams,
 If I forget his Maker,—if my tongue
 Be silent in his praise,—my worthless song
 Refuse a strain of gracious love, then may
 Mine eyes decline the gladsome scenes of day;
 My cheerless muse no glowing visions warm,
 And heav'n'ly numbers cease mine ear to charm." P. 39.
 DRAMATIC.

DRAMATIC.

ART. 25. *The Purse; or, Benevolent Tar. A Musical Drama, in One Act: as performed at the Theatre Royal in the Haymarket. By J. C. Cross (the Music by Mr. Reeve). Second Edition. 8vo. 6d. Lane, &c. 1794.*

This is a very happy effort of a writer young in the science of the Drama. The incidents, which are necessarily few, are adroitly managed; and both the sentiments interwoven with the dialogue, and the moral deducible from the whole, do honour to the talents and the humanity of the author.

ART. 26. *The Travellers in Switzerland. A Comic Opera, in Three Acts, as performed at the Theatre Royal, Covent-Garden. By Mr. Bate Dudley. 8vo. 1s. 6d. Debrett. 1794.*

The success of this Opera in the representation is a sufficient eulogium upon its merits; and the approbation it has already met with from the public, renders criticism hazardous, and praise superfluous.

ART. 27. *The Coalition, or the Opera Rehears'd, a Comedy, in three Acts. By the Editor of the Spiritual Quixote. 8vo. 1s. 6d. Dilly &c. 1793.*

In an advertisement prefixed to this Play, we are informed, that "the operatical part had been set to music without the Author's knowledge, by an ingenious Musician at Bath; and was performed at the Upper-Rooms there, under the patronage of a Lady of Quality, with considerable applause, but at a considerable expence: in hopes of reimbursing himself, therefore, the Musician importuned the Author to add the comic part with a view of bringing it on a London Theatre: but this was not so easily accomplished; it lay two years in the Manager's hands, who, whatever its merit or demerit might be, said it would not answer the Musician's end.

The Author now gives it to the public, as a beggar when he has no further use for them, leaves his tattered exuviae on the public road, if haply they may be of service to some poorer devil than himself."

Though not calculated for the Stage, it may amuse in the Closet, and some of the characters, which are taken from domestic life, though not very new, are whimsical, and naturally pourtrayed.

NOVELS.

ART. 28. *Francomania: French Madness; or the Travels of the D—l and Folly, in France, Liege, Brabant, &c. Translated from the French. Guthrie, Edinburgh; Vesnor and Hood, London. 1794. 224 pp.*

The writer (or translator,) of this book, remarks in his Preface that "of all the subjects that amuse the fancy, fix the attention, and affect the heart, none are of equal importance with politics and religion." With respect to politics, he seems to be joined by almost every man, woman, and child (that can speak) in the Kingdom of Great-Britain: as to religion, if not so favourite a subject, it is, in truth, much more important. About either one or the other we do not find much that is either very new or very amusing in this volume. The author informs you, in his first Chapter, that *Le Diable boiteux*, the lame Devil, the Devil upon crutches, or what other name you mean to distinguish him by, having ended his long and tedious travels, has returned to the regions below, very well satisfied with what he has seen on earth. He here relates that he had seen a band of robbers, who turned every thing topsy turvy in France, and called themselves a *National Convention*, and that he had heard one of the members say *Let us make war upon all kings: let us pursue them, if necessary, even to the gates of Hell.*" This puts Lucifer into a rage, and he determines to visit France, and convince the villains of his wrath and of his power; but first dispatches an Ambassador in search of FOLLY, who, to prevent the uneasy sensations arising from taking a long journey alone, is to be his companion. The travels and adventures of this amiable pair afford the writer a vehicle for his reflections, which, though sometimes trite, are frequently just, but to deal with the Devil after *Le Sage*, is no easy task. The volume is extended by a number of notes.

ART. 29. *The Maid of the Hamlet. A Tale, in Two Vols. by Regina Maria Roche, Author of the Vicar of Lansdown.* 12mo. 6s. Long. 1793.

The Novel presents a History, in which are combined some interesting incidents. The outline of the story is as follows. Matilda Stanley, the Heroine of the Tale, is the ward of Mr. Belmore, a man of years and experience, who is obliged by a law-suit terminated against him, to reduce his expensiture, and retire to the secrecy of a Hamlet. Here an acquaintance is formed with young Howard, whose melancholy habits had driven him to this retirement, and are with difficulty overcome, by the friendly offices of Mr. Belmore. At the pressing instances of the latter, Howard resolves upon entering again into active life; procures a commission, and bids adieu to the Hamlet and to England. Previously to his departure, he deposits a paper with Matilda, by which she learns that his melancholy arose from an unfortunate marriage with the repudiated but unknown wife of his dearest friend. Mr. Hartley, a man of fortune, in the neighbourhood, conceives a passion for Matilda, whom accident had thrown in his way. His overtures are warmly received by Mr. Belmore, who wishes to see his Ward well settled. The reluctance of Matilda, to whom the image of Howard is ever present, is at length conquered by the importunities of Mr. Belmore, and Harley obtains her hand. Brom-

ley,

ley, a Libertine, who had in an earlier stage of her history, attempted to seduce Matilda, without success, now imagines a new plan of seduction, by exciting the jealousy of her husband. In this he succeeds to a certain degree. Harley is enraged at the suspicious character of his wife, transports her to his estate in the North of Ireland, and treats her with no ordinary rigour. A shipwreck, casts Bromley upon the coast; in moments of penitence, he acknowledges his secret machinations in the presence of Harley, who restores his wife to the enjoyment of his confidence. Mr. and Mrs. Harley now return to England; and, Harley dying a short time after, Howard, (whose wife had perished in a storm, from which Bromley escaped) is at length united to Mrs. Harley, the former Maid of the Hamlet.

The conduct of this Novel is not upon the whole happily managed: the rules of connection and verisimilitude are not sufficiently adhered to: the narrative is too frequently broken, and probability too grossly violated. Bromley schemes too ill for a man of the world, and accidents throw Howard *too fortunately* in the way. In other respects this writer, as we have remarked, is not without merit; the sentiments are every where in unison with nature, and partake of that feeling which does honour to her sex.

ART. 30. *The Dupe: a modern Sketch.* Two vols. small 8vo. Price 5s. Woodfall, &c. 1793.

The negative praise of being *harmless* is all that we can afford to these volumes; but if the tendency of many modern novels be considered, even this humble merit is not to be despised. The *price* which is set upon them strikes us as being extravagant: and if it may be justly concluded, from this circumstance, that the demand for such books is still very great, we should hope that this species of writing may be thought worthy of cultivation by those who are capable of storing it with the best flowers of genius, and converting it to the noblest purposes of morality.

MISCELLANIES.

ART. 31. *The Ladies Miscellany; or Pleasing Essays, Poems, Stories, and Examples, for the Instruction and Entertainment of the Female Sex in general, in every Station of Life.* By George Wright, Esq. Author of the *Rural Christian, Pleasing Melancholy*. &c. &c. 8vo. 3s. 240 pp. Chapman. 1793.

This miscellany is well calculated for those for whom it is evidently written, i. e. the attendants at the Tabernacle. The prose consists of short stories, which, though not written in a very elegant style, have generally a moral tendency. The poetry is, for the most part, of a similar class to the motto in the title-page; in this censure we do not mean to include the quotations from Thompson, Armstrong, &c. In a poem on Scandal we find some curious lines; for example:

“ O cursed Scandal, spring of all that's foul,
We ought to keep thee farthest from the soul,

—But

—But 'tis not those alone, who acting wrong,
 Employ the Scandalizer's hellish tongue,
 No—but the innocent, the good and wise,
 Of whom they prop'gate such mischievous lies.
 Heed, heed them not! they cannot judge aright;
 They talk from malice, ignorance, and spite;
 Scandal inspires their fluency of tongue,
 While they relate whate'er is said or done.
 O! could I lash them with sufficient rage,
 And shew their impudence thro' every page." &c. &c.

In the fourth line of some verses on the Folly of Discontent, addressed to Stella, there is a new thought:

" Say dearest Stella, why this pensive air?
 Tell me, O tell thy sorrows and thy care:
 Why thy lips tremble, or thy cheeks look pale?
 Why heaves thy bosom with a mournful gale?"

ART. 32. *Pleasing Melancholy; or a Walk among the Tombs in a Country Church-yard, in the Style and Manner of Hervey's Meditations. To which are added Epitaphs, Elegies, and Inscriptions, in Prose and Verse. Dedicated, with Permission, to Sir Richard Hill, Bart.* 8vo. 2s. 6d. 208 pp. Chapman. 1793.

This *Olio* is precisely of the same stamp with the foregoing, and principally made up of the sweepings of a common-place book; in the Ladies' Miscellany the prose predominates, in the *Pleasing Melancholy*—the *rhymes*; as two thirds of the book consist of epitaphs extracted from different church-yards. The Epitaph on *Quin*, by David Garrick, is one of the best in the volume. P. 154.

ART. 33. *The Guide to Domestic Happiness, in a Series of Letters.* 8vo. 2s. 6d. Dilly. 1793.

In the Preface we are told, " that a sincere desire of promoting the happiness of society, induced the author to publish the following Letters." It is sufficient—Criticism is disarmed—having no reason to suspect the writer's sincerity, we give him credit for the purity of his intentions. The Disciples of Rowland Hill, and John Wesley have exhausted three editions of this volume! we cannot smile, and the author would not thank us for our pity.

ART. 34. *Hints for a System of Education for a Female Orphan-house, in a Letter to Mrs. Peter Latouche, by Eubanks.* Dublin. 1793.

Every attempt at improvement in a System of Education, as it tends to meliorate society, has a claim to our approbation; the author of this little tract, without the extravagance of Mrs. Wolstonecraft,

Stonecraft, appears to have been benefitted by some of the more rational instructions, which that bold advocate for the Rights of Women has laid down. "The Idler is the object of the tempter, and whoever has enquired into the history of the fallen part of the female sex, must have traced the cause of their degradation to idleness." The observation is undoubtedly just, and this idleness with equal propriety is traced "to the paucity of arts," appropriated "to the employment of Women." And surely as there are so many employments, from which women are excluded by their very nature, it is a melancholy infringement on those few which remain, that the other sex should stand measuring ribbands behind a counter, or making stays in a back-parlour.

"It is seldom," says our author, "that we see women engaged in tasks exceeding their corporeal powers, but we often find men employed in manual labours, to which women are in every respect equal. To such labours, women have a presumptive right."

On the subject of *mental* Education, our author is silent, presuming that the fair personage to whom this Letter is addressed, has considered it "from the fanciful Rousseau, to the philosophic Macauley." We hope she has; but surely a few additional pages on a subject so important, might not have been totally unprofitable, particularly as the *politeness* of the present age does not perhaps afford that ample scope for exertion, to which female talents are entitled; for so unfashionable is it to oppose the opinion of a female, that comparatively speaking, argument is seldom in their possession: and reason in the breast of woman, too frequently, like the poor captive bird, when first it feels the horrors of imprisonment, flutters its little wings about the cage, to find a passage out, but seeing its vain efforts unaided by the humanity of a friend, sits fatigued upon its perch, and sings itself to sleep.

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ART. 35. *Outlines of a Plan for making the Tract of Land called the New-Forest a real Forest, and for various other Purposes, of the first National Importance; with a monitory Preface, announcing also some Undertakings, in which every Englishman is interested. By the Rev. Philip Le Brocq, A.M. Domestic Chaplain to His Royal Highness the Duke of Gloucester.* 8vo. pp. 45. 1s. Bell. 1794.

This is the most impetuous writer that has yet come before us to be reviewed. His preface is a Philippic against "some of the clerical corps," and Jacobins, Anarchists, and Oppositions; and a panegyric upon himself, as a defender of the English Constitution, and a reformer of its abuses. More intemperance of language, and more vaunting, were hardly ever compressed within twelve pages.

However, as the *New-Forest* is undoubtedly a very great National concern, should be glad to give an abstract of these desultory Outlines; but not being able to allow room for this attempt, we shall content ourselves with giving the author's calculation of the effects

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of

of his plan, the magnitude of which may, perhaps, induce those who are more competent judges of the question, to cast an eye upon it.

After directing the plan according to which he would have the New-Forest reduced to 50,000 acres, inclosed, planted, intersected with roads, canals, &c. at the expence only of thousands, whereas millions, he pithily observes, have often been thrown away in visionary pursuits, the author thus calculates his gains. "Suppose the 50,000 acres fully stocked with grown oak and beech timber: they will produce about three millions of loads, of which the total value will be more than twelve millions. The navy requires annually about 25,000 loads, worth 100,000*l.* but the Forest would produce annually 80,000 loads, worth more than 300,000*l.*"

In the series of publications which this author proposes to send forth, concerning abuses in civil and ecclesiastical affairs, we hope he will be more mild and reasonable: otherwise we shall despair of his "prescribing remedies, gentle and efficacious." We have received from him, good wishes and kind offers; we wish we could repay them with praise. But, except in the desire to do good, we should not agree; in the modes we should undoubtedly differ greatly.

ART. 36. *The Life and Death of Maria Antoinette, late Queen of France, from the French of Mirabeau and others.* By W. S. DeLolme. 8vo. 3s. 6d. Symonds, 1793.

A shameless translation, of some of the basest calumnies published in France, to render the queen odious; and what is more cruel, a part of it pretended (most impudently) to be written by herself. The Trial is tacked to it. A deception upon the public seems also to be intended in the name of the Translator, which is doubtless feigned, that it may be mistaken for that of J. L. De Lolme, the celebrated writer on the British Constitution. The whole deserves most fully the name of a vile catchpenny.

MEDICAL.

ART. 37. *The Medical Spectator, Vol. I. and II.* 8vo. London. Printed by J. Nichols, for the Author; and sold by J. Pridden, Fleet-street; Creech, Edinburgh; Prince and Cook, Oxford; W. Meyler, Bath, &c.

The ingenious Author of this Miscellany, in imitation of his predecessor the Spectator, begins by giving an account of himself, and seven companions, members of the Medico-Spectatorial-Club, who are all engaged in the different branches of the practice of Physic: we may, therefore, expect in the course of the work, observations on every thing new or important in that science. The principal part of the first volume is employed in examining the Harringtonian system of the atmosphere, and the use of respiration, contrasted with the opinions on those subjects, of Priestley, Lavoisier, Black, Crawford, &c. The latter philosophers have maintained,

that the principal use of the lungs is to discharge mephitic vapour from the constitution; and that the quantity of vapour exhaled from them, is so considerable, as to vitiate and render unfit for respiration, a gallon of air in the space of a minute. Later experiments have induced Dr. Priestley to conclude, that besides this property, the lungs have the power of absorbing phlogiston from the air, but, in what proportion, he has not ascertained. Dr. Harrington, in the year 1780, published his analysis of atmospherical air, which he says is a compound, consisting of phlogiston or fire, fixed air, or the aerial mephitic acid, and water. In respiration, he says, a portion of the phlogiston is absorbed by the lungs, which decomposes the air, and renders it unfit for use, until it is again mixed with the atmosphere, where it ascends, reabsorbs phlogiston or fire from the Sun, the great fountain of heat and animation to all nature, and is thus restored to its original purity. The use of the phlogiston absorbed in respiration, is, he says, to generate and preserve animal heat, to stimulate the heart, and thence to promote the circulation of the blood, assist digestion, secretion, and in general all the functions of the body. We shall content ourselves with giving this brief account of the doctrines of these great writers, without venturing to decide on the superiority of our system over the other, non nostrum est tantas componere lites. Indeed it would be improper to give an opinion in this place, as the papers contained in the volume before us, are only abstracts from the works of Dr. Harrington on the subject. The next important article is a paper on the cure of aneurism, particularly the popliteal, by pressure, with the description of an instrument invented for the purpose, which seems deserving the serious attention of the surgeon. No. XX. contains some animated and just strictures on Mr. Newbury's late advertisement, in which he labours to depreciate the value of the pulvis antimonialis of the London Pharmacopœia, which on analysis has been found to be the same composition as his celebrated medicine James's powder. It is to be lamented that a man possessed of the immense property Mr. N. is known to have acquired, should have recourse to the arts of common quacks, to raise the value of his medicine. The preparation of his powder is now well known, and it is very just, after he has enjoyed an exclusive property in it for so many years, that the public should at length participate in the benefit derived from it. In the second volume, the Harringtonian doctrine is further developed and defended. In an Appendix there is an account of a cure popliteal aneurism from Mr. Hutchinson, of Southwell, Nottinghamshire, by the method recommended in the first volume, we may, therefore, hope that further trials will be made, and the real value of the discovery appreciated. In a subsequent number, Mr. Mudge's method of treating compound fractures, is recommended and extended; and some cases related in which it has proved successful. Numbers XXXIV. and XXXV. contain a description of chlorosis from Riverius, and a method of cures principally by the medicine recommended by Dr. Griffiths, consisting of Myrrh, Steel and Kali. These are the principal of the medical articles.

ticles. The remainder of the volume consists of humorous and entertaining papers, anecdotes, &c. intended probably to amuse and relieve the reader, amidst his more grave and serious lucubrations; and with that view we will add, they may be read with advantage.

POLITICS.

ART. 38. *Remarks on the Conduct, Principles, and Publications of the Associations, at the Crown and Anchor, in the Strand, for preserving Liberty and Property, against Republicans and Levellers.* 8vo. 1s. Evans. 1793.

We do not conceive it incumbent upon us, to make here any remarks on the Conduct, Principles, and Publications of this Association, but simply to confine our observations to those which are made upon them by our anonymous author. He very properly, begins, by stating some of the Resolutions which they have published; but instead of drawing any particular inferences from that statement he immediately launches (p. 7-10) into the measures which other Associations have adopted, and which bear but little relevancy to the subject: his Remarks are too general for the title of his Pamphlet, or the title of his Pamphlet too limited for his Remarks.

ART. 39. *Canterbury Brawn, or a Christmas Gift for the Friends of the War.* By Robin Pindar, cousin-German to the Great Peter Pindar. 1s. Myers, 1794.

A very humble attempt at irony, in proposing new subjects for taxation. Brick-dust, kitchen-stuff, and the skins of fallen heroes are those principally recommended to the Minister. Some slight claim to humour may be admitted in the direful sentences, which our author has suggested for Sedition. "I would punish Charles Fox," says he, "to all eternity, by transcribing upon his skin, the manifestoes of the Duke of Brunswick, General Burgoyne, and the Prince de Saxe Cobourg," and upon the "perdurable parchment" of Tom Paine should be written—THE CORONATION OATH!

ART. 40. *A Letter to the Greatest Hypocrite in his Majesty's Dominions.* 8vo. 16 pages. Third Edition. No Printer's Name.

It does not require much penetration to discover that a great Law-Lord is intended under the denomination of *Hypocrite*, which this writer, who signs himself an Englishman, has given to the subject of his address. The Letter is written in the spirit of acrimony and invective; and the writer, whose *courage* appears about equal to his *decency*, has very prudently sheltered himself under the protection of an anonymous signature. We think it proper, to advertise the public, that the *Tick-Page* is pasted on a blank-leaf. This is an artifice frequently

quently practised by scurrilous writers, who have thus an opportunity of recommending their works, by any number of editions, at the simple expence of a new Title.

ART. 41. *A Short History of the British Empire, during the last twenty Months; viz. from May, 1792, to the Close of the Year 1793. By Francis Plowden, L.L.D. Author of the Native Rights of British Subjects, Jura Anglorum, &c.* 8vo. pp. 386. 5s. Robinsons. 1794.

The author of the *Jura Anglorum*, attacking Mr. Burke, and the loyal Associations with virulence, supporting all the wild plans of innovation, under the name of reformation, that are directed against the Constitution, giving such a history of the war, as throws the blame of every thing wrong, even in France, upon the Government of this country, and concludes with the clouds and horrors of Jasper Wilson's Politics, is a phenomenon that we little expected to have met with. What secret history there may be in this Revolution of sentiment we do not presume to guess, that some there must be we would venture whatever credit for sagacity we may have acquired, by affirming. Whoever wishes to be informed that every thing we have done for these two last years is wrong, and that all we can do will be destructive, unless we have a ministry formed from the author's new Friends, will peruse this history, and perhaps pronounce it impartial; which is much more than we can undertake. Mr. Plowden's talents, as a writer, are known enough to the public, to excuse us from giving any specimens of his style; of his matter there is little that requires to be brought forward, removed from its connexion with his narrative.

ART. 42. *The Malecontent, a Letter from an Associator to Francis Plowden, Esq. Author of Jura Anglorum, a History of the last twenty Months, and a friendly and constitutional Address to the People of Great-Britain.* 8vo. pp. 135. 2s. Sewell. 1794.

A strong and able remonstrance with the preceding author upon his change of Politics, which is entitled *the Malecontent*, in compliance with the distribution of Mr. Plowden himself, in p. 137 of his *Jura Anglorum*, where he gives that name to the small minority in this country, which is not contented with the present form of its Constitution and Government. And as Mr. P. has in parallel columns contrasted his own opinions, and those of Mr. Burke, so this writer has, in the same manner, balanced Mr. Plowden Content, against Mr. Plowden Malecontent. There is much vigour in this Pamphlet, which evidently comes from the pen of some able writer.

DIVINITY.

ART. 43. *Six Sermons, by the Rev. E. W. Whitaker, Rector of St. Mildred's, and All Saints, Canterbury.* 12mo. 2s. Egham, for the Author; Rivingtons, London. 1793.

Mr. Edw. Whitaker, who by several previous publications has proved himself a zealous, sound, and studious Divine, * here claims our attention by fix, plain, practical, and very sensible discourses, well adapted to the circumstances of the time. The subjects are, 1. The infallibility of the Divine Menaces against the Impenitent. 2. The Evidences of Providential Government. 3. The Influence of our Character in this Life, on our Situation in the next. 4. Our Duties as Servants to God. 5. A Call to Repentance from the Example of France. 6. The Consequences of disobeying the Divine Laws which enjoin Submission to human Government. On all these topics we find much of important and very just remark. In the first Sermon, an excellent use is made of the denunciations of wrath fulfilled against the Jews, by supposing that the scoffers of that nation laughed, as modern Infidels do, at the notion, that a God of mercy would execute such threats, till the vengeance actually fell upon them. See p. 14. In the third Sermon we admire the four-fold distribution of the things committed to our care by Providence, into Time, Faculties, Power, and Property, and the handling of each of those subjects. See p. 56. In the Sermons on Political subjects there is nothing violent or injudicious; but the whole breathes true and unaffected piety. A few assestations of peculiar orthography might as well have been omitted, as daies and waies; but the instances are very rare; and the volume recommends itself by many excellent qualities, as well as by its cheapness.

ART. 44. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of St. Peter, Westminster, on Thursday, January 30, 1794, being the Anniversary of the Martyrdom of King Charles the First. By Edward Lord Bishop of Carlisle. 4to. 1s. Faulder.*

Prudence, and a due consideration of consequences, are here ably recommended from the words of Ecclesiastes—"Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit." vii. 8.—A clear and distinct view of the errors of our own country in the times of the great Rebellion, and such a comparison of them with those of France, as points out at once the resemblance and the difference, are the striking features of this Sermon. The following passage affords a good warning to the few among the Nobility who seemed inclined to desert the common cause: "So was it, that the Nobles who had weakly yielded to their fears and apprehensions, and severed themselves from their parent stock, were despised and scorned, and when occasion had offered, were treated even with marked severity by those very Commons to whom they had blindly joined themselves."

ART. 45. *A Sermon preached before the Honourable House of Commons, at St. Margaret's, Westminster, on Thursday, January 30, 1794, being*

* Four Dialogues on the Trinity, 1786—a Letter to Dr. Priestley, 1787—a Letter to the People of the Jews, 1788—Sermons on Education, 1788.

the Day appointed to be observed as the Day of the Martyrdom of King Charles the First. By the Reverend Thomas Hay, A. M. Chaplain to the House of Commons. 4to. 1s. Walter.

Sir William Waller's striking confession, judiciously quoted in this discourse, is applicable, very nearly, to the circumstances of France. "After the expence of so much blood and treasure, all the difference that can be discerned between our former and our present state is but this; that, before time, under the complaint of a slavery, we lived like freemen; and now, UNDER THE NOTION OF A FREEDOM, WE LIVE LIKE SLAVES, enforced by continual taxes and oppressions to maintain and feed our own miseries." If the French did not live like freemen before the Revolution, they certainly were much less enslaved than at present. Both cases offer a forcible warning against rash innovation. This Sermon is on Isaiah iii. 5. "The people shall be oppressed every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable:" and it seems to us to surpass the former by the same author (noticed Vol. I. p. 28) in manly vigour of reflection, and clearness of historical deduction.—It is a composition of uncommon merit in every point of view.

ART. 46. *A Sermon preached in Lambeth Chapel, at the Consecration of the Honourable and Right Reverend William Lord Bishop of St. David's, on Sunday, January 12, 1794, by Charles Peter Layard, D. D. F. R. S. F. A. S. Prebendary of Worcester, and Chaplain in Ordinary to his Majesty. Published by Command of his Grace the Archbishop. 4to. 1s. Walter, &c.*

A comparison of the modern great Heresy, or defection from Religion, of a neighbouring kingdom, with the ancient Heresies. Even in the worst of times, this author hopes, and we hope with him, "the Throne that is established by righteousness, and the sceptre which is held in justice and mercy, shall still be a refuge for those who are persecuted for righteousness' sake." Around it will assemble the sincere friends of human nature, the faithful servants of God, the firm and merciful defenders of the real interests of their fellow-creatures, United in an indissoluble band, "stedfast in faith, rejoicing in hope, and rooted in charity," they shall stand even in the evil day."—Dr. Layard concludes, by promising in the words of his text, to the faithful overseers of Christ's Church, that "when the Chief Shepherd shall appear, they also shall receive a crown of glory which fadeth not away." 1 Pet. v. 4.

ART. 47. *The Present State of Europe compared with Ancient Prophecies. A Sermon preached at the Gravel-Pit Meeting in Hackney, Feb. 28, 1794, being the Day appointed for a General Fast. By Jos. Priestley, LL.D. F. R. S. With a Preface, containing the Reasons for the Author's leaving England. 8vo. pp. 44. 1s. Johnson.*

The present period exhibits so little which can flatter the hopes of those who are interested in the fate of Europe, that the thoughts of the

the serious are, not without reason, directed to the consideration of those predictions which may appear to be now receiving their accomplishment. The author of the Sermon before us has engaged so much of the public attention in the different periods of his life, that we are not a little curious to peruse his apology for leaving, in its decline, the country that gave him birth. We read it with attention, and were of opinion, that the author had well decided not to continue longer in a country, in which he had become (to use his own words) "an object of general dislike." We are sincerely disposed to pity the individual whose declining years are embittered by testimonies of public aversion; we must, however, be allowed to say, that the very forward and indiscreet attacks which this champion of Unitarianism has made, not only upon the received systems of faith, but against the very existence of our Religious Establishment, should serve to reconcile him, in some degree, to the odium which induces him to emigrate. In few countries could such attacks have been made with no worse consequence than voluntary emigration. The view which Dr. P. presents to us of ancient Prophecy, is such as might be expected from his ingenuity and his situation:—to the latter we refer the gloomy interpretations which he gives of the Scriptural predictions; to the former, the plausibility with which he supports the opinions he has formed. According to the construction of Dr. P. the *mark of the beast* is to be found in Ecclesiastical Establishments of every description. These are to be subverted by Anarchy and Infidelity; till Christ descends in person upon Earth, and commences his Millennial reign.—We had occasion, in considering Mr. Jones's Sermon upon the Man of Sin, to remark the probability of his interpretation, in applying that prophecy to a defection from civil and religious authority: but whether that be admitted or not, we cannot allow the justice of Dr. P.'s gloss, which fixes the *Son of Perdition* upon those very institutions whose existence appears to us the chief, if not the sole obstruction to his empire. The interpretations of Prophecy, till fully accomplished, must ever be equivocal, and we cannot forbear remarking, that in the case of Mr. Jones and Dr. P. the lines of construction, in commenting upon the Prophecies, run in exact contradiction; and each is the *Antichrist* to the other. We mean not to violate the seriousness of the subject, when we apply to the conjectural expositions of different individuals, the adage which is, in this instance, sufficiently confirmed;—

You say that *I*, I say that *you* are *he*,
And each man swears the *cap's* not made for *me*,

LAW.

ART. 48. *The Trial of William Winterbotham, Assistant Preacher at How's-Lane Meeting, Plymouth, before the Hon. Baron Perry, and a Special Jury, at Exeter; on the 25th of July, 1793, for Seditious Words. Taken in Short Hand by William Bowring. 8vo. 132 pp. 2s. Ridgeway, 1794.*

As Trials for Adultery are made vehicles for lewdness, so are Trials for Sedition employed to circulate disaffection. A published trial,

trial, should be a plain report of what was said in Court: This is a flourished account, adorned with capitals, italics and notes, tending to accuse the Judge, Counsel, Jury, &c. We may well doubt whether any part of such a publication contains a fair report.

ART. 49. *An Account of the Trial of Thomas Fyfe Palmer, Unitarian Minister, Dundee, before the Circuit Court of Justiciary, at Perth, on the 12th and 13th days of September, 1793, for Sedition.* 8vo. 2s. Morison, Perth; Vernor and Hood, London. 1793.

This seems a much plainer and fairer account of the trial it reports.

ART. 50. *The Trial of the Rev. Thomas Fyfe Palmer, before the Court of Justiciary, held at Perth on the 12th and 13th September, on an Indictment for Seditious Practices.* 8vo. Skirving, Edinburgh; Ridgeway, London.

The Editor of this trial accuses the Perth edition of mutilation. This, at least, is augmented, in the style of Messrs. Ridgeway and Symonds,

ART. 51. *The Case of Libel, the King v. John Lambert and Others, Printer and Proprietors of the Morning Chronicle: with the Arguments of Counsel, and Decision of the Court, on the general Question, "Whether the Special Jury, first struck and reduced, according to the Statute, shall be the Jury to try the issue joined between the parties.*

This trial also is adorned with an Appendix, and is published according to the wishes of those who thought the verdict a good one.

ART. 52. *The Attorney's New Pocket Book, and Conveyancer's Assistant, containing a collection of the most common and approved Precedents in conveyancing, with many practical Remarks; to which is subjoined, a short Treatise on the nature of Estates in general, and the Qualities and Effects of different legal Instruments.* By Frederick Coningesby Jones, of Gray's Inn. In Two Volumes 12mo. 7s. 6d. Brooke, 1794.

A new Edition of an useful book with alterations. "The Editor of this edition of the *Attorney's Pocket Book*, has confined himself to Precedents in Conveyancing only.—He has likewise subjoined a short Treatise on Estates in general." There seems no reason to doubt that this book will be acceptable to the class of purchasers for whom it is intended,

FOREIGN CATALOGUE.

FRANCE.

ART. 53. *Voyage en Guinée, & dans les Isles Caraïbes en Amérique : par Paul Edman Isert, ci-devant Médecin-Inspecteur de sa Majesté Danoise, dans ses Possessions en Afrique ; tiré de sa Correspondance avec ses Amis ; traduit de l'Allemand. In 8vo. avec figures. Prix 6 livres. A Paris, 1793.*

It is an observation of Cicero, that *Historia quoquo modo scripta delectat* ; which is not less applicable to the voyages with which the present age so much abounds, than to History strictly so called.

The author of these Letters on Guinea has traversed all the Danish factories on the Gulf of Benin, in the districts of Akra and Popo, bordering on the kingdom of Juida, which is here written Fida, the orthography of the names of these countries varying according to the pronunciation of the Europeans by whom they are described. He had occasion to make a voyage of pure curiosity in this kingdom of Juida, which stretches further into the country than the establishments which he was required to inspect, and which has frequently been described in a more circumstantial and methodical manner than was consistent with the epistolary form adopted by Mr. Isert, and with a correspondence, resumed only at intervals often considerable distant from each other. The author informs us in his preface, that it was his object to write *Natural History of Man*. We are, however, of opinion, that those persons who seek for the nomenclature and description of foreign plants and animals, will be more pleased with the execution of this work than the Philosopher, whose business it is to investigate the characteristic differences of men living in various parts of the globe.

Those to whom we are indebted for the most authentic accounts of the countries watered by the Senegal, the Gambia, and the Niger, agree in representing the Negro as being, in general, well-disposed and courageous, by no means deficient in talents or industry, and possessed of extraordinary powers of memory. Great stupidity, and such a degree of memory are, we believe, hardly compatible with each other, and that of the Negroes is, for the most part, so remarkably faithful and sure, that to them it answers the purpose of registers or annals. At the distance of forty years they recollect what has been deliberated in one of their assemblies, the events of a battle, or the particulars of a treaty, as perfectly as if the facts had happened on the preceding day. The old men are the depositaries of their traditions—they are to them living books.

As a specimen of the manner, not only of our author, but likewise of his translator, we shall select his account of the adoration paid to the innocent

innocent kind of serpents called *Fétiches*, which has, indeed, been repeatedly described by other travellers into these countries: "Le serpent Fétiche," says he, "est la première divinité, & est ici dans la plus haute vénération un Européen ne se trouveroit pas bien de s'y attaquer, & de le tuer. J'ai vu plusieurs, & c'est en effet, pour la vue, un superbe animal. Il est de la longueur & de l'épaisseur d'un bras. Le fond de sa couleur est gris, entremêlé de raies jaunes & brunes. On diroit qu'il fait que personne n'ose lui faire du mal, car il va hardiment dans toutes les maisons: ce n'est point non plus un insecte nuisible; il ne fait de mal à personne. Me promenant un jour seul dans le jardin du fort, j'en vis un roulé en peloton, qui dormoit au pied d'un arbre. J'eus infiniment de plaisir de cette découverte; je le considérai quelques instans avec ravissement, & j'étois sur le point d'aller chercher un vase pour le conserver dans de l'esprit du vin, lorsqu'à mon grand chagrin, un Negre qui travailloit dans le jardin l'aperçut tout comme moi. Je me vis par-là privé de mon butin: il sortit du jardin dans la plus grande diligence, & revint bientôt avec un prêtre. Celui-ci, à la vue du Serpent, se jeta tout de son long, le visage contre terre, le baisa trois fois, marmotta quelques mots prépara sa ceinture pour empaqueter la bête, la leva de terre avec tant de précaution qu'elle ne se reveilla seulement pas, & la porta dans le Temple, où il y a toujours à boire & à manger prêt pour ces animaux, soit qu'ils viennent pour en jour, ou qu'ils ne viennent pas."

From this history, compared with the picture drawn by our author of the despotism prevalent in this country on the one hand, and the horrid practice of exporting the natives from it as slaves on the other, which is here reprobated in the strongest terms, it is evident that the happiest condition in Africa is that of the serpent Fétiche, unless he should be so unfortunate as to meet with an European Physician, who, like Mr. Hert, would not scruple to kill him on account of the beauty of his skin, in order to preserve him afterwards in spirits of wine.

Mercuré François.

ART. 54. *Voyage Philosophique, Politique et Littéraire, fait en Russie pendant les Années 1788 and 1789. Ouvrage dans lequel on trouvera, avec beaucoup d'Anecdotes, tout ce qu'il y a de plus Intéressant & de vrai sur les Mœurs des Russes, leur Population, leurs Opinions Religieuses, leurs Préjugés, leurs Ouvrages, leur Constitution Politique, leurs Forces de Terre & de Mer, & les Progrès qu'ils ont faits dans les Sciences, &c. &c. Traduit du Hollandois, avec une Augmentation considérable. Par M. Chantreau, 2 vol. in 8vo. formant près de 800 pages, avec cartes & gravures en taille-douce. A Paris. 1793.*

Few books of this kind will, we conceive, be found more instructive or amusing than this * which is now before us. It is not, indeed, from the accuracy of the geographical part, or the description of the towns and villages that its principal interest arises, but rather from a multitude of anecdotes which are, in general, related with that preci-

tion and animation, which characterize the Letters from Barcelona, already noticed in the British Critic. Mr. C. as he himself owns in his preface, was under the necessity of compressing as much as possible the topographical details in the original, that he might direct the attention of the reader more immediately to objects of general importance, such as the religious and civil opinions of this people, by which we may be enabled to form some idea of the greater or less degree of information of those who profess them; jurisprudence and laws; the mode of education adopted by the Russians; the progress which they have made in the useful or agreeable arts; the manners which discriminate them from other nations; the usages that have been transmitted to them by their ancestors, together with the advantages or disadvantages which, in the judgment of our author, may appear to result from them.

This work presents likewise, an almost complete, though summary, history, of the Czars of the House of Romanoff; the life of each individual of that ambitious and deservedly illustrious family being here detailed; with little regard, indeed, to order of time, but, however, in a manner peculiarly interesting to the reader. We meet here with a variety of curious facts belonging to the history of that Alexis Petrowitch, who was by his own father Peter I. surnamed *the Great*, condemned to death, on a suspicion of usurpation; as we have also an account of the tragical and of the unfortunate Juan III. the great-grandson of Peter the Great, who was dethroned by Elizabeth, brought up in a fortress, transferred from one prison to another, confined in Schlüsselburg at the age of 16 years, and at last, massacred by his own guards. The life and reign of Catharine II. the present Sovereign of the Russias, are likewise detailed here in a very circumstantial, and entertaining manner, but one of the most affecting and instructive parts of this work is that which relates to the famous Menzikoff, who, from the obscure state of what is here called a *Marchand de Gâteaux*, raised himself to the rank of first Minister to the Emperor Peter, and as it were, took his place on the throne; but who being afterwards, through the intrigues of the other countries, stripped of all his possessions, and banished into Siberia, afforded a striking example of the frailty of human greatness. *Annales & avis divers.*

ART. 55. *Essais sur divers Sujets de Physique, de Botanique & de Minéralogie, ou Traité curieux sur les Catclysmes, les Révolutions du Globe, le Principe Sexuel, & la Génération des Minéraux; par Charles Pougens, Membre de plusieurs Académies. A St. Germain-en-Laye, & se trouve a Paris. 1793.*

In this treatise we are presented with an analysis of the several opinions that have at different times prevailed respecting the causes of the revolutions which the earth has undergone; and though we cannot, in general, accede to the doctrines advanced on these heads, we must, however, allow them the merit of great ingenuity. By availing himself of the familiar epistolary style, the author has adapted himself to the capacities of ordinary readers, who may, perhaps, be induced to give more credit to his reasoning or assertions than what they really merit.

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On the subject of the Cosmogony, he observes, that "C'est au Naturaliste seul à chercher laborieusement les traces des événemens diluviens, qui ont si souvent changé la face du globe. La tradition ne sert tout-au plus qu'à mettre les philosophes sur la voie de la vérité, & à leur indiquer les divers points sur lesquels ils doivent appuyer leurs recherches. . . ."

He then proceeds.—"Je fais, d'après l'evidence, que cette réaction perpétuelle de ce que nous nommons élémens, a produit & dû produire des changemens & des révolutions. Je fais que les vastes bassins des mers, dégagés de ces masses d'eau immenses, soit par des écroulemens subterrains, soit par la rupture de quelqu' isthme, n'ont présentés dans leur origine qu'une surface molle, & onduleuse. Cette boue informe a été nommée cahos par les Mages & par les poètes. . . ."

Je soupçonne que la fermentation intérieure des diverses matieres que le globe recèle dans son sein, jointe à la puissance attractive des planetes environnantes, ont pu causer ces extumescences, ces longues chaînes de montagnes, qui semblent n'être que le couronnement d'un nombre infini d'immenses cavités, qu'on peut considérer comme autant de réservoirs remplis d'eau, de matieres ignées, ou d'énormes mouffettes. Je soupçonne aussi que la plupart de ces excavations communiquent entr' elles par des conduits souterrains, & que le fracassement des cloisons qui les séparent, produit par le mélange de ces matieres hétérogènes, a causé ces grands désordres de la nature, ces revolutions, ces bouleversemens partiels du globe, dont plusieurs même ont été hémisphériques, & ont ainsi changé l'axe du monde, produit de nouvelles races, un nouvel ordre de choses. . . .

In the following parts of the work we find some new ideas on the generation of Vegetables and of Minerals. By comparing the most celebrated systems on the subject of generation, Mr. P. endeavours to show that the principle of animality is common to the three natural kingdoms. We will let our author speak for himself :

"Je ne prétends point rétablir ici le système de l'animalité des plantes, ni confondre ce que les hommes ont si laborieusement distingué, mais toutes ces lignes étendues sur la nature sont autant de digues qui ont retardé la marche de la vérité. L'intervalle du regne animal & du regne végétal n'étoit qu'un trait imperceptible, & on a placé entre eux le diamètre de la terre. On a formé des classes, des subdivisions, qui toutes ont été pour les observateurs comme des barrières, où ils reposoient leur ignorance ou leur paresse ; mais ce n'est point ainsi qu'agit la nature ; immuable & simultanée dans ses opérations, toutes se succèdent & s'enchaînent par degrés insensibles ; toutes portent l'empreinte du plan universel qu'elle s'est tracé.

Les fleurs des diverses especes de plantes ont, ainsi que les animaux, leur moment de puberté & d'amour.

Our author's application of this principle of animality to the generation of minerals is still more bold :—J'ai osé dire, (says he) que ce seroit de l'anatomie généralisée et du microscope, que naîtroient un jour les plus grandes découvertes en physique, et par conséquent en morale et en philosophie. Examinez avec soin à l'aide du microscope d'Adams {we must observe here, that the author had the

the misfortune to lose his sight at the age of 24) les corps les plus denses, tels que l'ébene, le mahogany, ou enfin les fragmens d'une pierre ou pétrification quelconque : vous les trouverez composés, sans exception, de lames ou membranes, parsemés de glandules miliaires, et formés de fibriles, dont l'entrelacement, et le plus ou moins de rigidité, déterminent l'essence et les propriétés de la substance végétale ou fossile. Le plomb vitrifié devient, par exemple, si spongieux, en raison de la forme spirale de ses fibriles, qu'il s'imbibe plus facilement qu'aucun autre métal, des diverses matières vitrifiées avec lui.

Je suis convaincu que même parmi les minéraux, la plupart de ces fibriles sont autant de vaisseaux capillaires et de trachées, qui charient dans toutes les parties du sujet un suc lapidifique, qui est aux substances fossiles ce que la sève est aux substances végétales.

Sa calcination laisse appercevoir, souvent même à la simple vue, une infinité de trous ou de vuides, qui sont produits par l'évaporation de ce fluide phlogistique et nourricier. Le tems opère les mêmes effets que la calcination. Les métaux et les minéraux éprouvent, ainsi que les substances des deux autres regnes, un état de caducité qui précède la mort ou décomposition naturelle ; et alors les sucs lapidifiques ou minéralisans s'atténuent et s'évaporent. Le minéral meurt, mais ne s'anéantit point, parceque rien dans la nature ne peut s'anéantir. . . ,

Les naturalistes conviennent que toute substance exige nécessairement une matrice analogue, et que sans le secours de cette matrice, le fœtus, de quelle nature qu'il soit, avorte et demeure imparfait. L'analogie est si forte, que tout métal qui a végété hors de sa matrice propre, n'est réellement qu'une espèce bâtarde et appauvrie, incapable de développement et de maturité. On a même remarqué que ces fœtus tombent d'eux mêmes en efflorescence, et s'évaporent en peu de tems.

Cette matrice est d'une matière très spongieuse, et propre à s'imprégner des sucs terreux, lapidifiques ou minéralisans qui sont chariés par les vaisseaux des envelopes, et élaborés en passant par les glandes, dont la matrice et les deux membranes sont pourvues. Chaque fossile adhère à sa matrice par des cordons ou prolongemens de ces fibres, qui lui servent à en exprimer la nourriture nécessaire à ses divers développemens et à son entière maturité. L'auteur du livre de la nature, ainsi que tous les naturalistes, observe que la double enveloppe ou escorce immédiate au fossile, est de la même nature que lui, ainsi que la placenta, le chromion et l'amnios sont de la même nature que le fœtus.

C'est (adds Mr. P.) une grande question . . . de savoir si les minéraux ou fossiles sont androgynes, ainsi que la plupart de plantes ; si les pierres sont ovipares." &c. &c.

For the author's opinion on these subjects we must, however, refer such of our readers, as are not satisfied with the extracts already given, to the book itself.

Esprit des Journaux.

ART. 56. *Fables de Florian, de l'académie françoise, de celles de Madrid, de Florence, de Naples, &c. A Paris, chez Didot l'aîné, 1793.*

In the preface to this collection, written in the form of a dialogue between himself and a friend, the ingenious author has brought together the most approved and judicious observations that have hitherto been made by different persons on this species of poetical composition. He freely owns that all these fables were not invented by himself, but that he is indebted for some of them to Esop, Bidpai, Gay, to the German fabulists, and to Iriarte, a Spanish poet, who has furnished the subjects of the best part of these apologues. On this head his friend remarks, and we cannot but subscribe to his opinion, that to the public it imports but little, whether the original of any particular fable was Spanish, German, or English, provided the story itself be told in an instructive and agreeable manner, since, according to La Bruyere, even *le choix des pensées est invention*. La Fontaine himself, who has borrowed most of his subjects from the ancients, is not the less esteemed on that account, and will, notwithstanding this circumstance, always rank above La Motte, who invented most of those fables which were published by him.

Mr. Fl. who thinks that Boileau had said nothing respecting the fable, in his justly celebrated *Art Poétique*, on account of the great difficulty of laying down rules for its composition, does not himself venture to point them out. He shows that the best definitions which have hitherto been given of the fable, would be found inaccurate, when applied to many of those of La Fontaine, which will, however, by competent judges still be regarded as master-pieces. Mr. Fl. is therefore inclined to prefer to any other that given by La Fontaine himself, who, in speaking of his own collection, calls it :

Une ample comédie à cent acteurs divers,
Et dont la scene est l'univers.

Having fully discussed this topic, the author presents his readers with some notices of the lives and characters of the most eminent fabulists, from Esop down to La Motte, in which we meet with all the biographical and literary information that could be expected, without any unnecessary parade of learning, which, indeed, would have been very ill-suited to a work of this nature.

These fables of Mr. Fl. certainly prove him to be a man of the world, as well as an excellent poet and moralist, inferior, perhaps, only to La Fontaine, who, in this department of literature, will scarcely ever be equalled. That our readers may, however, be enabled in some measure to decide on this subject for themselves, we shall here annex one of the fables, entitled,

Le Vieux Arbre & le Jardinier.

Un jardinier dans son jardin
Avait un vieux arbre stérile.

C'étoit

C'étoit un grand poirier, qui jadis fut fertile.

Mais il avoit vieilli ; tel est notre dessein.

Le jardinier ingrat veut l'abattre un matin.

Le voilà qui prend sa coignée :

Au premier coup l'arbre lui dit :

Respecte mon grand âge & souviens-toi du fruit

Que je t'ai donné chaque année.

La mort va me saisir ; je n'ai plus qu'un instant,

N'assassine pas un mourant

Qui fut ton bienfaiteur. Je te coupe avec peine,

Repond le jardinier, mais j'ai besoin de bois.

Alors gazouillant à la fois

De rossignols une centaine

S'écrie : épargne-le, nous n'avons plus que lui.

Lorsque ta femme vient s'asseoir sous son ombrage,

Nous la réjouissons par notre doux ramage ;

Elle est seule souvent, nous charmons son ennui.

Le jardinier les chasse & rit de leur requête.

Il frappe un second coup. D'abeilles un essaim

Sort aussitôt du tronc, en lui disant, arrête,

Ecoute-nous, homme inhumain,

Si tu nous laisses cet asyle,

Chaque jour nous te donnerons

Un miel délicieux, dont tu peux à la ville

Porter & vendre les rayons.

Cela te touche-t-il ? J'en pleure de tendresse,

Répond l'avare jardinier ;

Eh ! que ne dois-je pas à ce pauvre poirier,

Qui m'a nourri dans ma jeunesse ?

Ma femme quelquefois vient ouir ces oiseaux ;

C'en est assez pour moi ; qu'ils chantent en repos.

Et vous qui daignerez augmenter mon aisance,

Je veux pour vous de fleurs semer tout ce canton.

Cela dit, il s'en va, sûr de sa récompense,

Et laisse vivre le vieux tronc.

Comptez sur la reconnaissance

Quand l'intérêt vous en repond.

Journal Encyclopédique.

ART. 57. *Recherches sur les costumes & sur les Théâtres de toutes les nations tant anciennes que modernes : ouvrage utile aux peintres, statuaires, architectes, décorateurs, comédiens, costumiers, en un mot, aux artistes de tous les genres ; non moins utile pour l'étude de l'histoire des temps reculés, des mœurs des peuples antiques, de leurs usages, de leurs loix, & nécessaire à l'éducation des adolescents.* Deux vol. in 4to. papier superfin, belle typographie, avec 55 estampes au lavis, dont 44 en couleur, dessinées par M. Chéry, & gravées par M. Alix. A Paris, chez Droubin, éditeur dudit ouvrage. Prix 48 liv.

The knowledge of the *costumi*, or habits, of different ages and nations, so indispensably necessary to the theatre, is often very im-

perfectly

perfectly possessed not only by actors, but even by many painters, from the best schools. "If, however, says our author, a due attention to them is absolutely required in historical painters, it is certainly not less useful to the writers, or, at least, to the actors, of tragedy. To represent properly the heroes of antiquity, we should not only adopt their sentiments and characters, but likewise endeavour to clothe them with such civil and military dresses, as may be suited both to the countries which they inhabited, and to the offices with which they were invested. The theatre may be considered as a picture which must undoubtedly fail to produce the intended illusion, if there is not a proper agreement, or correspondence, in all the parts. But how can this possibly be the case, when in a tragedy, the first lines of which transport the spectator to Rome or Corinth, you see Greeks or Romans covered with brocaded robes, bearing on their heads embroidered turbans, or Roman ladies adorned with all the little elegancies of the modern toilette? What might otherwise become an instructive spectacle for men of real learning and taste, is thus rendered nothing more than an amusement for the idle and ignorant, and, in a word, a show calculated for the entertainment of full-grown children only."

Having established these principles, and demonstrated the utility of the knowledge here recommended, the author next proceeds to point out the proper *costumi* of all the personages of these five tragedies of Racine, viz. *Andromache*, *Esther*, *Britannicus*, *Berenice*, and *Iphigenia in Aulis*; and thus takes occasion to describe nearly all the ancient *costumi*, or habits, as far as there are sufficient authorities for them, enabling us, at the same time, to make probable combinations in cases, where there remain but few, or, perhaps, no historical monuments. He then enters on particular instances of misapprehension in regard to the *costumi* of the ancients on the French theatre, on which, however, the limits of our Review will not permit us to dwell.

But one of the most important parts of this work, especially for artists, is the representation of the *pallium*, the *chlamys*, and other ancient vestments, of which the author has here given us accurate engravings. He has likewise shown the manner in which these habits were worn; and in order to satisfy his readers that there is nothing arbitrary in what he advances on these heads, he has produced authorities, which are also copied here from ancient monuments. Nor has he forgotten to accompany his personages with drawings of such edifices and household furniture, as they ought to have about them, by which he has unquestionably rendered an essential service to the art, since it has been too common to represent these scenes of action without accessories, as if we were to imagine that the palaces of the ancients were actually unfurnished.

In these researches we also meet with a variety of interesting digressions on the theatrical art, as well as with some of less moment, or which may be said, at any rate, to be mis-placed in a work of this nature. To this latter class belong a Dissertation on the *Papyrus* of the Ancients, a critical examination of the book of *Esther*, with other articles of a similar description.

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To compensate, however, in some degree, for this unnecessary display of erudition, the author has interspersed his work with a multiplicity of agreeable anecdotes, from which we shall select one only in his own words :

“ Un grave magistrat, qui n'avoit jamais été à la comédie, s'y laissa entraîner, par l'assurance qu'on lui donna qu'il seroit très-content de la tragédie d'Andromaque. Il fit une très-grande attention au spectacle, qui finit par une représentation de la comédie des *Plaideurs*. En sortant il rencontra Racine, et il lui dit avec beaucoup de bonhomie :

“ Monsieur, je suis très-content de votre Andromaque ; c'est une jolie piece : je suis pourtant étonné qu'elle finisse aussi gaiement. J'avois d'abord eu quelque envie de pleurer, mais il m'a été impossible de tenir à la scène des petits chiens, et j'ai ri malgré moi.”

Esprit des Journaux.

GERMANY.

ART. 58. *Deutsche Reichsgeschichte, von Heinrich, in der Ordnung zu Guthries allgemeiner Weltgeschichte ; des IX. Bandes V. Th., der die Regierungen Karls V. Ferin and I. und Maximilians II. begreift. History of the German Empire, by Heinrich, as an Improvement of Guthrie's Universal History, Vol. IX. Part V. including the Reigns of Charles V. Ferdinand I. and Maximilian II. 8vo. Leipzig, 1793.*

With respect to the stock of materials from which this history is compiled, and, of course, with respect likewise to the authenticity of the facts recorded in it, it certainly is greatly superior to that of *Schmidt*, or, indeed, to any of those by which it has been preceded. This is particularly the case in regard to the history of Charles V. in which the author has corrected many errors, from documents that have been recently brought to light, as also by comparing with each other those accounts which were before known. In that of the Reformation, he has likewise discovered that uniform impartiality, which is so essential to the character of a good historian, acknowledging the advantages, for which we are indebted to that great Revolution, whilst, at the same time, he does not scruple to censure, with a becoming degree of modesty and frankness, those failings, by which the leaders of the party were characterised. We are, likewise, ready to subscribe to the opinion of our author respecting the disposition and views of Charles, whom he describes as a less despotic monarch than he is generally represented to have been. Our limits will not, however, allow us to state the arguments adduced by him in favour of this opinion, nor, indeed, to enter into a more circumstantial account of a work, which certainly contains much important historical information, drawn from the most approved sources, and conveyed in a style equally remarkable for its perspicuity and elegance.

Goetting. Anz.

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- ART. 59. *Geschichte der Deutschen in der Sächsischen Periode*, von K. L. Woltmann. 1 Theil. *History of the Germans, during the Saxon Period*, by K. L. Woltmann. Vol. 1. 304 pp. in 8vo. Goettingen, 1793.

This first volume gives an account of the events which took place between the years 918 and 1200, the History of the Reign of Henry II. being reserved for the next volume. In the second book of that volume will likewise be found a series of dissertations, in which certain points will be illustrated, which have generally been taken for granted, though little enquiry has been made into the nature of the authorities by which they are supported. From the manner in which the present volume is executed, we may venture to hope, that the whole, when completed, will be a valuable accession to the already copious stock of German History. *Ibid.*

- ART. 60. *Vermischte Abhandlungen von Villaume—Miscellaneous Dissertations*, by Villaume. Berlin, 1793; 282 pp. in 8vo.

The first of these dissertations is on *Freedom of Action*, the subject of the prize given by the Academy of Padua, which the author defends on the grounds urged by Smith and others, whose arguments he has very ably brought under one view, though we think some of his assertions too general, and not always supported by facts. The second essay is *An Enquiry into the nature of Public Education among the Athenians, Lacedemonians, and Romans*, for the purpose of determining how far any parts of it might be suited to the present times and forms of government. We cannot, however, agree with our author in regard to the particular improvements which he would wish to borrow from those people, as they too closely resemble the pretended reforms adopted in a neighbouring country. In this volume are likewise found two orations, delivered by Mr. V. on public occasions. *Ibid.*

- ART. 61. *Neues Magazin für Schullehrer, herausgegeben von G. A. Ruperti und H. Schlichthorst. Zweyten Bandes Erstes Stück—New Magazine for Schoolmasters, published by G. A. Ruperti and H. Schlichthorst.—First Part of the Second Volume.* Goettingen, 1793, 252 pp. in 8vo.

Of the last volume of this useful work we have given our readers some account in a former number of the British Critic. The articles forming the first part of this new volume are, 1. The first part of an essay, by M. G. Ch. Höpfner, of Eisleben, on the Trachiniae of Sophocles, containing an analysis of that drama. 6. Fragments of the life of the late celebrated *Morus*, by the same. 8. Continuation of a dissertation, by the same, on the Cyclops of Euripides; on the ori-

gin of the word Cyclops; and on the passages in the *Odyssæy* which constitute the ground-work of that drama, compared with their application by Euripides. 2. A very ingenious and learned essay, by *Boettiger*, on the influence which the reading of Homer might have on the religion of the Greeks. The author here adduces the example of the legends of the Saints, which were read by the people of those times, not only without disgust, but even with edification; which he regards as a proof that men may sometimes be better than their religion, as indeed appears to be the case with respect to the Indians, the Chinese, and some other nations. 9. A dissertation on the 9th section of Tacitus, *de Moribus Germanorum*; concerning Mercury, Mars, and Isis, by Prof. *Borbeck*, of Duisburg; and *Lectionum Venninarum Specimen XIV.* by *Harles*. 3. Remarks on the opinion of Longinus that the *Odyssæy* is greatly inferior to the *Iliad*; in which the author, Mr. *Grafse*, endeavours to show that that critic had formed a very erroneous idea of the nature of an epic poem, and of the *Odyssæy* itself. 4. On the Apotelesmata generally ascribed to Manetho; an essay, by Prof. *Ziegler*, of Rostock; which, in the judgment of the author, are nothing more than a cento, compiled from different poets of greater or less reputation, living between the times of some of the first Emperors and that of Constantine. 5. Determination of the particular character of the poem of Silius Italicus on the Punic War, by Mr. *Ruperti*, of Stade, from whom an edition of this poet is soon to be expected. This the author maintains to be not so much an epic, as an historical poem, for the facts recorded, in which he was chiefly indebted to Livy, as he was for the language to Virgil. 7. Miscellaneous observations on Ancient Geography, by Mr. *Schlichthorst*; and lastly, 10. Emendations of a fragment of Archilochus, Brunck *Analect.* I. 40; where the author, Mr. *Zedelius*, proposes reading *ἔρως* =. &c. instead of *ἰσπερ ἀνέμωρον*. *Ibid.*

ART. 62. *Danielis Cornides Commentatio de Religione veterum Hungarorum—Dissertation on the Religion of the ancient Hungarians, by D. Cornides, published by Christian Engel; to which is added an Essay, by the latter, on the Origin of the Hungarian Nation. Vienna, 1793.*

Daniel Cornides was born at Cremnitz. He was certainly possessed of an extraordinary share of erudition, accompanied with an equal degree of modesty; for he has left behind him a considerable number of valuable inedited tracts. Alexis Horany, author of a book entitled *Memoria Hungarorum et Provincialium scriptis editis notorum*, published at Vienna in the year 1775, in 2 vols. 8vo. allows that they had been very useful to him in the composition of that work.

The present dissertation by D. Cornides is a posthumous work. It was read in 1785, before the Academy of Sciences at Göttingen; and we are informed that it was at the instance of the celebrated Prof. Heyne that it was published by Mr. Engel.

After a short preliminary discourse, in which the author tells us he had fixed upon this subject because it had hitherto been overlooked

by other antiquarian writers, he begins with the sacrifices of horses which it was usual for the Hungarians to offer. He conceives that the ancient inhabitants of this country adored only one God, the Creator of the Universe. What, therefore, Stephen Szekeley asserts concerning Damesec, the God of the Hungarians, he regards only as fable. In imitation of the Persians, they worshipped the fire—not, indeed, that which is subservient to the preparation of food, but the Sun, which warms and vivifies the whole: this was their god *Isten*, corresponding with the *Istan* of the Persians, which denotes *fire*, or with the *Eshba* of the Chaldeans, and the *ἥλιος* of the Greeks of the same import.

Some writers go so far as to discover vestiges of the doctrine of the Trinity among the ancient Hungarians; at any rate, our author believes that we must attribute to them the same notions in respect to the Divinity which were held by the Persians, whose neighbours they were. The name of their god *Isten*, the immolation of horses, and other points of resemblance, clearly shew that they borrowed from them both their religious ideas and their ceremonies.

As the ancient Hungarians had no idols, so had they likewise no temples, but, like the Persians, they sacrificed in the open air, and on the high places. Some authors assert, that they offered their sacrifices near trees, rocks, and fountains; but this superstitious custom was common to many other ancient people of Europe, and, on the first establishment of Christianity, the authority of several councils was required to prevent it.

Cornides terminates his dissertation with a few observations on the manner of swearing among the ancient Hungarians. Those who were to make oath made an incision in some part of their bodies, and collected the blood that issued from it in one common vessel. No tie was regarded by them as stronger or more sacred than this. It appears, from the testimony of Pomponius Mela, that they derived this practice from the Scythians, of whom Herodotus and Lucian relate the same thing.

To this dissertation of Cornides, his editor, Mr. Engel, has added another, on the Origin of the Hungarians.

Those who have spoken of the entrance of the Hungarians into Italy and Germany, have described them as barbarians, bearing a nearer resemblance both in their figure and manners to monsters than to men. From this portrait authors have been induced to believe that the Hungarians derived their origin from the Huns. This opinion has been propagated by the Monks, by whom the chronicles were chiefly compiled. On the approach of an enemy, these timid men, shutting themselves up in their cells, and being deeply impressed with the sense of the injuries they had suffered from the Huns and the Avari, attributed the same figure to their new enemies. Those who would judge of the manners of the ancient from the modern Hungarians, would probably be deceived; it is thus that Meiners has taken the Hungarians for Slavonians. Appian assures us that the ancient inhabitants of Pannonia were originally Illyrians, but we are uncertain whether the Slavonians were Illyrians in the time of the Romans. We learn from the Russian Annals, that the banks of the

the Danube were occupied by Slavonians after the retreat of the Huns. Nestor adds likewise, that hordes, issuing from Hungary as from a nursery of Slavonians, seized on Bohemia, Poland, and Russia; and that many established themselves in Pannonia under the name of Sclavo-Pannonians, who had afterwards two enemies to oppose—the Bulgarians, coming from the great mountains of Scythia and Chavaria, and the Avari, a fierce people, the mortal enemies of the Slavonians, who, taking advantage of their extraordinary strength, carried off and violated their women, and chained their men to their chariots. Aventinus informs us that they were exterminated, together with the Huns, by the Hungarians.

The Slavonians, delivered from these oppressors, entered into Pannonia, and, from a motive of gratitude, united themselves with the Hungarians, adopting their usages, and having their beards shaved after their manner. They soon embraced the Christian religion in imitation of the Slavonians. Others, indeed, contend that it was rather the Slavonians that imitated them. However this may have been, every thing tends to demonstrate the intimate connection which subsisted between the Hungarians and the Slavonians; of which Mr. E. gives still further proof, by pointing out the conformity between the Hungarian and Slavonic words. Here terminate our author's researches by what he calls the *philosophical method*; that is, by a comparison of the external form, the manner of living, the customs, religion, and laws of the different people coming under his notice.

He proceeds next to the *historical method*, in which he examines the several names given to his nation, and the accounts of different writers. He discusses, in the first place, the word *Ugri*, a name which existed under Heraclius, at the epoch of the war which he waged with Chosroës in 625, when they were called *Ugri albi*, to distinguish them from others, inasmuch as this name *Ugri* was common to a multitude of Slavonic hordes. He shows the various manners in which this word has been corrupted, and concludes the chapter by some observations on the word *Magyar*, a name which has been given to the Hungarians, and which had hitherto been very unsatisfactorily explained by historians. It remains only for the author to treat this subject according to what he terms the *grammatical method*, by comparing the Hungarian with other languages, which in effect constitutes his third and last section. He refers his readers to the works of Fischer and of other writers on this head, who have shown the affinity of the idioms of Lapland, Greenland, and of those which are spoken in different parts of Siberia, with the Hungarian language; an affinity which clearly proves their origin from one common source.

It appears from these researches, that the immediate ancestors of the Hungarians are the *Fenni*.

Oberdeutsche Bibliothek.

ACKNOWLEDGE.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

J. T. who also, with too much Modesty, signs himself *Græculus*, seems to suspect the Editors of the *British Critic* of neglecting his Favours. On the contrary, they can assure him, that they would have been noticed last Month, had they not accidentally come too late, into the Hands of the Person whose Department it was to consider, and acknowledge them. They have now to say for themselves in general, and particularly from the Writer of the Critique, to which they allude, that they are much pleased with his Remarks, that they respect the erudition and acuteness of the Writer, as well as the energy and vigour of his Style. If J. T. will indulge us with Leave to keep his Remarks, we shall either take the first Opportunity of publishing them altogether; or such an Abstract of them as shall do Justice at least to their Meaning, if not to the Author's Expression of it.

The Publication mentioned by *Chirurgus Provincialis*, has not yet come into our Hands, when we meet with it we shall not forget to advert to his Observations.

A Correspondent, who signs himself a *Friend to the Principle of the British Critic*, but whose Remarks are truly splenetic, though he wishes to persuade us they are not so, has fallen foul of an Error of the Press, instead of an Observation of the Critic, as he might have known if he had consulted the Passage alluded to. *Entertaining*, should be *unentertaining*, or *little entertaining*, or some such Thing, for we cannot look back to the Work, though we recollect this to have been the Fact: As to *them*, we presume it meant the Readers. The rest of his Remarks are idle enough in themselves, and not made in such a Style as to deserve any Answer.

Very different is the Treatment we experience from a Gentleman and a Scholar, signing himself "*A grateful Reader*," who candidly points out an Error of the Press, namely *Watson* for *Walton*, in our last Article of Domestic Literature: and suggests from La Neve's Falli, and Newcourt's Repertorium, against the Authority of the General Dictionary, that J. Casaubon, was not Prebendary of Westminster, but of Canterbury only. (See *Brit. Crit.* No. X. p. 123.) He reminds us also, that Gerard Vossius was also Prebendary of Canterbury. His Quotation from Jos. Scaliger, in our Favour is too flattering for us to repeat.

To a Gentleman who modestly asks our private Opinion of his MSS. before publication, we must say, that our Occupations

pations will not allow us to undertake that Province. But Publication is a hazardous Thing, and we advise him to consult a very judicious private Friend, before he ventures upon it.

If those Correspondents who favour us with Remarks on any Works, will entrust any one of the Editors with a private Intimation of the Persons to whom we are indebted for them, they may depend upon Secrecy, and will enable us to make use of some judicious Critiques, which, while they are anonymous, we cannot, for various Reasons, adopt.

DOMESTIC LITERATURE.

The Rev. Mr. Tatterfall's elegant and judicious Publication of the first Twenty-five Psalms, from Merrick's Version, is now in great forwardness. His Subscribers, we doubt not, will be fully satisfied with his Punctuality and Liberality; and we cannot refrain from expressing our good Wishes in behalf of his strenuous Endeavours to introduce that excellent Version into common Parochial Use in our Churches.

We understand, that the Poems of the late Mr. Mickle are in the Press, and are speedily to be published for the Benefit of his Widow and Son. The Name of the ingenious Translator of Camoens, will, doubtless, raise a general wish in the Public to possess this Volume, which, in Addition to his published Poems, is to contain a Tragedy left in MS. and some Letters of the late Lord Lyttleton, addressed to the Author.

We are enabled also to announce a Third Volume of Mr. John Ireland's *Hogarth, illustrated*, which will be formed from the MSS. in Hogarth's Possession at the Time of his Death, all of which have fortunately been obtained by Mr. Ireland.

A separate Work, by Mr. Samuel Ireland, on the Subject of Hogarth, must not be confounded with this.

AN

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